


OUR PROVINCE



OCTOBER 1942 - DECEMBER 1944

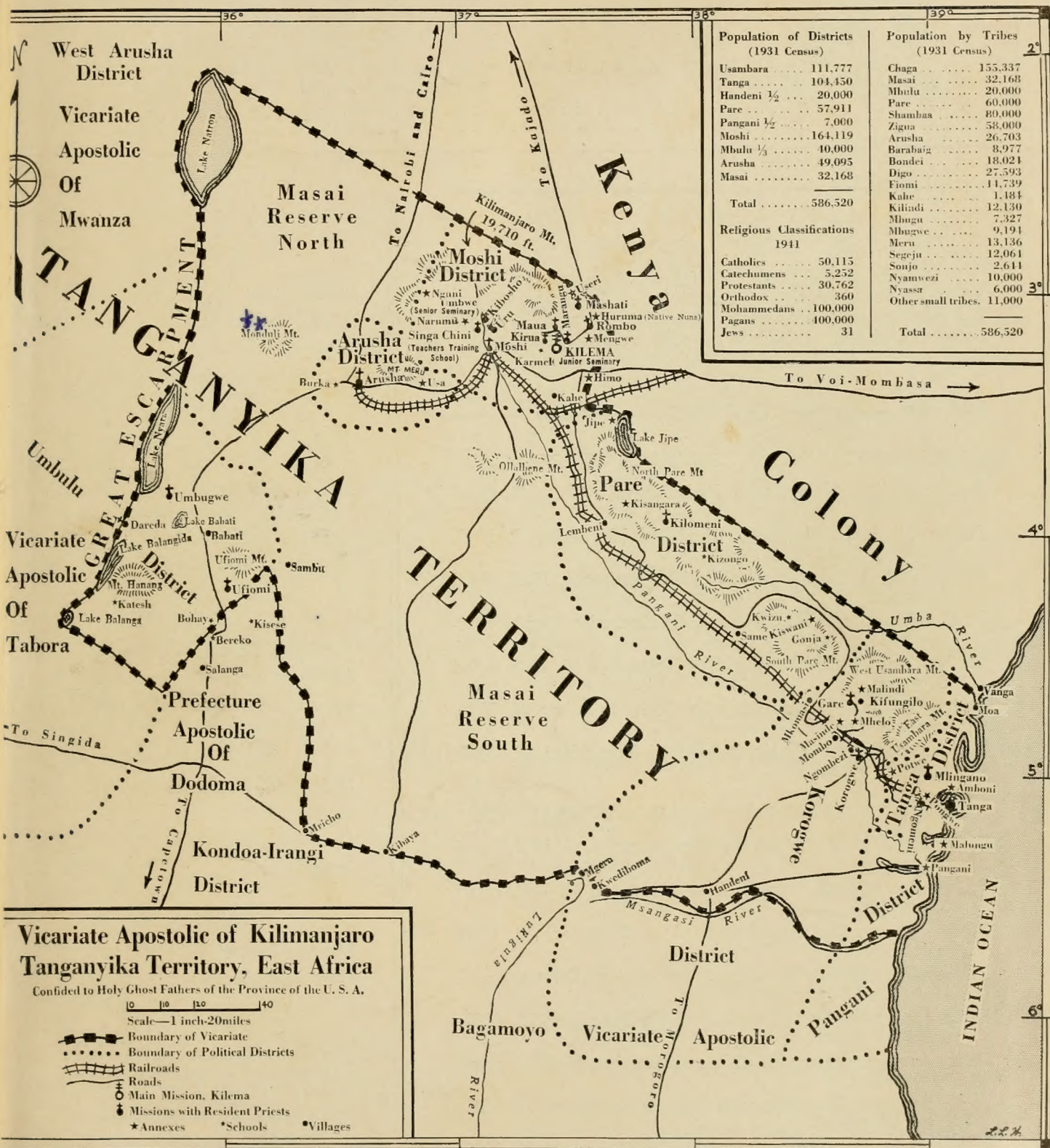




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OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States





OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 11

OCTOBER--NOVEMBER, 1942

NO. 1

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE
OF THE UNITED STATES

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THOUGHT FOR THE MONTH

"Brilliance alone is vanity, fervor alone is not much, brilliance and fervor give perfection . . . It is especially to the Apostles and to apostolic men that it is said, 'Let your light shine before men'; they ought indeed to be ardent, very ardent." (St. Bernard)

OUR DEAD

DURING THE MONTH OF NOVEMBER WE PRAY FOR:

- Father William Healy, who died November 2, 1920, aged 75 years.
Father Michael Dangelzer, who died November 3, 1912, aged 62 years.
Father Joseph Burgess, who died November 4, 1923, aged 43 years.
Rt. Rev. Monsignor William F. Stadelman, who died November 6, 1928, aged 59 years.
Brother Tertullian Moll, who died November 10, 1922, aged 60 years.
Father Martin O'Donoghue, who died November 24, 1924, aged 54 years.
Brother Englebert Wisser, who died November 24, 1930, aged 91 years.

DURING THE MONTH OF DECEMBER WE PRAY FOR:

- Father Emil Knaebel, who died on December 9, 1933, aged 63 years.
Father Amos Johns, who died on December 10, 1914, aged 33 years.
Brother Celsus McCabe, who died on December 12, 1928, aged 101 years.
Brother Hieronymus Schneider, who died on December 13, 1931, aged 79 years.
Father Edward Schmitz, who died on December 16, 1901, aged 49 years.
Father Francis Olfen, who died on December 19, 1927, aged 63 years.
Brother Vincent Pietrucik, who died on December 23, 1938, aged 73 years.
Father Peter Breidenbent, who died on December 31, 1892, aged 29 years.

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Official

Father Eugene F. Kirkwood, St. Monica, New Orleans, La., pro tem.

Bro. William Rudzki, Cornwells Heights, Pa.

Father Joseph A. Griffin, Chaplain, U. S. Army, First Lieutenant, Headquarters, XI. Army corps, Chicago, Illinois (October 23, 1942).

Father Joseph T. Keown, Chaplain, U. S. Navy, Lieutenant (j.g.), Naval Operating Base, Norfolk, Va. (October 27, 1942).

Father William C. Strahan, Chaplain, U. S. Army, 1st Lieutenant, Hondo Air Base, Hondo, Texas (Oct. 31, 1942).

Arrivals: At Miami, Fla., on October 4, 1942, via P. A. A., Mr. Marcel Crittin and on October 7, 1942, Mr. Albert Louis Gretillat, from Port of Prince, Haiti.

Pray for Father E. J. Kingston's father who died at his home in Hoisington, Kansas, September 9, 1942. R.I.P.

Your prayers are earnestly requested for the happy repose of the souls of Father James J. Maguire's sister who died in New Zealand, October 7, 1942, of Father Zarko's mother who died at Mt. Carmel, Pa., on October 17, 1942, of Father Strmiska's brother and Father Morley's sister, both of whom were buried on October 26, 1942, the former at Norwalk, the latter at Waterbury, Conn. R.I.P.

You are also asked to pray for Father Anthony Wisniewski, who died in Detroit of a heart attack on October 16, 1942, and for Mr. Francis Dolan, who was buried in Philadelphia, on October 31, 1942.

Your prayers are requested for the happy repose of the soul of Mr. Henry Faucher, C.S.Sp., of Canada, who died on November 11, 1942. R.I.P.

Father Louis N. Schenning passed his examination for the licentiate in Sacred Theology at the Catholic University, Washington, D. C., on October 21, 1942. Our congratulations.

Our ordos (500) for 1943 are now in press with the John Murphy Company of Baltimore, Md.

New address: 503 N. Bailey Ave., Box 355, Abbeville, La.

CERTIFICATE OF INCORPORATION OF

HOLY GHOST FATHERS OF NORTH CAROLINA, INC.

Members of the Corporation

Provincial.
Provincial Procurator.
Pastor of Our Lady of Victories.

Officers of the Corporation

President: Father George J. Collins, provincial.
Vice-President: Father Joseph A. Griffin, pastor of Our Lady of Victories.

Members of the Board of Directors

Father George J. Collins, provincial.
Father Regis C. Guthrie, provincial procurator.
Father Joseph A. Griffin, pastor, Our Lady of Victories.
Father Jos. B. Hackett, pastor, Our Lady of Lourdes.
Father Charles P. Connors, mission procurator.

STATE OF NORTH CAROLINA DEPARTMENT OF STATE

To all to whom these presents shall come, Greeting:

I, Thad Eure, Secretary of State of the State of North Carolina, do hereby certify the following and hereto attached (FIVE (5) sheets) to be a true copy of the Certificate OF INCORPORATION OF HOLY GHOST FATHERS OF NORTH CAROLINA, INC.

and the probates thereon, as the same is taken from and compared with the original filed in this office on the 10th day of SEPTEMBER, A.D., 1942.

In Witness Whereof, I have hereunto set my hand and affixed my official seal.

Done in Office, at Raleigh, this 10th day of SEPTEMBER, in the year of our Lord, 1942.

(Signed) THAD EURE,

Secretary of State.

48116

CERTIFICATE OF INCORPORATION OF

HOLY GHOST FATHERS OF NORTH CAROLINA, INC.

This is to certify that we, the undersigned, do hereby associate ourselves into a corporation under and by virtue of the laws of the State of North Carolina for such purpose made and provided, and do severally agree to become members thereof; and to that end do hereby execute this certificate of incorporation in manner and form as follows:

I

NAME

The name of this corporation is HOLY GHOST FATHERS OF NORTH CAROLINA, INC.

II

LOCATION

The location of the principal office of the corporation is in the City of Salisbury, County of Rowan, in the State of North Carolina, but it may have one or more branch offices and places of business either in the State of North Carolina or in any other state.

III

OBJECTS

The objects for which this corporation is formed are:

(a) To purchase, build and own churches, chapels and other places of worship and conduct therein religious services.

48116

(b) To further the cause of religious instruction and education.

(c) To own and operate a school, or schools, for instruction in manual or industrial arts and domestic sciences.

(d) To own and operate one or more hospitals or institutions for the care of the sick and indigent, and for the training of nurses and hospital attendants.

(e) To lease, rent, purchase, own, operate, encumber, and sell real or personal property for its own use

or for the purpose of obtaining an income from any accumulated funds, but such income shall be kept or expended solely for carrying out the objects for which the corporation is formed as herein set forth.

(f) To do and perform such matters and things as are allowed by law and may be reasonably convenient or necessary to attain the objects and ends for which it was organized as hereinabove set forth.

IV MEMBERSHIP

This corporation shall have no capital stock. It is a non-profit corporation. Participation in its affairs shall be by membership therein. The initial membership of this corporation shall consist of the incorporators hereinbelow named. The conditions of membership in this corporation are as follows:

(a) By-laws governing admission of members, the rules and regulations to be observed, the qualifications for voting, the resignation or expulsion of members, the election, powers and duties of officers, and a general governing body, and all other matters and things usually and legally contained in corporate by-laws may, from time to time, be adopted, amended or repealed by the affirmative vote of a majority of all members entitled to vote under the by-laws then existing.

48116

(b) At all meetings of the membership, each member entitled to vote under the by-laws then in force may cast one vote. Members may vote by proxy but no proxy shall be voted except by a member who is entitled at such meeting to cast his own vote.

(c) No member who has died, resigned or been expelled shall thereafter have any interest in or claim upon the property or assets of the corporation.

V INCORPORATORS

The names and post office addresses of the members who are the incorporators hereof are as follows:

NAMES	POST OFFICE ADDRESSES
Rev. Joseph A. Griffin	128 North Fulton Street, Salisbury, North Carolina
Very Rev. Geo. J. Collins	1615 Manchester Lane, N.W., Washington, D. C.
Rev. Regis C. Guthrie	Brightwood Station

VI PERIOD OF DURATION

The period of duration of this corporation shall be unlimited.

IN TESTIMONY WHEREOF, we, the said incorporators, have hereunto set our hands and seals, this the 8th day of September, 1942.

Joseph A. Griffin	(SEAL)
George J. Collins	(SEAL)
Regis C. Guthrie	(SEAL)

STATE OF NORTH CAROLINA COUNTY OF ROWAN

This is to certify that on this, the 9th day of September, 1942, before me, J. L. Fisher, a Notary Public of the State and County aforesaid, personally appeared REVEREND JOSEPH A. GRIFFIN, one of the incorporators named in and who executed the foregoing Certificate of Incorporation of Holy Ghost Fathers of North Carolina, Inc., and I having first made known to him the contents thereof, he did acknowledge that he signed, sealed and delivered the same as his voluntary act and deed, for the uses and purposes therein expressed.

(NOTARIAL SEAL)

J. L. Fisher,
Notary Public
My commission expires:
10/24/1942.

DISTRICT OF COLUMBIA CITY OF WASHINGTON

This is to certify that on this, the 8th day of September, 1942, before me, Cecilia Jamison, a Notary Public of the District of Columbia and City of Washington, personally appeared VERY REVEREND GEORGE J. COLLINS AND REVEREND REGIS C. GUTHRIE, two of the incorporators named in and who executed the foregoing Certificate of Incorporation of Holy Ghost Fathers of North Carolina, Inc., and I having first made known to them the contents thereof, they did each acknowledge that they signed, sealed and delivered the same as their voluntary act and deed, for the uses and purposes therein expressed.

48116

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed my Notarial seal, this the 8th day of September, 1942.

Cecilia Jamison,
Notary Public
My commission expires:
2/1/45.

(NOTARIAL SEAL)

FILED SEPT. 10, 1942
THAD EURE
SECRETARY OF STATE.

BY-LAWS of

HOLY GHOST FATHERS OF NORTH CAROLINA, INC.

1. The Provincial of the Province in the United States of the Holy Ghost Fathers, the Provincial Procurator and the Pastor of the church of Our Lady of Victories at Salisbury, North Carolina, shall be members of this corporation.

2. The annual meeting of the corporation shall be held at the church of Our Lady of Victories in Salisbury, North Carolina, on the second Monday of January of each year. Special meetings of the corporation may be called by the president or by any two directors whenever the same may be deemed necessary. A notice of all meetings shall be mailed to each member by or under the direction of the secretary.

3. The officers of this corporation shall be a president, a vice-president, a secretary and treasurer, and said officers shall be ex-officio members of the board of directors. The members shall elect a board of directors of not less than three or more than five members.

4. Regular meetings of the board of directors shall be held on the second Monday of January of each year at Our Lady of Victories, Salisbury, North Carolina, or at such other time and place as the board shall by resolution appoint. Special meetings of the board may be called by the president by giving at least three days' written notice to each director. A majority of the directors shall constitute a quorum.

5. The Provincial of the Province shall be the president of this corporation. He shall preside at all meetings of the corporation and of the board of directors and shall have the general management and control of the property, business and affairs of the corporation, and shall exercise all the powers that may be exercised or performed by the corporation. The vice-president shall be the pastor of Our Lady of Victories, and in case of the death of the Provincial, he shall, until a new Provincial of the Province is appointed, perform and be vested with all of the duties and the powers of the president.

6. The secretary shall keep a record of the proceedings at the meetings of the corporation and of the board of directors, such vacancy shall be filled for books, records and papers of the corporation, except such as shall be in the charge of the treasurer or of some other person authorized to have custody and possession thereof by resolution of the board of directors. The vice-president, in case of the death, disability or absence of the secretary, shall perform and be vested with all of the duties and powers of the secretary.

7. The treasurer shall keep account of all money of the corporation received and disbursed. He shall deposit all money and valuables in the name and to the credit of the corporation in such banks and depositaries as the board of directors shall designate. All checks, drafts and orders for the payment or withdrawal of money shall be signed by the treasurer. The vice-president, in case of death, disability or absence of the treasurer, shall perform and be vested with all of the duties and powers of the treasurer.

8. Should any vacancy occur in any office or in the board of directors, such vacancy shall be filled for the unexpired term by the board of directors. The member receiving a majority vote of those present shall be declared elected.

9. These by-laws may be amended at any meeting of the board of directors by a majority of all the members of the board of directors, present and absent, including both the elected and the ex-officio members of the board; but no proposed amendment shall be acted upon unless a written notice shall be given to the secretary at least one week prior to such meeting, and the secretary in the call for such meeting shall give to the members at least three days' notice of the existing by-laws and the proposed amendment.

NATIVE PRIESTS IN THE MISSIONS OF THE HOLY GHOST FATHERS

America:	1939	1942
St. Pierre & Miquelon	—	1
Guadeloupe	6	7
Martinique	11	14
French Guiana	—	—
Teffe	1	2
Upper Jurua	—	—
Totals	18	24

West Africa:

Dakar	3	5
Ziguinchor	—	—
Gambia (English)	1	1
French Guinea	1	2
Sierra Leone	—	—
Onitsha Owerri	—	3
Benue	—	—
Duala	6	15
Yaunde	10	22
Gaboon	10	12
Loango	9	10
Brazzaville	3	4
Ubanghi Chari	1	2
Luanda	5	10
Cape Verde		
Nova Lisboa		
Silva Porto		
Totals	49	86

East Africa:

North Katanga	—	2
Kroonstad	—	1
Zanzibar	1	2
Kilimanjaro	1	3
Bagamoyo	—	1
Diego Suarez	—	1
Majungo	—	1
La Reunion	12	14
Mauritius	13	15
Totals	27	40

	1939	1942
East Africa	27	40
West Africa	49	86
America	18	24
Totals	94	150

From the "General Bulletin" of May-June, 1940.

N.B. The figures for 1942 are based on the number of major seminarians in their respective missions.

BROTHERS PROFESSED IN U.S.A.

	Birth	Date and Place of Profession
1. Fabius Wimmers		Aug. 28, 1881, Marienstadt, Ark.
2. Ammon Peitz	September 1, 1858	Aug. 28, 1881, Marienstadt, Ark.
3. Burchard Thome (Died Jan. 13, 1932)	March 8, 1850	June 29, 1882, Marienstadt, Ark.
4. Terence Schnell (Died July 5, 1918)	1858	Sept. 8, 1883, Marienstadt, Ark.
5. Tertullian Moll (Died Nov. 11, 1922)	November 10, 1862	March 19, 1884, Marienstadt, Ark.
6. Titus Hartmann	July 2, 1858	April 19, 1885, Pittsburgh, Pa.
7. Friedericus Schmitt	March 26, 1854	Feb. 2, 1887, Pittsburgh, Pa.
8. Adolphus Wolf (Died July 22, 1909)	August 22, 1863	Feb. 2, 1887, Pittsburgh, Pa.
9. Daniel Tuerkes	April 14, 1868	Dec. 8, 1887, Pittsburgh, Pa.
10. Hieronymus Schneider (Died Dec. 13, 1931)	November 21, 1852	Dec. 8, 1887, Pittsburgh, Pa.
11. Gottgried Huber	January 13, 1865	May 20, 1888, Pittsburgh, Pa.
12. Gaudentius Duffner	February 18, 1857	Aug. 28, 1892, Pittsburgh, Pa.
13. Peter Joseph Shortis (Died Feb. 17, 1930)	June 29, 1865	Feb. 2, 1893, Pittsburgh, Pa.
14. Philip Lafferty (Died Dec. 6, 1904)	September 8, 1850	April 23, 1893, Pittsburgh, Pa.
15. Ludolph Schoenrock (Died Mar. 13, 1927)	August 1, 1866	1898, Cornwells, Pa.
16. Gangolf Wagner	January 6, 1875	March 25, 1900, Cornwells, Pa.
17. John Casimir Szerszen	December 26, 1869	March 25, 1900, Cornwells, Pa.
18. William Rudzki	February 16, 1879	June 24, 1900, Cornwells, Pa.
19. Hyacinth Rosmarynowski	August 30, 1883	Feb. 2, 1904, Cornwells, Pa.
20. Columba Leddy	February 9, 1868	Dec. 25, 1905, Cornwells, Pa.
21. Clement Schuett	January 27, 1876	Aug. 15, 1908, Ferndale, Conn.
22. Francis O'Brien (Died April 15, 1932)	December 28, 1858	Aug. 15, 1908, Ferndale, Conn.
23. Methodius Lobos (Died Aug. 5, 1915)	December 3, 1877	Aug. 15, 1909, Ferndale, Conn.
24. Vincent Pietrucik (Died Dec. 23, 1938)	September 3, 1865	Feb. 2, 1912, Ferndale, Conn.
25. Eugene Gontram	January 29, 1883	Sept. 14, 1913, Ferndale, Conn.
26. Ewald Ober	October 3, 1896	Aug. 15, 1914, Ferndale, Conn.
27. Cantius Szurszewski	July 28, 1890	Aug. 21, 1915, Ferndale, Conn.
28. John Dei	June 24, 1893	Aug. 21, 1915, Ferndale, Conn.
29. Mary Gerard Keating	July 30, 1893	Nov. 13, 1916, Ferndale, Conn.
30. David Schindlery	October 20, 1884	Jan. 19, 1927, Ferndale, Conn.
31. John Michael Richert	August 27, 1908	Feb. 10, 1939, Ferndale, Conn.
32. Matthew Mooloy	November 16, 1905	July 16, 1931, Ferndale, Conn.
33. Thomas Doyle	July 14, 1903	Dec. 18, 1931, Ferndale, Conn.
34. Stephen Bores	April 14, 1904	May 1, 1932, Ferndale, Conn.
35. Michael Yaksic	January 6, 1914	May 7, 1933, Ferndale, Conn.
36. Nicholas McLaughlin	March 29, 1904	May 7, 1933, Ferndale, Conn.
37. Francis McGarry	April 27, 1897	Jan. 19, 1934, Ferndale, Conn.
38. Patrick Reilly	March 20, 1905	April 8, 1934, Ferndale, Conn.
39. Finton Cahill	May 1, 1890	Oct. 21, 1935, Ferndale, Conn.
40. Regis Smith	November 29, 1909	May 26, 1936, Ferndale, Conn.
41. Richard Stanislaus Piotrowski		Feb. 2, 1937, Ferndale, Conn.
42. Francis Mary Long	September 8, 1898	April 29, 1938, Ridgefield, Conn.
43. Thaddeus Trangese	December 8, 1914	Sept. 28, 1938, Ridgefield, Conn.
44. Richard Leonard	January 11, 1909	Jan. 3, 1940, Ridgefield, Conn.
45. Raphael Powers	June 1, 1905	Jan. 4, 1940, Ridgefield, Conn.
46. Camillus of Mary Carson	January 9, 1919	Feb. 5, 1941, Ridgefield, Conn.
47. Edward Joseph Walsh	April 8, 1921	Feb. 5, 1941, Ridgefield, Conn.
48. Cyril Joseph Putrn	March 10, 1905	Feb. 5, 1941, Ridgefield, Conn.
49. Mary James Smelter	September 5, 1913	Aug. 23, 1942, Ridgefield, Conn.
50. Marie Isidore Scheemaker	July 26, 1894	April 24, 1924, Ferndale, Conn.



OFFICIAL -- Circular Letter Number 10

Congregation of the Holy Ghost,
30, rue Lhomond, Paris (5e).

July 11, 1942
Received August 31, 1942

My dear Confreres:

At Chevilly and in our various Provinces the Consecration to the Apostolate has just taken place. In 1842 also, five priests made their Consecration to the Apostolate of the Blacks in the presence of our Venerable Father. After many delays they left for Cape Palmas the following year.

1842 marks an important date in the history of the evangelization of Africa. This is the year of a timid attempt which for the moment was a total failure but which nevertheless was the real beginning of a movement of great promise, a movement which aspires to nothing less than the conversion of the entire Dark Continent.

* * *

At this period the work of the evangelization of Africa barely reached North Africa, the Cape, the Portuguese colonies and two or three of the islands.

The Gospel had long been preached in Africa along the shores of the Mediterranean. Egypt had been raised to the status of a Vicariate Apostolic. Tunis was a Prefecture, as were Tripoli and Morocco; but the priests there numbered very few. Since 1838 Algeria had been a diocese, with about thirty priests. The mission of Abyssinia, abandoned since 1917, had just been taken up again by the Italian Lazarists. St. Louis and Goree, in Senegal, had all told only two or three priests, one of whom was the Prefect Apostolic.

In the Portuguese colonies the diocese of Angola and the Congo had had no Bishop after 1826, and from 1834 on European missionaries were forbidden to enter. Only two native priests, sole survivors of the former clergy, were left there. The Prelature of Mozambique on the east coast was in similar straits.

In the south the Cape of Good Hope had been a Vicariate since 1837. But for this vast territory the Vicar Apostolic had only four priests.

The ancient bishoprics of the islands of Cape Verde and Saint Thomas retained some pretensions of jurisdiction over certain points along the coast, but they made no attempt to exercise it.

A clear picture of this sad situation is provided us in the financial statements of the Propagation of the Faith. In 1837 no allocation whatsoever was made for Africa. In 1841 mention is made of the Vicariate of the Cape, of the bishopric of Algeria, of the missions of Tunis, Tripoli, Upper and Lower Egypt and Abyssinia. In 1842 we find therein included the Vicariate of the Two Guineas under Bishop Barron. It is from this Vicariate that all the missions of French Equatorial Africa and of French West Africa were to branch out.

* * *

From the sixteenth century on the Dark Continent had been the source of a plentiful supply of slaves; these were rounded up in the interior by village chiefs, gathered together on the coast, and there turned over to slave-traders for the colonies of America.

By 1842 no European country had as yet any "colonies" in Africa, in the modern sense of the word. Along the coast they did have a few trading-posts for the carrying on of commerce; these trading-posts were kept up by the vessels of shipping companies which engaged in commerce on these seas. It was only in Senegal, Gambia and Sierra Leone that France and England maintained government agents, but their function amounted to little more than the encouragement of trade and the preservation of peace. Between 1841 and 1843 France extended her trading-posts to Grand Bassam, Assinia, and to the mouth of the Gabon River; our first missionaries did a great deal towards promoting French colonial expansion in these regions.

The United States was likewise quite interested in the coast of Africa, but for an entirely different reason. In 1787, after the American War of Independence, England had provided her unemployed slaves with a refuge at Sierra Leone; following this example, an American colonizing society made attempts, from 1816 on, to find room in Africa for the liberated slaves whose numbers were rapidly increasing in the Southern States. Monroe's regime backed this society, and in 1824 Congress at Washington gave formal recognition to a state established by these emigrants on the Grain Coast; thus came into existence the Republic of Liberia. At Cape Palmas, in 1833, another corporation founded a second settlement which remained independent of the first up until 1856.

By far the greater majority of the settlers in Liberia and at Cape Palmas were Protestants; very few belonged to the Catholic Church. Of these, however, the Bishops of the United States did not lose sight; at their Council of Baltimore, in 1833, they voted to confide to the Jesuits the spiritual care of these neglected souls, for Protestant ministers of various denominations had already made their way to the new settlement. The Jesuits accepted, but by 1841, because of lack of men, they had as yet been able to accomplish nothing. Bishop Kenrick, of Philadelphia, then assigned to the task his own Vicar General, Father Edward Barron, who enlisted in the cause another Irish priest, Father John Kelly, and a layman, Denis Pindar. All three sailed from Baltimore in December of 1841 and settled down at Cape Palmas in February, 1842.

Father Barron, of County Waterford, Ireland, came of an Irish family of high social standing. He had completed his studies for the priesthood in Rome, and, instead of exercising the ministry in his native land, had gone over to America, where his zeal very soon attracted attention. The pioneer missionaries of the Congregation who worked with him in Africa accused him of indecision, timidity and an attitude of suspicion towards the French authorities. Still, tribute must be paid to his absolute sincerity, a sincerity which our Venerable Father praised unreservedly. As for his indecision, that is understandable amid the confusion which arose in his territory out of circumstances which he could not foresee and which were of a sort to shake

the most intrepid spirit; his timidity seemed greater than it really was when it was brought up against the youthful impatience of his fellow-workers, and his attitude of distrust of the authorities was often enough justified by the unspeakable meanness of low-ranking officials. All in all, in the history of our Missions, Father Barron holds the place of an outstanding character, worthy of our admiration and gratitude.

After a preliminary stay of about four months at Cape Palmas, Father Barron went back to America, then came over to France in search of helpers, cleric or lay. He had seen the infiltrations of Christianity in Senegal and had been astounded at what had been accomplished there; he desired as much for Cape Palmas. On the basis of reports which he gave at Rome and on the promises he gave of finding the necessary missionaries, he was named Titular Bishop of Constantine and Vicar Apostolic of the Two Guineas and Sierra Leone. His aspirations, daring as they were, were at bottom well-founded, for he had already secured the cooperation of the Capuchins and he was counting on the support of the priests of the Holy Heart of Mary. The Propaganda, for its part, was well aware what hopes could be built on Father Libermann, and it was even then witnessing the first developments of the work for the Blacks. Providence truly had provided the African Apostolate with all the elements of success; the tender care of the Holy Heart of Mary was about to take up its part in concluding the matter in such admirable fashion that our Venerable Father had to admit that her tender care had long been disposing the circumstances in which it would show itself.

In December, 1842, Bishop Barron, on his way back from Rome, reached Paris. At this point our Venerable Father appears on the scene; it is to him we must turn our attention from now on.

* * *

In this autumn of 1842 there are ten novices at La Neuville. Two are not going to persevere, and Mr. Tisserant is to leave for Haiti on November 12th; then seven will be left: Fathers Bessieux, Roussel and Audebert, already priests; MM. Collin, Blampin, Francis Bouchet and de Regnier, who will soon be. All are devoted; not one of them is of an indolent character—if anything, the contrary; every one is of a strikingly original character and of sterling quality.

As regards external relations, there are, it is true, some difficulties with the Archbishop of Paris; with a jealous eye he is noticing that the flow from the Seminary of St. Sulpice towards La Neuville and the Missions is gaining momentum, and at the Seminary of the Holy Ghost, Father Fourdinier is manifestly unfriendly. On the other hand the French Government, while not coming out openly in favor of the new Congregation, does not seem ill-disposed towards it, and the Prefect of Bourbon has just put in a request that help be sent out to Father Le Vavas seur. It was about this time, too, that our Venerable Father first established contacts with the Sisters of Castres and secured their interest in missions for the Blacks. Accordingly, all is going well.

On November 21st the Bishop of Amiens conferred the priesthood on MM. de Regnier, Bouchet and Blampin; thus was raised to six the number of priests at the Novitiate. On that same day five of them made

their Apostolic Consecration and were ready to leave. They received their appointments; two to Bourbon: Fathers Blampin and de Regnier; three to Haiti: Fathers Bouchet, Roussel and Audebert. There were prospects of similarly supplying the mission of Mauritius in the near future.

During the first two weeks of December, however, alarming news began to pour in to La Neuville from the missions. First of all from Mauritius: letters of Bishop Collier, dated July, 1842, revealed that the English authorities were reluctant in receiving French priests on the island; then the newspapers began to talk even of French priests who were being thrown out of the colony . . . In reality it was a question of some priests under interdict whom the Vicar Apostolic had wanted to send away, but the daily papers had omitted this explanation, thus letting it be believed that the English authorities were showing open hostility to all things French. Also about this time it was learned that Madagascar, which since 1829 had been subject to the Prefect of Bourbon, had just been made an independent Prefecture with Father Dalmond as Superior. The Prefect of Bourbon, Bishop Poncelet, had generously proposed to turn over Madagascar to our Venerable Father; would the new Prefect have the same agreeable attitude? . . . There was reason to doubt it, for it was known that Father Dalmond was a close friend of Father Fourdinier, the Superior of the Seminary of the Holy Ghost, and it was even rumored that Father Fourdinier had obtained the elevation of Madagascar to the Prefecture so as to remove this island from the jurisdiction of Bishop Poncelet . . .

Our Venerable Father could not help feeling some anxiety. He had planned that he would take up work in Madagascar in case he had to give up Mauritius. But now there were threats that Madagascar would be closed against him . . .

He was none too sure, either, about the mission of Bourbon. He did enjoy, it was true, the good will of the Prefect, Bishop Poncelet; it was true, too, that Father Le Vavas seur spoke in his letters of nothing but success; but would the French government support missionaries for the Blacks in that colony? . . . On the advice of Bishop Poncelet our Venerable Father had petitioned from the Ministry a salary for Father Le Vavas seur and the two companions who were to be sent to him. But the request was presented in September and by December no answer had as yet reached La Neuville . . . There was reason to fear that this delay was a bad sign. To gain some light on the matter our Venerable Father made a trip to Paris about the middle of December. He went to the Ministry and saw the administrator, Mr. Galos, who was friendly enough but who gave no satisfactory explanation. The matter of the salaries for Bourbon might drag on and on. It had to be concluded that Father Fourdinier was against allowing Missionaries for the Blacks into the colonies, that they would not have the support of the government and they were taking a chance of being thrown out at the first disagreement . . .

From the Ministry our Venerable Father betook himself to the Apostolic Nunciature. The Nuncio, Bishop Garibaldi, was not at home. Meantime a secretary received the caller and told him that at Rome they were getting discouraged about affairs in Haiti on account of the delay of the government in the appointment of plenipotentiaries who could regulate with the Secretariate of State the Concordat drawn up the preceding

January. Then came the Nuncio, who agreed that, as regarded Haiti, everything had been put off for a later date and might drag on for some years yet . . .

* * *

After these discouraging visits our Venerable Father turned his steps towards Our Lady of Victories. His room, too, was near this Church, at the residence of Father Schwindenhammer on the rue du Mail. He thought over the situation: he had at La Neuville seven missionaries all ready to leave; five of them had already made their Apostolic Consecration; he had no way of employing them here at home. As things stood just at this moment he could not see what way to turn; every road was barred . . .

And this plight was all the more distressing insofar as there were involved at the time the actual beginnings of the Negro work. It was only as scouts that Father Laval, Father Le Vavasseur, Father Tisserant had been sent to Mauritius, Bourbon and Haiti. It could not be claimed that each of them in his own territory had established a mission; they would really do that only after helpers reached them. Accordingly, the entire undertaking was in danger . . .

Our Venerable Father confided his distress to the Holy Heart of Mary, then unburdened himself to the confidant of all his plans, Father Desgenettes. That must have been Saturday, December 17th. "I recall," he later recounted to that holy priest, "that I walked down the front steps of Our Lady of Victories with you and I said to you: 'Father, we are in a bad way.' 'How is that?' you asked. 'We are without a field . . . ' 'Why!' you came back, 'Are you short of money?' 'Oh no! It isn't that at all; the Blessed Virgin would never let us fall short of that; but we don't know where to go . . . Every road is barred . . . ' You tried to cheer me up. I had no need of that, for in spite of the sort of difficulties in which I found myself, with five missionaries chafing at having to remain so long inactive and quite liable to become discouraged at these interminable delays, I felt no anxiety. I could give no reason for my feeling of security; I had no grounds on which to base it, unless it was just my disposition, which always turned to the Holy Heart of Mary, and it was thus I experienced that peace and reassurance of which I could not see the source. I remember well having told you at your fireside that I was too calm and that I could not explain this tranquillity, unless it was that the Heart of Mary was preparing a field for us and that in the meantime our good Mother was keeping me in peace."

On Sunday, December 18th, two missionary Bishops presided at the chanting of the Divine Office at the Archconfraternity: Bishop Barron, lately arrived from Rome, and Bishop of Douarre, Bishop of Amatha, of the Fathers of the rue du Picpus and Vicar Apostolic of Oceania. Our Venerable Father had gone back to La Neuville. In the letter above cited our Venerable Father goes on: "Bishop Barron spoke to you about his vast Vicariate and of the shortage of priests there. A strange thing, indeed, a thing which I could not naturally explain, that you felt no urge to tell him about us! On the preceding evening you had been so impressed by our distress! And today there presented itself such a fine chance to lend a hand to your friends, and to the friends of the Most Holy Heart of Mary, and you so quickly forgot them! I can offer only this explanation: Mary wanted to show us that everything

was coming to us from her Immaculate Heart. After you had finished your conversation with the zealous Vicar Apostolic of Guinea and had left him in his plight, you went out on the altar of the Most Immaculate Heart, and there it was you received a sudden interior inspiration which told you that this field was for us; you spoke of it to Bishop Barron, and on the very day I reached Amiens I had to start back again for Paris to bring to a completion this matter which Mary had already got so well under way for us."

After Christmas Bishop Barron made a trip to La Neuville and spent several days there acquainting his future missionaries with the territory which he was turning over to them.

* * *

Our Venerable Father was not so much delighted that a way was opened for him to an extensive territory which he had not been considering as he was to realize that this road was cleared for him by the Holy Heart of Mary. "Since it is the Most Holy Heart of Mary which has brought us together," he writes, "our good Mother wants us to understand that we have received everything from her Most Holy and Immaculate Heart, and it is for that purpose that our two large mission fields, those of Haiti and Guinea, have come to us at the Shrine of Our Lady of Victories."

We know the rest: how our pioneer Fathers set off for Cape Palmas, and how most of them died before anything was organized . . . We shall follow them step by step as these anniversary days come around again. For the present a few statistics:

In 1842 the Sacred Congregation of the Propaganda had in Africa three Vicariates and 6 Missions.

In 1942 it has jurisdiction over 121 Vicariates, Prefectures or Mission Districts, in which are laboring 5,000 priests from abroad, 400 native clergy and over 10,000 sisters. Catholics make up 7% of the population and catechumens come to 2%.

Such are the workings of Providence! Such is the achievement of the Holy Heart of Mary!

It was along the lines of this general thesis that I developed the thoughts which I presented to the young priests about to leave on Sunday, July 5th (1942) at Chevilly. The outcome of it all was in itself surprising enough, but I dwelt less on that than on the admirable qualities which our Venerable Father showed during that period: unshakable strength of character, absolute confidence in the supernatural protection of the Holy Heart of Mary. Nothing could discourage Father Libermann; the reason was that he had taken well to heart the commission received from his Saviour, to carry the light of the Gospel to the neglected peoples of the African continent. From that was drawn all the energy which he put forth to implant so successfully into his first followers the virtues he deemed necessary to every ambassador of Christ: union with God, complete abnegation of self. Fortunately for us, all of that is condensed into a little volume which should be the vade-mecum of every member of the Congregation, "Instructions for Missionaries." For us priests, religious and missionaries there are no pages I know of more instructive and better fitted to our high calling. These pages, read, re-read, thoroughly meditated, should inspire us with powerful incentives towards a high degree of sanctity and teach us the measures to be taken to reach that goal: the killing within us of the old man of fallen nature so that

we may live hereafter only on the level of the supernatural.

In 1842 our Venerable Father had missionaries and knew not where to send them . . .

In 1942 the Superior General likewise has young Fathers, anxious to leave, but circumstances prevent him from sending them out to the many missions which are short-handed . . .

The Holy Heart of Mary which opened for us the doors of Africa a hundred years ago is no less powerful today than it was then. In imitation of our Venerable Father, let us with confidence beseech Our Lady of Victories to clear the way for us soon, so that the followers of Father Libermann may be free to go forth and continue the work begun a century ago, a work whose results thus far are so magnificent and so encouraging to Catholic missionary endeavor.

It is with these sentiments of confidence and hope that I impart to you all, my very dear brethren, my paternal blessing, reassuring you of my mindfulness of you and of my devoted concern.

In Our Lord,

(signed) † L. Le Hunsec,
Sup. Gen., C.S.Sp.

NEWS OF GENERAL INTEREST RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 9

DEPARTURES: Our attempts to send out men to our missions are meeting with numerous obstacles. It will be sufficient here to mention that the three young priests appointed to the Antilles and to Guinea have been delayed at Casablanca since April . . . Once visas are obtained, it is boats which are wanting, or the international situation which holds up the departures . . . Nevertheless we are continuing our efforts in every way possible to send replacements to our missions, which are all clamoring for more men.

MOTHER HOUSE: Things still go on peacefully enough. During the Pentecost season Father Gay was able to spend several days at Paris. On Pentecost Sunday itself, after the Pontifical Mass offered by His Excellency, the Superior General, His Eminence, Cardinal Suhard, Archbishop of Paris, kindly assisted at our community dinner, together with His Excellency, the Apostolic Nuncio, who had come from Vichy to Paris for the funeral of Cardinal Baudrillart.—The annual retreat will take place at the beginning of the summer season to permit a better arrangement of vacations in our communities, which have been taken over to some extent and where spare rooms are fewer in number.—At Auteuil, in line with the organization suggested by the Archbishop, Father Duval has been named Director General of the Work, while the direction of the central building on the rue La Fontaine has been made the sole charge of Father Lecocq.

At the Colonial Seminary the French Government has just restored the endowments meant for seminarians of the city who are to work in colonial dioceses. The problem now is to find these future priests for the colonies, in view of the woeful lack of priests in most of the dioceses of France itself.

FRANCE: The school year has just come to an end in our houses of training. Apostolic Consecration was held on Sunday, July 5th; there were 11 young Fathers at Chevilly, 4 at Cellule and 7 in Alsace.—The clerical novitiate in the unoccupied zone, established a year

ago at Cellule, is to be transferred to Recoubeau, near Allex.—The Province has just recorded a series of deaths: Father Philippot, carried away by meningitis, at St. Michel-en-Priziac; Father Bellet, who came back a leper from Counene to be apparently cured by treatment here, only to die of a heart attack, and venerable old Brother Arbogast, of St. Ilan, who died at Langonnet.

IRELAND: A fortunate country, relatively speaking, insofar as in the world-wide distress, rationing here has been necessary only on some unessential items, and the temporary shortage of these is making it easier to get back to a way of life closer to that of our fore-runners.—A fortunate country also as regards departures for the missions; since July, 1939, Ireland has been able to send out 78 missionaries, among them a certain number of our own men, either young Fathers or former missionaries returning to their posts or prefects for Trinidad. All reached their destination without difficulty. Among them were 9 young Fathers who reached Onitsha-Owerri last March.

UNITED STATES: On the 12th of March the golden jubilee of Father Szwarcrok was celebrated.—The Mission of Our Lady of Victories was founded at Salisbury. Father Provincial hopes to open up two other missions in the diocese of Nashville this year or next. Fine progress is being made in Puerto Rico.

BELGIUM: This year the Province has 7 young Fathers and 4 newly ordained priests who will finish up next year. "We have managed quite well this year; this last month (June) is going to be the hardest."

ENGLAND: In July we had two new Fathers who are to go to the missions. There will be six priests in October.

FRIBOURG: The Polish seminarians housed at Fribourg have completed their year. In July they will be put to work on the farms. They are not to come back to our house next year.

MARTINIQUE: The teaching of religion has been made very much easier in the lyceums, schools and young peoples' societies. The crucifix has been publicly restored to the school room, public office and court room almost everywhere. A lot of manpower would be needed to keep the present opportunities for Catholic Action from going to waste.

TRINIDAD: All is going well. The students number 760. Trinidad is sending 5 young men to the Novitiate this year, either to Canada or to the United States.

FRENCH GUYANE: "All quiet from the Oyapos to the Maroni." Father Frey had a chance to spend a month travelling up the River Maroni—a missionary journey of absorbing interest which heretofore no one had been able to take up.

TEFFE: Father Touchefeu passed away in the course of a missionary trip up the Rio Jutai; he succumbed to a fever against which he had not bothered to take precautions.

HAUT JURUA: Through Father Collins we learn that this mission is in a bad way. Three Fathers have had to be sent to the hospital at Manaos, suffering from undernourishment. Prices are very high. The orphanage, run by three Dominican nuns, is entirely in the charge of the Fathers. The Junior Seminary has had to close its doors for the time being.

DAKAR: Father Catlin, appointed chief military chaplain for the colonies of French Equatorial Africa, is arranging his work. There is one resident chaplain for each large camp or military hospital. In preparation, Father Catlin has made a month's trip throughout the entire French West Africa, by plane, auto, train and boat.

BATHURST: Father Meehan informs us that all are well and place their trust in Providence; but there, too, they would like to have reinforcements . . .

FRENCH GUINEA: The work of the ministry is not at all impeded by the war. On the whole, there's progress.

SIERRA LEONE: Bishop Kelly writes us that, in general, tidings are good; all are well and at their work. The war and shifts of population have raised new problems but work goes on as usual. Thus far they have not suffered.

ONITSHA-OWERRI: All goes on under the most favorable conditions. At Onitsha the corner-stone of the regional Seminary for the Vicariates of British West Africa has been laid. At Benoue the Fathers who are to have charge of the work are well acclimatized and are doing excellent work.

YAOUNDE: Father Ternay sends some news to his family. Like Father Maupeou, he was threatened by a native, but the culprit did not dare strike him in front of a large gathering of people who were present at the scene.—Some Benedictine Fathers have been able to reach Cameroon, but not without difficulty, although they are Swiss and were coming directly from Switzerland.

LOANGO: All goes well. No great difficulties. Only one Father remains mobilized at Pointe Noire. The government has made grants for the schools—quite a change of policy from the persecutions of a few years back!

BRAZZAVILLE: The health of all is good. Work goes on as usual. With more helpful cooperation from the government better work has been done in the field of education. Our Vicars-Apostolic of French Equatorial Africa met at Brazzaville to thrash out the school question. The teaching of religion has been begun in the public schools. Young people's societies are being organized. For these works and for the professional schools Fathers and Brothers with specialized training are needed.—Quite a few Fathers have gone to Angola for a vacation; they were very well received by our confreres there.

ANGOLA: Father Albino Alves has been appointed Principal Superior of the District of Sila Porto. Now each of the three new dioceses forms a religious District with its own Principal Superior: Father Gross for the District of Luanda, Father Estermann for the District of Nova Lisboa and Father Albino Alves for the District of Silva Porto. At Luanda the governor began

to take annoying measures against the diocesan administration. Bishop Pinho had recourse to Lisbon. In the diocese itself the people made a novena which ended with consecration to the Holy Heart of Mary. And all at once everything was straightened out.—Nothing is rationed; living costs are higher but farming and cattle raising are being intensified.

KROONSTAD: Bishop Klerlein writes us that the work is being carried on; the Fathers are relatively free, still their activities are somewhat restricted. The health of all is good, with the exception of that of the Vicar Apostolic. The financial situation is difficult.

KATANGA: "We are holding up well," Father Bouve writes us. Several Fathers are run down in health; efforts are being made to send these off for a rest. At Kongolo they are building a fine large Junior Seminary, already being used before completion. The School Inspector who visited our schools in December congratulated our Fathers warmly. It is particularly due to the grants of the government that the works can be continued. There is no shortage of anything, but the cost of living is mounting.

KILIMANJARO: Work goes on; they have not suffered; but there, too, there is a shortage of personnel. When school reopens there will be two new major seminarists; on March 1st Bishop Byrne ordained to the priesthood three native seminarians who will begin their ministry at Christmas.—The venerable Father Auguste, weighed down with years, can no longer say Mass.

BAGAMOYO: Things are going on well enough in spite of financial difficulties.

MADAGASCAR: After the occupation by the English a cablegram came to quiet our anxieties; at Diego-Suarez and Majunga neither men nor buildings suffered harm. Deo gratias! A letter received before that from Father Besnard said that all was going nicely; spirits were good; all were working uncomplainingly, although the work was more than they could handle . . . In the schools they have one hour of Catechism twice a week now; most of the children, sometimes all of them, attend. The work of army chaplains, with youth organizations and so forth, take up the energies of many of our men and demand a great deal of work. There, too, reinforcements are needed. At Paris several young Fathers had obtained the necessary papers and were preparing to leave when the English occupation put a stop to everything . . .

REUNION: Rice is rationed but everything else is had in abundance. The surplus of sugar is used in mortar for construction purposes; it is cheaper than cement . . . Bishop de Langavant also would like more men . . . Father Raimbault is doing excellent work down there for bodies as well as for souls; while carrying on very actively in his parish he continues his research work on leprosy and has obtained very satisfactory results: always some degree of improvement and frequently complete cure.

DEPARTED CONFRERES OF WHOSE DEATH WE HAVE LEARNED SINCE THE ISSUANCE OF
CIRCULAR LETTER NO. 9

Date	Name	Place	At	Age	Professed
1941					
Dec. 31	Fr. Edmond Touchefeu	France	Fonte Boa	37	9
1942					
Feb. 28	Fr. Leon Meyer	France	Doula	46	22
May 17	Br. Joder Marie-Laurent	France	Fort-de-France	49	25
May 31	Fr. Aloysius Roth	United States	Bay City, Mich.	50	31
June 6	Fr. Charles Balthasar	France	Prefecture of Peramiho	53	33
June 11	Fr. Ernest Philippot	France	Saint Michel	46	22
June 13	Fr. Charles Bellet	France	Chevilly	66	44
June 21	Fr. Albert Mehler	United States	Chippewa Falls, Wisc.	68	42
June 30	Br. Arbogast Arbogast	France	Langonnet	77	59
???	Br. Werner Maria-Georg	Germany		33	15

Father Overgaag died on the 17th of December, 1941, at Mandera.

JUST PUBLISHED: Religion in the French Colonies under the Ancient Regime, by Father Janin. 234 pages.—Father Janin, continuing his publications of the religious history of the old colonies, this time with his usual studiousness, bibliographical thoroughness and clarity of presentation, delves into the work of Christian colonization by France in her colonies from 1626 up to the French Revolution. An intriguing study, which portrays the struggles of the missionaries under a government professedly Christian, as well as the difficulties which prevented their zeal from attaining the results one might have desired.

Appointments of the Young Fathers at Chevilly and Cellule.

Dakar—Fr. G. Guibert
Ziguinchor—Fr. F. Monerie
Guinea—Fr. M. Chaverot
Gabon—Fr. L. Ledit
Loango—Fr. L. Michel
Brazzaville—Fr. A. Tritscher
Bangui—Fr. G. Ratzmann
Martinique—Fr. R. Pinchon
At home—Frs. M. Diebold
A. Harfouche
E. Krzoska
P. Pilarski

O. Rey
E. Stierer
S. Zalewski

Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart.—Book of Wisdom I, 1.

* * *

For the holy spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without himself, from thoughts that are without understanding, and he shall not abide when iniquity cometh in.—Book of Wisdom I, 5.

* * *

But all men are vain in whom there is not the knowledge of God: and who by these good things that are seen could not understand him that is, neither by attending to the works have acknowledged who was the workman.—Book of Wisdom, XIII, 1.

* * *

For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.—Book of Wisdom XVI, 16.

* * *

For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.—Book of Wisdom XVI, 29.

"A missionary cannot feel at rest while hell is being filled with the souls of the heathens."

* * * —St. Francis Xavier.

"Crosses shall not be wanting to us, but it is with the cross that the Divine Master has redeemed the world."—Venerable Libermann.

* * *

"Hath no man condemned thee? Neither will I condemn thee." (John 7, 10, 11.)

* * *

"Friend, whereto art thou come?" (Matt. 26, 50.)

* * *

"Judas, dost thou betray the Son of man with a kiss?" (Luke 22, 48.)

* * *

"I live by the Father." (John 6, 58.)

* * *

"Master, where dwellest Thou? . . . Come and see." (John 1, 38, 39.)

* * *

Wisdom is better than strength and a wise man is better than a strong man.—Book of Wisdom VI, 1.

LETTERS

Rockwell College,
Cashel,
Co. Tipperary.
July 10, 1942.

"Our Province,"
Ferndale,
Norwalk, Conn.

Dear Reverend Manager:

Pardon me if I have not got your official title correctly, but as an old Ferndalian I take liberties that might not be otherwise permitted.

Today my copy of "Our Province" arrived here. On opening the envelope the enclosed letter dropped out, so I concluded that owing to an oversight it had got mixed up with other mailing matter. I sincerely hope that it will reach its final destination without mishap after such a tortuous journey. Now for a little private talk. If you took up the records of old Ferndale you may find that I passed four happy years there, arriving in November, 1914, and leaving about February, 1919, for the Sunny South, New Iberia and Marksville. I left the grand old U.S.A. for Trinidad in 1921 and remained there till 1926 when I returned here. I am here still, but longing for the wide open spaces of the Great Republic of the West.

I need not assure you that I read every line of "Our Province" and then pass it along to another confrere who passed several years in U.S.A., but never lived at Ferndale, Fr. P. J. McAllister. We have many a chat about old times and old friends over there. I can truthfully say that my four years at Ferndale and my ordination there in 1917 have remained and always shall remain fragrant memories. I loved old Ferndale and could still draw a map (ordnance survey if you wish) of the well-loved grounds. The surreptitious trips to the grove beyond the little cemetery, where we offered the fragrant incense of "Edgeworth," "Velvet," "Prince Albert," "Tuxedo," "Cube Cut," to the Dryads and Hamadryads of the old grove. I wonder is the old grove there still or has the new Ferndale made it more difficult for the present inhabitants to indulge in such forbidden pastimes. But perhaps the new Liberal spirit abroad today has rendered such trips totally unnecessary. If so, I cannot congratulate you, for though I smoked many a pipe since, none ever tasted so sweet as the stolen smokes of the old Dale grove. So much for the "seamy" side of our lives there.

There is a little cemetery overlooking the lake, and there reposes the dust of two confreres of my period, Michael Kenny and Ed Woll. The former died on Trinity Sunday, 1916, and the news came to me (don't be shocked at this) and other members of the Smoking Brotherhood as we sat astride the branches of an old tree in the grove, indulging in our favorite pastime. Ed Woll must have died either in the end of 1917 or in the early months of 1918, for I was ordained at the time, and I remember the newly-ordained being summoned to his room in "Chinatown" (hope you know

where that is) to give the last absolution. Fr. Jimmy Carroll wrote a beautiful eulogy on the death of Ed Woll. This was published in "The Paraclete." Two lines of it I remember:

"The cedars are singing a dirge o'er his tomb,
Their plaint will grow louder with wane of the years."

You will now see why Ferndale is dear to me and why I have strong stirrings when "Our Province" arrives. I follow up eagerly every bit of news dealing with the men of my time there. Needless to say I read in your last copy of "Our Province" the death of Fr. Dodwell with feelings of sincere sorrow. May he rest in peace. Frs. Lipinski, Joe Sonnefeld, Al Roth, Jean Fisher, Killeen, Brannigan, Kirkbride, etc., etc., were all of my time and I need not tell you that I will make a bold bid to revisit the old place when the war is over. If you will permit me to blow a short blast on my own trumpet, I should state that I did some real hard "Manual Labor" in Ferndale, and simply revelled in it. And oh, boy! the appetite we got. Nothing cleared the cobwebs from brain and body like digging drains, blasting rocks, cutting ice, building bridges, etc. We were really and truly "pontifices" and trail blazers. We worked (smoked, too), amidst the tall stalks of the Indian corn and danced wild Indian dances in the silo where the chopped up stalks came over our heads like Molotov Breadbaskets. That was Ferndale of old and I am sure the same spirit lives and breathes there still. The baseball and the football and the walks and the trips to the beach in the summer time all come back to me with a strange vividness, swinging sheer across the gulf of the years. The little chapel where all our aspirations were crowned by the royal priesthood, why shouldn't it be dearest of all. How could we ever forget it.

I could go on for ever in this strain but must now call a halt. Pardon me for inflicting all this on you, but you see someone must suffer for the mistake of inserting that letter into the wrong envelope.

My best thanks to the man who is responsible for sending me the copy of "Our Province" and please don't omit a single number. I congratulate all concerned on the production of the publication. I am proud of it. My best wishes and prayers to dear old Ferndale.

Very sincerely yours in Christ,

T. J. Nolan, C.S.Sp.

ST. REMY CHURCH
Russia, Ohio

July 27, 1942

Rev. Henry Thessing, C.S.Sp.,
119 Krug Street,
Dayton, Ohio.

Dear Father Thessing:

Very sorry I was not home the other day on the occasion of your call. I came home about 15 minutes after you left.

The only information I can give you about the Holy Ghost Fathers here is, that several of them had charge of this parish shortly after coming to Cincinnati in 1873. Father George Ott was pastor here from January,

1873, to June, 1875. Then from June, 1875, to September, 1876, Fathers Charles Steuer, James Richert and John Kreutzer administered the parish. Father Richert's name appearing on the records most of the time. One baptismal record is signed by Father John B. Kayser. In March, 1877, came Father Francis J. Roth and he remained until July 4, 1886. Father Roth as the French called him, was an able and holy priest, and is still remembered by the old folks. He built the first school here as a French school and for several years he and his housekeeper sister held fort as teachers. Father Roth died in Chippewa Falls, Wis., January 5, 1914, and is buried there. Whether he left your Congregation, I do not know. Some say he did. It appears that from 1873 to 1875 these Fathers were domiciled at St. Boniface, Piqua.

In this matter you might consult Lamott's history of the Archdiocese of Cincinnati, published in 1921. Then the Society of Mary at the University of Dayton might furnish further data. I shall be glad to have you come and look over the parish registers if you think they can add to the above information. I hope to be home next time you come, and make it soon.

Sincerely and fraternally yours in Domino,
(Signed) Frank A. Ratterman.

Internment and P. of W. Camp, Jamaica

August 22, 1942
(Received Sept. 24, 1942)

Dear Father Provincial:

I got your letter of July 29th with the enclosed note of the Most Rev. Father General the day before yesterday. We are very grateful for this his first message since the beginning of the war. However, I would like you to inform him as soon as it is convenient to you, that the Religious Superior is not myself as he thinks, but Rev. Fr. A. Konrath, C.S.Sp., nominated such by Rev. Fr. Phil. O'Connor, V.G., Port Harcourt, before we left Nigeria early in November, 1940. Quite naturally you will convey to him and to all confreres our best wishes for the Feast of Christmas; letters take a long time. We thank you for all your prayers and your interest and expect another favorable word from you in due course. With best wishes, I am,

Yours very sincerely,
J. Kirsten, C.S.Sp.

Arecibo, Puerto Rico

September 11, 1942.

The Feast of the Most Pure Heart of Mary was the day chosen for the first "First Holy Communion" class of the new chapel on the playa. The Mass was celebrated in the parish church and seventy-two children made up the class. Father Sweeney is full of life with his pobres on the beach.

Father Kingston conducted a three weeks' Doctrine class in the new barrio of Cibao. It terminated with the fiesta of the Monserrate. By all reports it was a huge success.

Gasoline and cigarettes are two of the things that are not to be had in this country. We just have enough gas to get to the chapels this Sunday, and then we will have to hope for the best.

Two weeks ago we went out to Caracoles-Isote to the home of one Ramon Gonzalez. We were looking for a site to build the summer home. The place we picked is high up on a hill and very close to the sea. It has a wonderful view and always cool. Don Ramon, the owner, told us we could have as big a site as we wanted—free. I thanked him for his offer, however, I told him that we would have to have a title to the land before we thought of building on it. He agreed with me and promised to give me the necessary documents. By the way, Diego came back to town this month; I will get him to sew up the deal and then some day we can build.

I went on a sick call out to Los Canos several days ago and I received a present of some fresh country butter. The padres were afraid to eat it as it had been so long since they had seen butter.

* * *

On September 8th we opened up the Colegio del Espiritu Santo with Holy Mass. At present we have 30 in Kindergarten and 25 in First Grade. Not too bad for a start. Have hopes of putting on 2nd Grade next year. Due to war conditions it has been a struggle, as we could not buy any new wood as it is "frozen" down here. Due also to traffic conditions we thought it best to start at this time. The result has been a great increase in the interest of the parish as a whole. Pray that things turn out O. K. for us.

Everyone is well. Fr. Eberhardt is back at his work at the U., and the Colegio de las Madres. Fr. Milford is getting ready to preach a Triduum at Caguas for one of the country chapels.

We are walking and using horses here, since we have no gasoline. The blockade is as effective as ever it seems.

* * *

Shreveport, La.

September 16, 1942

Our school opened a week ago and we have the largest enrollment on record. Over two hundred and thirty-five pupils. I do not know how the Sisters can take care of them all. I hope to be able to pay off a portion of the debt next month.

THE LIBRARY OF CONGRESS, WASHINGTON

September 17, 1942

Very Rev. George J. Collins, C.S.Sp., Provincial,
The Fathers of the Holy Ghost,
Headquarters, 1615 Manchester Lane, N. W.,
Washington, D. C.

Very Reverend and dear Father:

The Library of Congress is interested in adding to its African collection of books, papers, journals, periodicals, pamphlets and manuscripts. Since your Society is one of the American organizations listed as being especially interested in Africa, I am writing to you to request a list or catalogue of your publications which contain information on Africa and on the work of your organization in that Continent. A list of anything published in the different vernaculars would also be welcome.

OUR LEVITES

RIDGEFIELD

On August 3 fourteen travel-weary postulants were greeted by the novices at the bus stop. A familiar scene was re-enacted as the newly arrived, under the guidance of their "good angels," were led along one of those beautiful country roads which lead to the Novitiate, and which make Connecticut permanent in the memory of travelers through New England.

For two days the hallowed halls of Ridgefield hummed with quiet excitement and then the silence of retreat. This holy exercise, conducted by Father Master, and carried on in a spirit of complete holiness and sanctity, served as the preparation for reception and profession.

On August 14 the new novices were received at a brief impressive ceremony conducted by the Very Reverend Father Provincial. At first we felt a little uncomfortable wearing the collar. This day also marked the reception of Mr. Joseph McCaffrey who will be known in religion as Brother Linus.

The following day the novices were professed. Father Provincial officiated. He was assisted by Father Master. In his sermon, Father Provincial gave a brief outline of the history of the Congregation in this country. He drew attention to the fact that one of the Fathers present (Fr. Francis A. Danner) was a member of the first class of novices. In the afternoon the newly professed left for Ferndale. Our thoughts at their departure were as usual: "They did it, so can we."

Our manual labor is interestingly varied: canning, potato picking and painting. Results are very favorable: the house and recreation hall have an added touch of beauty and hungry stomachs have assurance of favorable relief during the winter months.

In the line of recreation mush-ball is in full swing after a prolonged period of inclement weather.

On August 23 Brother Mary James Smelter made his profession.

DUQUESNE DOINGS

The month of September found us happily welcoming four new and enthusiastic confreres to our faculty. And those among us who have counted the Fathers here for well-nigh half a century, wish to spread our joy to the readers of "Our Province." Twenty-one Fathers at Duquesne, and five more on sabbatical leave, pursuing graduate studies, is something to gladden our hearts; something to assure us of a bright future, despite the lowering clouds of war.

Father William F. O'Neill, whose record as a prefect in other days is outstanding, returned to his Alma Mater amid universal rejoicing.

Father John E. Baney, whose Master thesis in 1941 was acclaimed as the best the English department had ever produced, has taken up where he left off, holding his classes spellbound.

Father Hilary J. Kline, with no previous Duquesne experience, bids fair to become a teacher as efficient

It is the hope of the Library of Congress to add to its collections by purchase on the basis of lists that you may furnish. As our funds for the purpose are quite limited, however, we should be grateful for any gifts of this type of material which you feel you can make. I needn't stress the fact that the problems of Africa are at present in the foreground in connection with the war effort and in connection with post-war planning. Hence material concerning Africa in our National Library will be well and extensively used.

Please address reply—Division of Accessions,
Attention Mr. Hermann Ficker,
The Library of Congress,
Washington, D. C.

Thanking you in advance for your cooperation, I am,
Sincerely yours,

Luther H. Evans,
Chief Assistant Librarian.

PINE GROVE FARM
North Haverhill, N. H.

September 21, 1942.

Miss Aimee J. MacNeill,
Catholic Lending Library,
1616 Locust Street,
Philadelphia, Pa.

My Dear Miss MacNeill:

Thank you for your letter of August 24th. I regret the delay in acknowledging it, but this has been due to the fact that the letter came just as I was in the throes of packing to leave New Orleans, where I spent eight months writing another book, and since then I have been in several places before coming here to my country home prior to returning to Washington for the winter.

It is very pleasing to know of the success which you are having with THE GRACE OF GUADALUPE, and I appreciate your writing me about it. I also thank you for the clipping, which I have read with interest.

In regard to OUR LADY OF GUADALUPE by Rev. George Lee: I am sorry that I cannot be really helpful to you about securing a copy of this book for Father Collins. The book is out of print, and the copy I used when writing my own I borrowed, though at the moment I cannot remember from whom I borrowed it. Possibly some bookstore could secure a secondhand copy through advertising for it. Of course, he might be able to borrow a copy from a public library.

With renewed expressions of appreciation, I am
Sincerely yours,
(Signed) Frances Parkinson Keyes.

Tuscaloosa, Alabama

September 23, 1942

Although a considerable number of our parishioners have departed for defense areas we are still carrying on. There has been a loss, too, of about two hundred students attending St. Francis Chapel.

During the summer the interior of St. John's grammar school was painted and a roof placed on the back partition of St. John's Church.

Father Connors recently paid us a surprise and pleasant visit, hastily departing.

as he is ingratiating in the classroom and in the community.

Father John P. Gallagher, profiting by his Library Science degree, having won favor with the staff, has taken up the gigantic task of library organization.

The new confreres were formally welcomed to the Community at its first conference by Father Sullivan. The warm welcome was well nigh overshadowed by Father Sullivan's announcement that our Superior, Father Kirk, absent on sick leave, has completely recovered. Almost simultaneously Father Kirk returned and looks the part.

* * *

When the news of the increase of staff reached here, the great problem confronting the authorities was that of suitable quarters. The department of finance and maintenance lost no time, and St. Martin's Hall, across the street, was remodeled and made enticing and comfortable. All of which indicates that the next imperative step is a house for the Community.

* * *

School reopened with only a slight falling off of enrollment. Some departments show a marked increase.

* * *

A custom almost forgotten has been revived this year. The Fathers take their turns preaching at the 10:00 o'clock Mass on Sunday and pulpit oratory comes back into its own.

KERNELS FROM CORNWELLS

On September 9 Cornwells opened its hospitable doors to some sixty-five eager and vacation-weary students. The varied nature of the new crowd of students can be ascertained from the fact that they come from such widely separated parts, such as Kansas, Michigan, Charleston, S. C., Rochester, Syracuse, Buffalo, Long Island, Connecticut and inevitably from Philadelphia and Pittsburgh. Thirty-five entirely new faces appear in the corridors and classrooms. The large number of new students, out of proportion when judged by the percentage of newcomers other years, is all to the good, as the influx has brought a fine lot of fine boys, whether viewed from the scholastic or other standards. They were filled with enthusiasm from the first day. The standard and reputation of Cornwells is slowly, almost imperceptibly, but very certainly gaining recognition throughout ecclesiastical circles in the country. A very prominent bishop was speaking to one of our new students. On finding out where he was making his studies said, "That is, in my estimation, one of the finest seminaries in the United States."

On September 11 classes opened officially with the Mass of the Holy Ghost, sung by Father Hoeger, with Fathers Duffy and Sheridan as deacon and subdeacon. The assignments of the faculty are as follows: Father Stephen Bryan, Latin, Greek and Math.; Father Jas. McGurk, college Latin, high school French; Father Jos. Kletzel, college English and high school English; Father Dan Dougherty, 1st Year English and Latin; Father Jas. Sheridan, 4th Year Greek and Latin; Father

Kettl, Science; Father Flynn, college and high school History; Father Pinard, Special Latin and 2nd Year English.

For several days everyone, students, brothers and sometimes the fathers, has been busy with the gathering in the vegetable harvest. Brother Matthew reports that the potato crop excels in quality those of other years, and the same can be said of the vegetables. We are now preserving more food for the winter than in former times.

In the above list of Fathers' charges there should be included the office of Dean of Studies and of Director, both functions united by the efficient and thorough-going care of Father Leo Kettl.

Father Kletzel, full of zeal from his two years of parish work, is expanding his energy both inside and outside the house. He is bringing to completion the landscape and roadwork around the front of the house.

Father McGurk has assumed the chaplaincy of San Jose (residence of Mrs. Morrell).

ARTICLES

MISSION CENTER'S FALL PROGRAM Shrine of True Cross Retreats to Be Conducted by Holy Ghost Fathers This Fall

Catholic Standard, August 21, 1942

The Sisters of the Blessed Sacrament for Indians and Colored People, have announced the fall program for the Shrine of the True Cross at Torresdale. His Eminence, D. Cardinal Dougherty, has assigned the direction of the Pilgrimage and Retreat movement at the Shrine of the True Cross, St. Michael's Mission Center, Torresdale, to the Fathers of the Holy Ghost. The Rev. John P. Stanton, C.S.Sp., becomes resident chaplain to succeed the Rev. Benno Brink, O.S.B., who was called back to St. Emma's Industrial and Agricultural Institute, Rock Castle, Va., to serve as dean.

In associating themselves with the retreat, pilgrimage and novena devotions of the Shrine of the True Cross Mission Center, the Holy Ghost Fathers take on another activity in which they share a mutual interest with the Sisters of the Blessed Sacrament. Both are missionary communities. Both, for over fifty years, have done pioneer work in the Colored missions of the United States.

Hitherto, the week-end retreats and days of recollection at the Shrine have been conducted by the resident chaplain. In the future a new policy will be followed. These retreats will be conducted not by the Holy Ghost Fathers alone, but diocesan clergy, and well known retreat masters will be invited to give the various retreats from time to time as the occasion presents itself.

Annually a thousand or more retreatants in different groups, under the captaincy of prominent lay Catholic women of Philadelphia and points in New Jersey, take advantage of the retreat facilities at the Shrine. They form part of a large retreat movement that has sprung from the devotion to the True Cross.

Priceless Relic at Shrine

The Shrine of the True Cross at St. Michael's is literally the Shrine of a priceless relic of the True Cross which belonged originally to the saintly Bishop Neumann of Philadelphia. It had been given to him by Pope Pius IX. After Bishop Neumann's death, the relic was kept at the Cathedral residence till Archbishop Ryan presented it to Rev. Mother M. Katharine, foundress of the Sisters of the Blessed Sacrament for Indians and Colored People.

Reservations are still open for the week-end retreat from August 21-23 under the captaincy of Miss Betty O'Driscoll. The retreat will be conducted by the Very Rev. Frederick Hoeger, C.S.Sp., Superior of the Holy Ghost Missionary College at Cornwells Heights, Pa.

The solemn closing of the novena to the True Cross will take place on the grounds, Sunday, September 13, at 3.30 P. M. In preparation for this solemn closing a special day of recollection will be conducted on the previous Sunday, September 6, at the Shrine.

The quiet beauty of the spacious grounds lends itself as an ideal setting for a day of special and restful prayer. Catholic women in the Philadelphia and Trenton area are cordially invited to make reservations for the day and avail themselves of this opportunity to draw down a special blessing of God on their needs and intentions as well as on the missionary efforts of the Catholic Church at home and abroad.

Special prayers will be offered for men in service and for a just and lasting peace. The Very Rev. George Collins, C.S.Sp., Provincial of the Holy Ghost Fathers, will conduct the ceremonies of the day. It is the hope of the Sisters that many will attend this special day of recollection as well as the solemn closing on the following Sunday.

Nuns Care For 15,000 Children

The Sisters of the Blessed Sacrament for Indians and Colored People is a missionary community dedicated to the work of the Home Missions with some 15,000 Indian and Colored children in schools and social service centers throughout the country.

Through the prayerful activities at the Shrine of the True Cross Mission Center, God's blessing is petitioned not only for the individual wants of the many lay clients, but for the widespread mission field of the Sisters, including their latest mission just opened among the Osage Indians in Pawhuska, Oklahoma.

Sodality groups, as well as individuals, are cordially invited to take part in the special Day of Recollection, September 6. Reservations may be had by applying to the Sisters of the Blessed Sacrament, Shrine of the True Cross, St. Michael's Mission Center, Torresdale, Pa.

DEPARTURE CEREMONY

Ferndale Sept. 8, 1942

On the **altar**—six candles lit.

In the **sanctuary**—faldstool. American and Papal flags displayed.

In the **Chapel**—all the community assembled, except the "departing" for whom sufficient seats in the front are left vacant.

In the **Vestibule**—the "departing" lined up to march in two by two as soon as the community has assembled.

A—1. **The presiding official in surplice and stole enters the sanctuary from the sacristy, preceded by two acolytes. They bow to choir and kneel. Celebrant ascends to the faldstool placed on the predella, bows to Blessed Sacrament, and faces the chapel.**

2. The "Departing" enter the chapel at the same time to the martial strains of "Long Live the Pope," proceed to the sanctuary, genuflect, bow and stand in a semicircle until the hymn is finished, then kneel.

3. **The celebrant addresses them:**

"My dear confreres! The long awaited day has arrived on which you are to consecrate yourself to the service of God in the Missions. Every Holy Ghost Father is primarily a missionary. Our religious society was founded for the evangelization of the most abandoned souls, particularly those of the Black Race. For more than 200 years Holy Ghost Missionaries have preached the Gospel of Christ in every part of the world. Now you are to take your place in their ranks and march shoulder to shoulder with them. Under the Providence of God, all the years of your training, secular, religious and ecclesiastical, have had this one major purpose in view—that you might be prepared for the life and work of a Holy Ghost Missionary. Even though obedience may demand the use of your talent in some other priestly occupation, you still serve the missions indirectly, and at all times you must be prepared to leave that occupation at the call of your Superior to work directly for the salvation of souls, whether here at home, or in some far off mission field. Such is the absolute and unrestricted spirit of our society—Paratus ad omnia, prepared for all things, always and everywhere.

"Thank God, you are ready to assume the duties and responsibilities of a Holy Ghost Missionary. In the presence of God and his heavenly court, and before your assembled confreres and friends we now invite you to consecrate yourselves anew to the labors of the Apostolate and to sign your act publicly upon the book of the Gospels."

4. **The celebrant sits, receives a book of the Gospels which he places on his knees, and a fountain pen.** The "Departing" recite in unison the act of Consecration which is distributed to them by the acolyte, after completing which each signs the act using the Book of Gospels as a support. During the signing the MAGNIFICAT is sung by the schola and choir, alternating in plain song and polyphony. **The signed documents are collected by the celebrant and handed to the acolyte.** The "Departing" return to kneel as before in a semicircle in the sanctuary.

5. **The celebrant rises and addresses them:**

"In the name of our Most Reverend Father General I accept your Act of Consecration which marks the completion of your years of training and admits you to the status of a Father of the Congregation and a Missionary of the Holy Ghost. In token of which I now present to you the Mission Crucifix proper to our Congregation, a symbol of your office of Missionary."

6. The "Departing" rise and accept individually the Mission Crucifix from the celebrant, returning again to their place.

7. The celebrant sits and addresses them:

"I shall now assign to you the day of the month on which you shall offer the Holy Sacrifice of the Mass for the Intention of our Most Reverend Superior General. In addition to this Mass you will also offer the Holy Sacrifice each month for the deceased members of the Congregation."

(Assignment of dates)

8. The celebrant again addresses them:

"And now as your Provincial Superior, it is my privilege and duty to give you your First Obedience. (You are aware, of course, that this year we are unable to secure transportation to our mission fields of Africa and Puerto Rico where the need of priests is so dire, and where, I am sure, your desires lie. You will have, therefore, to receive temporary assignments, all of you, at home, praying meanwhile that God will speed the day when you can relieve your confreres on the missions abroad, who are forced to bear beyond their strength the burden and the heat of this long day.)"

Father . . . You are appointed to—(the Colored Mission of . . .) (the Parish of . . .) (D. U. for grad. study . . .) etc.

May the Holy Spirit guide you and the Immaculate Heart of Mary protect you.

(As name is called each rises, approaches the altar, receives written assignment, accepts kiss of peace, returns to place.)

9. The celebrant returns to foot of altar, versicles as on feast of Apostles, Oration of Prop. Faith, retires. "Departing" return to pews reserved for them.

B. The speaker for the occasion enters the sanctuary, kneels for the VENI CREATOR (first and last verse in polyphony.)

C. Solemn Benediction. Te Deum.

D. After celebrant has left altar the DEPARTURE HYMN is begun and the "Departing" enter the sanctuary, face the chapel in a line, to impart their blessings and take their farewell. (Other hymns or organ music can continue the blessing.)

N.B. The "Departing" will DEPART together immediately after the ceremony. The hour will be announced and the community should assemble at the foot of the stairs to see them off.

**A FEW PEN PICTURES OF
FATHER ALOYSIUS J. ROTH, C.S.Sp.**

Some years ago two men in a small service station near Cornwells Heights, Pa., were discussing a problem in mechanics. They were developing plans for a revolving circular crane, part of which was to be submerged in water. The huge disc was revolving at a normal velocity of seventeen hundred revolutions per minute. They were endeavoring to reduce the velocity so that one part of the wheel would remain exactly six seconds submerged. They had made two gear-shifts, one of which had reduced the velocity to sixteen to one, the other four to one. But even then their calculations were out. They were plainly stumped. Then one of them made a suggestion:

"I tell you what," he said, "I am going to send over to the College for a priest."

"A priest," retorted the other. "What do you want a priest for? Nobody is dying."

"I don't mean any priest. I mean a particular man who happens to be a priest; and besides is a mechanic, a mathematician, a scholar, a calculator, a teacher, and almost any confounded thing you can name."

The priest came. He came with a bounding step as though his legs moved automatically, and his short solidly-built frame were propelled by some hidden dynamic force. His rotund face, fanned to a rubicund hue by exercise, was set off by a pair of piercing eyes, intensified rather than subdued by a pince-nez which zig-zagged precariously at the top of his very sharp nose. The frame of his head was surmounted by a monstrous hat, which not only looked, but actually was, of such antiquity that it was getting historic. To gain the complete attention of the group, he introduced his speech with a cough which was as imperious as the striking of the gavel at a parliamentary meeting; when he talked he would brook no competition.

And that day he talked without danger of any, for his two listeners stood with the tongue-tied muteness of helpless ignorance. He took them through the mysteries of Higher Mathematics, of Geometry, the Basic Idea of the Calculus, the Slide-rule, the Differentiation of Algebraical Functions. In a few minutes he had their difficulty solved.

"Say, who is this fellow?" queried one of the men. "He is from over at that College. I'll bet there are few others like him. His name is Father Roth."

I.

That is a picture of Father Al Roth as he appeared to many an outsider. What follows is the picture of him as he impressed himself upon the mind of a confrere. The biography of Father Roth has been written interestingly, compactly and completely by a capable hand, some weeks after his death. Snatches of it are repeated here only in their relation to the man's work at Cornwells. All his life prior to his coming to the College seems preparatory to, and in anticipation of, that work. He was not simply a Teacher, a Mathematician, or Disciplinarian, but specifically a trainer of junior apostolic youth; the mold of his mind and the bent of his character seemed vocationally set for that.

Aloysius J. Roth was born in Manayunk in 1882. Some time about 1905 he was enrolled as a student in St. Joseph's Preparatory School. While there something occurred which can be regarded as an unmistakable act of Providence. It seems some inducements were made for him to consider joining the Jesuit Order. Indeed he must have had some half-formed notion of one day seeking admission to their Novitiate. Any inclinations towards a Jesuit career were deflected by an apparently sudden revulsion which he took against a life of teaching. It is true the Jesuits engage in varied types of work, but the ones with whom he came in contact were teachers,

and the chances pointed all too definitely to the fact that life with them would be what one saint called "the martyrdom of the class-room," with its stilted routine, its discipline, its endless association with class records, and above all, its confinement. His was the nature which sought always variation of contact. He thought himself congenitally disqualified for a teacher's life by a bent for action. And so he sought the missionary's life, little dreaming that a teacher's career and a love for it awaited his best years. He possessed some characteristics to which his brief stay at the Jesuit Prep School are largely attributable—that love of discipline of the memory, that leaning towards the classics and classicism, that assiduity in attacking and following a problem, that subordination of everything in education to the training of character. With these assets he entered Cornwells in 1907, thereupon beginning that long and loyal devotion to the Congregation. The events from then until he entered Cornwells as a teacher the second time do not appertain to this sketch.

II.

Father Roth came to Cornwells for the second time as professor in 1925. If we were to pick out one identifying trait more than another, perhaps the one that lingers in the minds of all is his exactness. When he gave an order, you obeyed; and there were no two ways about it. Any outsiders who had the mistaken idea that they could take a careless attitude towards priests or the priesthood were treated in the same peremptory manner.

There was in Cornwells village a non-Catholic barber to whom most of the Fathers gave their patronage. They had to go into the shop and await their turn, listening to all the inane gossip of the countryside. Even then they would have to wait until the barber was good and ready. Not so Father Roth. Early in the morning he would send to the barber the following note: "Sir, I shall be in your office at 10:40 A. M." (signed) Rev. A. J. Roth. No one knows what the barber thought, but we do know that he was ready to receive Rev. A. J. Roth at exactly 10:40 A. M.

If you were to receive Holy Communion at his Mass, and strolled up after the others, and happened to come within the radius of ten feet as he reached the last communicant, he simply whirled around and walked with peremptory decision back to the altar. You could receive after Mass. You should have been kneeling at the altar rail, not moping along. If you were to catch a train at the Cornwells station, and Father Roth were to catch the same train, and you were both to ride down in the college car, and if the car was to leave at 8:40, he would take his place in the car at 8:39. Then he would pull out his time-piece (an embossed instrument somewhat between a small clock and a big watch), and hold it poised in hand. He would give you a few seconds of grace. Then at twenty seconds after 8:40 he would order the driver to start on. If you were late it was too bad. The Pennsylvania train sometimes failed in punctual-

ity, but never Father Roth. If you made any transgressions due to boorishness or careless ill-will, then you heard about it. And you heard plenty. In ordinary conversation he handled words with the clipped precision of the scholar; but it was when he became aroused with righteous indignation against a recalcitrant subordinate that usage of words shown at its best. It was the same when he spoke of priests who were lax in their duties. They were designated as "vacuum skulls," "intrenched inefficiency," "hucksters of religion," "ecclesiastical racketeers," "having the imagination of an empty milk bottle," etc. A vulgar woman would be described as "a piece of nothingness, disguised under a smear of rouge and lip-stick."

A certain student who afterwards left the College brought down upon himself the most classic example of Father Roth's vocabulary. He had roused the latter's ill-will by his obtrusive efforts to make up in energy what he lacked in brains, and the anatomical fact that he possessed large round legs, handsome enough in their way, but singularly ill-adapted for their proper function of lifting up his huge feet. He would slither along the floor with marathon speed, and contrived to make as much noise as if a horse were let loose in the corridor. One night, long after the "lights out," he thought to take advantage of the Director's absence, and started walking back and forth in the dormitory, directly over Father Roth's head. The latter, following his life-long custom, had retired early and was jealous of every moment's repose. The ruction overhead gradually seeped into his semi-consciousness. He rose and threw his bathrobe around him like a Roman consul assuming the toga. He ascended to the dormitory. Then came the exhortation: "Listen, you great overgrown piece of lard. Just because Providence did not see fit to put any gray matter in that egg-shaped cranium of yours is no reason why this house has to remain awake half the night. Now lift up those two awkward protuberances that you call FEET, and crawl back into your empty cocoon. It looks as if this institution has become the refuge of imbecility." And that was that.

III.

But if anyone judged Father Roth by the above, he would have an estimation of the man which would be wrong and misleading. You had to penetrate this outer layer and you came upon strata more human, kinder, more considerate. Penetrate further still and you hit upon the fundamental trait—an abiding zeal and love of his Priesthood. There were two phases of the priestly work to which he had an unwavering devotion. One was the work of the confessional, the other the Sunday sermon. Here is his own pen-picture of a priest in the confessional. It is taken from the Conferences at the annual retreat of 1941. It has a blend of zeal, humor and literary merit all too seldom found in spiritual works. It reads:

"When the work of the confessional is consciously performed from the supernatural motives of love of God and of neighbor, to help others and self to

greater supernatural good, it will never become distasteful. The love of the work of the confessional, delight in performing it is a distinguishing mark of a genuinely spiritual priest. But the priest who wriggles out of it whenever he can, shows his attitude to the things of God just as the incorrigible truant shows his attitude to the work of learning. Can you picture such a man refusing the work of the confessional if he were to receive a flat fee of twenty-five cents for every confession heard—a rate of five to eight dollars an hour? And when such a priest cannot avoid the work he will be hasty and brief with the penitent. His temper is short. Some physical indisposition of the weather or the body, such as the parking of a big meal beyond the restricted time limits of his alimentary canal, will stir up in him the irritability of a traffic cop. Impatient with penitents, he dismisses them unabsolved. The penitents, he boasts, were not properly disposed to receive the sacrament . . . No, Father Confessor, you are not properly disposed to ADMINISTER the sacrament."

Here is his picture of the lazy preacher.

"The priest of the unprepared sermons indicates his unpreparedness by the matter and manner of his sermons. His rantings from the altar are so confused and nebulous in thought that a stellar telescope is needed to discover the nucleus of thought, if indeed there is any nucleus at all. His sermon, which should be a banquet in language, structure, thought, is only a semi-spiritual hash in which it is difficult to discover the components. His soaring flow of words can be dignified only as the over-expansion of the obvious and underdevelopment of the difficult and the necessary. And thus the sermon, instead of being a copious rain of doctrine, is only a light fog composed of a little intellectual humidity and a tenuous smoke of trite superficial reasons for action—a fog which is ineffectual because it is dried up in the hearts of the hearers as soon as the heat of worldly interests strike it" . . . "Such a one will stutter and sputter and hawk and puke his way through an unorganized collection of sentences."

There was nothing "unorganized" about Father Roth's spiritual duties. His Mass, his meditation, his examen of conscience, his visits of rule, were as far as external observation could gather, things to be resignedly and lovingly embraced and conscientiously fulfilled.

IV.

There is one mental picture of the Dean of Studies which all past students of Cornwells will recall with a shudder, even after it is dimmed by the passage of years. This was the twice-yearly Reading of the Notes. It took place in the study hall, before the entire house, the Brothers and Fathers coming to lend their moral support to the shuddering student body. The seats were arranged in order—a row of chairs for the Fathers, then the pale-faced members of the first three years, then the seniors. Into the hushed and quaking assembly walked the Dean, armed with those formid-

able documents with their tale of weal and woe. He looked around as the Master of the auto-de-fe must have looked in the days of the Spanish Inquisition. Then in his strong nasal twang he began: "John McGillicuddy, general average, ninety-one and two-thirds; Richard Rice, seventy-two and five-eighths." The long litany would proceed. This was followed by the marks in individual subjects, often punctuated with reprimand. "John Hooligan, Mathematics, forty-six (Where IS the big plug? Hooligan, stand up and let the assembly see the personification of combined stupidity and incorrigible indolence)". But it was usually a condign reprimand, for he was ever sensitive to conscientious effort. He was intolerant of any ignorance of mathematics; and if this was the result of laziness or bad will, then what? Well, the Dean told you what. Instead of being in religion you should be cleaning out sewers or dumping garbage. You would likely as not end up in Holmesburg Jail, anyway, and it would be too good for you, blame you.

Another picture which comes to mind is that of the Fathers' Dining Room. For eighteen years Father Roth occupied the same seat at table, where he performed a two-fold function; he mixed the salad and carved, as well as passed judgment upon the meat. He boasted that he came from a family of butchers, and took justifiable conceit in his ability to judge any piece of meat. His expectations of others in this respect were high. If you could not tell from what part of the animal the meat was cut, whether it had been bled properly, whether the roast had been rightly basted and flavored, then there was something lacking in your good taste, and perhaps something screwy in your intelligence as well. When the meat was carried in he would stand with knife poised in hand, like an Isrealitic High Priest awaiting the sacrifice. If the meat was not good, he would wait until the brother left the room, standing with simmering impatience, with the dangerous and pregnant silence of the connoisseur. Then he would turn to the Father Bursar: "Say, listen. What kind of an animal was this? Did it die of hardening of the arteries? Or was it run over by the Pennsylvania train? How much did you pay for it?" When a piece of steak was tough, he would exclaim, "I see that the Tacony Belt & Leather Company has sent us another of their samples."

When nothing disturbed his equanimity, he was the life of any gathering, drawing his stories and examples from real life. He was a marvelous raconteur and would intersperse his talk with home-spun similes and ready quips so admirably peculiar to himself.

V.

There was in Cornwells, at one end of the east wing, a hideous white-washed room (now renovated) which was used to store odds and ends. But to the inhabitants of the house, and to quite a sprinkling of outsiders it had only one significance—the repository of the Dean's motor-bike. During the long winter months, when the roads were impassable, it was seldom opened. But when June came around and the last student

was safely on his way home, and the last examination mark had been recorded and laid away, then the door was thrown open and the motor available for the inspection of the vulgar. Cycling was his dearest form of recreation. He would leave the motor turned off and pedal for miles slowly, then switch on the gas and enjoy the accelerated speed. On these jaunts he would take down in his encyclopedic memory the contour of the country. Every thoroughfare, every side-road, every undulation of hill and valley was surveyed by his practiced eye. For he had an unsuspected love of both nature and art. Of all the land that of the farm at Holy Ghost College was to him the best. He knew every cluster of its shrubbery, every possibility of its tillage; strove for its improvement, planned its beautification.

He was a man among men to the Nth degree. He would never allow his room to be fixed up "like a boudoir." It was a workshop of a scholar. Its contents revealed qualities of mind and heart often unsuspected. They formed a miscellany, but a miscellany of order. There were the ponderous tomes of ancient authors—English, Greek and Latin (both ecclesiastical and profane); manuscripts of his sermons, treatises on theology, written in his fine handwriting; devotional works, well-thumbed and pencil marked; magazines (he had every copy of the Saturday Evening Post from April, 1923, to 1942). Then there were: fishing tackle, a home-made lamp shade, a mouse trap, a lighter to light the paper with which he lit his pipe (he would never tolerate matches for fear of mice), a bucket of water in case of fire, and—something which he prized and cherished above all—a relic of his youthful patron saint, Aloysius Gonzaga.

Every morning one half expects to find his spirit going over the grounds, glancing with critical eye at everything, how a tree has been planted or a shrub laid. If we have, in this sketch seemed irreverent, it is because we tried to picture Father Al Roth as he would wish to be pictured, intensely human, intensely religious. And surely his faults only throw into fine relief his manly and robust virtues.

H. F. F.

THE CONGREGATION OF THE HOLY GHOST AND OF THE IMMACULATE HEART OF MARY

Organization and works in America (Cond.)

Father Strub left us an account of the departure of the last band from their beloved home and work in Germany. He and Father Bigot had received the Cross of Honor from the French Government on account of the services they had rendered to the French prisoners during the Franco-Prussian War. They chose to become French citizens and were given free passage to America. The Brothers, too, set sail and thus the entire community was transplanted from Germany to America.

They passed through France, paid a visit to the Mother House, and then made their way for the ship in extremely inclement weather.

Shortly after entering their cabins excitement gripped the passengers. A demented person slipped

on board with the other passengers. Someone seeing him shouted "au fou." (In French the words "fou"—fool and "feu"—fire, sound almost identical, especially so when shouted.) This person's shouting was mistaken and the other passengers thought the cry of "au fou" was "au feu." Panic resulted. It was a considerable time before the voyagers realized that they were fooled by the cry of "au fou."

The voyage, which commenced at Havre on January 2, 1874, and ended in New York on January 15, was a very rough one. Most of the passengers passed their time in bed suffering from seasickness. Brothers Jacob and Rudolph suffered most from this maritime stomach disorder.

On arrival our emigrants met with no little success in the Port of New York. Their fifty-four trunks were passed free of duty and were not inspected. Our exiled missionaries secured accommodations on a special train at half fare, plus the privilege of shipping their baggage free of charge to Sidney, Ohio. It was early on a Sunday morning when they arrived at Sidney, but could not continue their journey because in those days the trainmen took a rest on Sunday and so did their trains. However, confreres from Piqua were on hand to conduct our weary travelers to their destination.

Their arrival on January 18, 1874, at Piqua, coincided with an important and impressive celebration, the consecration of the Archdiocese of Cincinnati to the Sacred Heart of Jesus. The newly arrived entered fully into the spirit of that day and consecrated themselves and their works to the Heart that loves men so much.

Father Strub was able to write these words of praise and joy when he reported to the Very Reverend Father General: "From all that has been related, Very Reverend Father, you can realize that the prayers of our confreres have not been in vain. The Immaculate Heart of Mary has visibly protected us and we were so happy and satisfied that all with one voice burst into a song of thanksgiving, and we sang lustily, *Te Deum laudamus!*"

It was not long before Father Provincial had both Fathers and Brothers well and effectively organized. When Fathers Strub, Ott, Bigot and Richert visited the Archbishop early in 1874, he expressed his satisfaction with the progress made. He had planned to visit the community of Saint Joseph at this time but was prevented from doing so by an unexpected and serious illness.

The exiled Fathers and Brothers continued their work with admirable success. It was in the midst of their successful labors that news came to them from their native land that the German Federal Council declared that the law against the Jesuits did not apply to the Fathers of the Holy Ghost. The Redemptorists, too, were exempted. Father Provincial now had not only the task of extending the work of the Holy Ghost Fathers in the United States but also that of supplying Fathers and Brothers for the houses in Germany which were vacated a few years previously.

Despite many handicaps the Kingdom of Christ was extended. Father Schwab reported that during Easter

of 1874, he received the community doctor into the Church, convalidated ten marriages and had good prospects of seeing about eight non-Catholics enter the Church within a few months.

Father Richert, somewhat surprised and shocked by life in America, wrote: "Catholics, Protestants, Freemasons, etc., are found living side by side. The children go to the Protestant schools, Protestants are converted, Catholics marry Protestants. Most of the people speak English. Before the arrival of Father Kayser they had no priest whom they could understand properly." However, this missionary was not the man to think any task impossible. This spirit was his standby in every difficult situation. It brought him wonderful success. At a lenten course preached by him in the church of St. Remy, Frenchtown, a mission that was confided to him when he arrived in the United States, almost all the young people hurried to his confessional. The older parishioners soon followed the good example of the youth of the parish. The mission resulted in numerous reconciliations with God. This is by no means an isolated instance of success; it is typical of the work of our fathers, of our pioneer missionaries in the United States. It fell to Father Steurer's lot to divide the children of his mission into three language groups (English, French, German) so that he could teach them catechism in the tongue they best understood.

It was not until July 19, 1874, that the Most Reverend Archbishop was well enough to visit the Fathers and Brothers. It was with joy that he received the report of the excellent work accomplished by our exiled missionaries. Shortly after he had returned to his episcopal city he addressed this note to Father Provincial: "Gratias Deo ago ex eo quod tot animae quae a religione defecerunt nunc poenitentes reconcilientur. Perge in opere tam difficili cum consueto zelo et animo agere ad lucrandas Deo et Ecclesiae animas, quas jam inimicus suo ministerio vindicavit. Dummodo per longum adhuc tempus angeli mei esse possitis! quia in mea dioecesi revera angeli estis. Cum laetitia magna semper nuntium operum et laborum tuorum accipiam. Saluto omnes confratres tuos. Totus tuus, etc."

(To be continued)

CONGREGATION OF THE HOLY GHOST (History of the Archdiocese of Cincinnati, 1821-1921 by Rev. John H. Lamott, S.J.D.)

In the second year after the arrival of the Passionists, Cincinnati became the haven of refuge for four Holy Ghost Fathers who had been expelled from Alsace upon the assumption of the government of that province by the German Emperor. In January, 1873, Fathers George Ott, Francis Schwab, Charles Steurer and John B. Kayser were received at Cincinnati, and stationed soon after at St. Boniface Church, Piqua, to attend the neighboring German and French congregations and missions.⁴³ The object of the society, whether in its first form as the Congregation of the Holy Ghost founded by Claude-Francois Poullart des Places, or in its second form in its amalgamation in 1848 with the Society of the Immaculate Heart of Mary under Francis Mary Libermann, was the training of missionaries

for the care of the most abandoned souls, whether in Christian or pagan lands. Their work of greatest excellence has been performed in darkest Africa where, in the space of sixty years, 700 missionaries laid down their lives in the care of souls.

In the archdiocese of Cincinnati the four Fathers were joined by four more in 1874, but two years later the Fathers as a body had left the archdiocese. Two of the Fathers had applied for and obtained authorization from Rome to leave the community and become diocesan priests. It was this perhaps which occasioned the removal of the other Fathers; for when the superior-general learned in 1874 that several of the members of his congregation in the Cincinnati archdiocese contemplated secularization he wrote to Archbishop Purcell that he did not favor such action and would recall all the Fathers to Paris.⁴⁴

⁴³ Catholic Telegraph, January 15 and May 8, 1873.

⁴⁴ Letters, Superior-General, Schwindenhammer, Paris, December 21, 1874, to Purcell, Cincinnati (Notre Dame Archives).

"THE MISSIONARIES OF THE SEMINARY OF THE HOLY GHOST IN QUEBEC AND ACADIA IN THE EIGHTEENTH CENTURY"

(Continued from September issue)

In fact, we find for the period covering the years between 1732 and 1755, fourteen missionaries of the Holy Ghost who certainly came either to Canada, Acadia or Quebec. Documents assure us of this. Two others, Fathers Bourg and Brault, came in 1772. Finally, from 1767 to 1791, six Fathers of the Holy Ghost went to the Islands of Saint-Pierre and Miquelon. Two of them, Fathers Allain and Le Jamtel, crossed over to Canada during the revolution.

We find then, in a final counting, that twenty-two Holy Ghost Fathers came to North America (i.e., to Quebec, Acadia and Saint-Pierre) between the years 1732 and 1791. If we wished we could add to these Fathers Jean Francois Moranville, Herard and Duhamel, missionaries of Guiana, who fled to the United States in 1795.

Father Le Roux came to Canada in 1784—perhaps even in 1773—but there is no evidence that he was sent by Father Becquet, Superior of the Seminary of the Holy Ghost, although some maintain this. Their reasons are based on a letter dated 1786 and addressed to Cardinal Leonardo Antonelli, Prefect of the Propaganda. "It is certain that the Bishop of Quebec always has exercised and still exercises episcopal jurisdiction throughout the length and breadth of Acadia and Nova Scotia and their environs, the St. John River, Chaleurs Bay and the Gaspé Basin, the island of St. John, as well as the Magdalen Islands. Father Bourg, trained at the Seminary of the Holy Ghost in Paris, was born in Acadia and performed there the functions of Vicar-General of that Prelate, and it was with him that he had the correspondence and not with me.

"I see by the report of the Diocese sent me in 1781 that Father Bourg had his place of residence in Acadia (Halifax), that Father Le Roux belongs to the Magdalen Islands and that Father Donat belongs to Chaleurs Bay and the Island of St. John. I am not aware

of any changes having taken place since the year 1782." (July, 1786.)

We should note that this letter cannot be attributed to the Abbe de l'Isle-Dieu, who had been dead seven years. It was written by his successor, Father de Villars, formerly Superior of the Seminary of Quebec (1750-1756), and then Vicar-General of the Colonies.

Furthermore, Father de Villars never says that Fathers Le Roux and Donat are, like Father Bourg, from the Seminary of the Holy Ghost. He indicates rather the contrary.

Father Le Roux ministered in Cicagne and Memramcook, but there is nothing to show that he exercised the functions of Vicar-General on the Magdalen Islands. (1)

Father Donat's name appears in no other document of the time. Some wished to appoint Father MacDonald, who was on the Island of St. John since 1772.

The Abbe de l'Isle-Dieu speaks, in his letters, of Father Du Guay, who was a missionary in Acadia for a decade (1744-1754), but he does not say anywhere that he was a Holy Ghost Father.

Leaving aside all doubtful names, it is easy to arrange a list of twenty-two missionaries of the Holy Ghost, who can be divided into three groups:

1. The Missionaries of Acadia:

Fathers Maillard,	Fathers Daudin,
Le Loutre,	Vizien,
Le Guerne,	Biscarat,
Peronnel,	Coquart,
Le Maire,	Bourg.

2. The Professors of the Seminary and the Pastors in the Province of Quebec:

Fathers Frison de la	Fathers Le Bansais,
Mothe,	Eudo,
Allenon de la	Brault,
Ville Angevin,	Pressard.

Fathers Le Guerne and Vizien also came to Quebec after doing missionary work among the Acadians.

3. The priests of Saint-Pierre and Miquelon:

Fathers Becquet,	Fathers Longneville,
Paradis,	Allain,
Bouquet,	Le Jamtel.

Fathers Allain and Le Jamtel were driven from Saint-Pierre by the Revolution, and then went to Canada.

This list is evidently incomplete and we are right in supposing there were other Holy Ghost Fathers in Acadia, or in the Seminary of Quebec. In fact the Abbe de l'Isle-Dieu wrote, in 1771, that during thirty-eight years, he sent into Canada only those who were trained in the Seminary of the Holy Ghost; and that since 1753 most of the subjects at the Seminary of Quebec were supplied by the same community. (1)

Mgr. Dosquet (2) appreciated highly the services rendered by our missionaries in his diocese, and it was in testimony of his gratitude to them that he gave the Seminary his property of Sarcelles (the revenue of this estate being as high as 3,000 livres).

Seven years later, in the beginning of 1786, Father Becquet, writing to Mr. Bertin de Blagny, General-Treasurer of the royal moneys, could say that his Congregation "has trained during thirty years all the missionaries who were working in Acadia and among the savages of this peninsula. Father Le Loutre is especially worthy of mention."

We meet testimonials which are not less explicit among the writings of the Abbe de l'Isle-Dieu. In 1771 he wrote to His Eminence, Cardinal Castelli, Prefect of the Propaganda: "During the thirty-eight years that I have been in charge, in my capacity as Vicar-General of all the French and Indian missions of the vast and immense diocese of Quebec in North America, I have sent only those who were trained in the Seminary of the Holy Ghost. Everyone of them has surpassed my hopes, and none of them was ever found wanting." (1)

These documents clearly show the remarkable part played by the Seminary of the Holy Ghost of Paris in the evangelization of Acadia. They help us, at the same time, to distinguish the Holy Ghost Fathers from the Priests of the Paris Foreign Missions and the Sulpicians. (2)

CHAPTER II

The Society of the Paris Foreign Missions and the Seminary of Quebec

The Society of the "Foreign Missions" at Paris made a contract to furnish as many priests as the Diocese of Quebec needed, whether for the administration of the Seminary or for the distant missions. But unexpected circumstances soon made it evident how difficult it would be for it to fulfill its promises. This is why, seeing the impossibility of facing its obligations, the Society of the Paris Foreign Missions was forced to recruit, during a certain interval, priests from the Seminary of the Holy Ghost. These priests were in demand in the Indies and Canada.

It is well known that Mgr. De Laval had helped in 1663 towards the creation of the establishment on the rue du Bac, and that he was on intimate terms with the founders of that institution. These founders were Mgr. Pallu and Mgr. de la Motte Lambert.

Having been named Vicar-Apostolic of New France, he immediately decided to found a Seminary in his episcopal city. (March 26, 1663.) The following year he wrote from Quebec to these Fathers in Paris to ask them to take over the administration of his Seminary. The act of union between the two houses was signed January 22, 1665, and renewed ten years later (1675) at the erection of the episcopal see.

The Seminary of Quebec was therefore a diocesan institution but was dependent, however, on the Seminary of Paris in temporal affairs and for the election of superiors. The students of the rue du Bac were free to go to Canada or not. At their departure they had no longer the right to be directly connected with the Society of the Paris Foreign Missions, but they were permitted to petition it later on. (1)

They were, in no way, members of the Society, but simply priests sent out by the Seminary. It is important that we draw attention to this detail because it has important consequences.

Most of these young missionaries, furnished by the Seminary of the Holy Ghost, or by other similar institutions, remained only a short time at the Seminary of the rue du Bac, and then only in order to be presented to the Minister of the Navy by the superior of that institution for the purpose of enjoying the privilege of a free passage which was given as a reward by the Court to those missionaries only whose names were on the official list.

Thus the superior of the Society of the Paris Foreign Missions gave work to those priests who had received their ecclesiastical training in the Seminary of the Holy Ghost. Those who chose the missions of New France were placed by him at the disposal of the Bishop of Quebec and left for Canada, without joining the Society of the Paris Foreign Missions. It is true that afterwards some received the right to become actual members of the Society. Father Presard, Superior of the Seminary of Quebec, is an example of this (1756-1762). It was, likewise, the case with Fathers Maillard and Le Loutre. Although they had become Associates of the Paris Foreign Missions Society, they remained, nevertheless, Holy Ghost Fathers, because of their origin, and the Seminary of the rue Lhomond had a rightful claim to them as former students.

The directors of the Paris Foreign Missions maintained, moreover, cordial relations with these Fathers of the Holy Ghost—as is clearly shown by their Register of the Minutes—sometimes by an exchange of subjects, as for instance when they sent one of their own men, Father Peustet, to the *due des Postes*, while continuing to pay his salary to the end of the year 1746. At other times they received candidates for the missions like Father Collet, in 1746, two others in 1747 and three in 1748, who were destined for Acadia, and lastly Father Plante in 1752. Another time they considerably came to the aid of good Father Caris, who was so often embarrassed for want of funds. He was graciously left the money of the missions for 1747. After Father Caris' death, twenty louis were given each of the two following years "because of the troubles which harass the Fathers of that Seminary." Finally, in 1763, they gave as alms, a lump sum of 400 livres which arrived most opportunely. (1)

Truly apostolic vocations were rare in the eighteenth century, and the Seminary of the rue de Bac soon saw the impossibility of recruiting enough priests for the missions in its charge. It applied first to Saint Sulpice, as we learn from the letter of Father de Montigny to his confreres in Quebec, the second of May, 1726.

"We have been obliged to have recourse to the Fathers of Saint Sulpice to obtain some of their priests. They have charitably done all we could wish. They have searched and found them for us, and in such a way that this alliance between us and Saint Sulpice will procure for us, in the future, good subjects." (1)

Alas! these Fathers of Saint Sulpice experienced almost as much trouble in finding "intelligent, devoted and prudent men" for the missions of Acadia.

On the occasion of a note from Father de Maurepas, the Superior of the Paris Foreign Mission Society,

Father de Brisacier wrote to Quebec: "We are sorry, Fathers, to see that the minister is obliged to provide for the missions under our care." (2)

The Society of the Paris Foreign Missions came to a crisis in its history, says M. Adrien Lanvoy, quoting from the archives of the rue du Bac.

"We have few seminarians since the troubles raised in the Church on account of the Constitution, 'Unigenitus' (1713). (3) This, in conjunction with the misery of the times, which keeps a large number of families from urging their children to take up study, makes the number of applicants so rare that hardly anyone has presented himself in several years for the work of the Paris Foreign Mission Society." The Seminary often had only five or six levites. Indeed, sometimes, it was empty. The Society had hardly enough priests to keep it going.

This sad state of affairs and this dearth of students came to such a pass that if we are to believe a letter written by M. Tremblay to the Directors of Quebec in 1695, "Our Seminary in Paris, is in fact quite stripped of students." (4) He says: "We have lost nearly all the boarders who were there for ten years and who worked with edification for the missions of France . . .

"In addition to the fact that we have few boarders, we have still fewer young scholastics who can be sent to the missions. There are only five or six who have been in the Seminary for five years. No one thought they should be sent to the missions of the Orient.

"We have still fewer to manage the Seminary, for the number of directors is at present reduced to Fathers Tiberge and Brisacier . . ." (1)

The situation had few prospects of becoming better during the first half of the eighteenth century, and the Abbe de l'Isle-Dieu, who, in his capacity as Vicar-General of Quebec, stayed at the Seminary of the rue du Bac, saw with sorrow the apostolic work of the Paris Foreign Mission Society going to pieces under his very eyes. "Between you and me, Monsignor," he writes, April 22, 1752, to Mgr. De Pontbriand, "everything looks black in this house. The old spirit that breathed here in the days of the poor Abbe de Couche, in dead. Those who make up this house have a spirit and a system decidedly different, which is far below that of the original work. It seems as if they wish to undermine its very foundations, and to change it into an entirely different work."

The directors were then negotiating with a bishop and several other missionaries of the East Indies. "And during this time," writes the good Abbe, not without a touch of bitterness, "the welfare of the work remained in the hands of four or five persons, who could have all the possible virtues without one of the social virtues."

"There are eleven directors," he writes later (May 21, 1752), "but they do not seem to do the work any better. What displeases me is the fact that the work of God suffers on account of them."

He comes back on the same subject the following year (July 9, 1753) and with the same sadness. "Our poor house is badly governed at present. Father de

La Lane is superior. Things are going as well as possible under the circumstances.

"When they are asked for priests, they have none at all. When they are found elsewhere, they wish to furnish them, but these priests never leave for the missions." (May 31, 1753.)

Father de La Lane, who was superior at the time, sent out the young priests—when by chance he did send out any—without the Abbe de l'Isle-Dieu having anything to do with it. The Abbe complains to the bishop of Quebec about this irregular and impolite way of proceeding, and asks him from whom do these priests receive their power of jurisdiction.

Things weren't going much better in Quebec. The directors of the Seminary were in sharp conflict with the bishop, who claimed his rights over the diocesan seminary, while these Fathers pretended that they depended on the society of the Paris Foreign Missions. They went so far as to threaten to abandon the work if the prelate persisted in the claims which they considered exorbitant.

The open rupture came during the administration of Father Jacrau.

What most depressed Mgr. de Pontbriand was the fact that the Seminary needed priests. He opened his heart to the Abbe de l'Isle-Dieu, who wrote to Father de Manrepas: "The bishop of Quebec tells me of the lack of priests in his Seminary. He needs at least five more to fill the vacant posts and perform the parochial functions in the chief parish under the care of the Seminary." (March 2, 1748.)

He needed, in particular, a superior to succeed Father Vallier.

Father Jacrau had hardly taken over the direction of the Seminary when a thousand difficulties arose between him and Mgr. de Pontbriand. We have on our desk a document taken from the archives where the difficulties are listed in two columns. On one side we have the claims of Father Jacrau and on the other those of the bishop. (1)

We can get an idea of those of Father Jacrau from the two following propositions:

"First, the Seminary of Paris has control of the Seminary of Quebec. It can therefore send whom it likes.

"Secondly, the Seminary of Quebec was not established as an episcopal Seminary."

"I foresee," writes Mgr. de Pontbriand, "that Father Jacrau is too stubborn to work with me. It would be better to wait for a peaceful superior." It is, then, that he decides to take in hand the direction of affairs and to appoint men for the various functions pending the arrival of Father de La Lane in 1748.

There were many misunderstandings on both sides before the Abbe de l'Isle-Dieu thought he had found a complete solution by taking the priests which the bishop asked of him, not from the Paris Foreign Mission Society, nor from Saint Sulpice, but from the Seminary of the Holy Ghost.

Tired of all these bickerings with the rue du Bac, and, on the other hand, greatly discontented with certain Recollect Fathers, he had formed the plan of replacing the whole lot of recalcitrants with Holy

Ghost Fathers. The plan was not wanting in boldness. We shall see, from what followed, that circumstances hindered its complete realization.

CHAPTER III

The Projects of the Abbe de l'Isle-Dieu

Becoming titular-bishop of Quebec, through the resignation of Mgr. de Mornay, September 12th, 1733, Mgr. Dosquet, about to return to New France chose a vicar-general, whom he made the Procurator of his missions and to whom he gave the special commissions of recruiting priests for Canada and Acadia.

He writes to the minister (May 11, 1734) "I look upon Father de La Rue, the Abbe de l'Isle-Dieu as a good choice for my chief vicar in Paris. I meant to speak to you about it yesterday, to get your idea on the matter, because if he is not agreeable to you, I shall choose another.

"He is a man of spirit and at the present he is staying in this seminary (of the Foreign Missions). He came into the service from the home of Father de Mortemart where he lived for a long time." (1)

This choice was truly fortunate for the bishop personally, and for the missions of New France, as well as for the Seminary of the Holy Ghost.

It is during the same period—or perhaps a few years before—that Mgr. Dosquet established relations with the Seminary of the Holy Ghost, with a view to procuring the priests he needed for his diocese and which the Establishment of the rue du Bac furnished so rarely and with such bad grace.

In fact he had hardly reached Quebec, October 7, 1734, when he wrote to the minister: "I am acquainting you with nothing concerning the temporal affairs of the Seminary of Quebec . . . (and these Fathers of the Paris Foreign Mission Society) I have the honor only to represent to you that they have enough priests for this work. They need five priests for the Grand Seminary, a superior, an assistant, a procurator, a professor and an econome. They need two for the junior seminary and three for the parish of Quebec, a pastor and two curates. To supply these ten places, they have only two priests and it was I who procured these for them while I was in France (1). Because of their great need of them, I have placed those who are working with them at the present. Because the work itself is necessary I cannot abandon it.

"You can judge for yourself, sir, the wrong that this diocese suffered because of that lack of priests from the Seminary of the Paris Foreign Missions. When they were united with the Seminary of Quebec, it was understood that they should furnish the necessary number of priests, just as Saint Sulpice supplied Montreal with priests. What makes this union hurtful is the fact that it keeps me from concerting with other communities who would be in a position to send us priests.

"I beg of you to demand of the Fathers of the Seminary in Paris that they dissolve this union. In that case, I shall do my best to substitute for them good priests who are not attached to any Society, if you would rather not unite them to the Society of Saint Sulpice or

to that of the Holy Ghost, which at present is able to give us a number of good subjects." (2)

It was, therefore, to conform to the intentions of Mgr. Dosquet and with a view to the recruiting of a chosen clergy that the Abbe de l'Isle-Dieu had recourse to the Seminary of the Holy Ghost in preference to others. He kept up the good work under the pontificate of Mgr. de Pontbriand, and we now see him coming to the decision, after many difficulties, of creating, for the diocese of Quebec, a clergy absolutely independent of any religious society, and entirely at the disposal of its bishop.

This masterly plan was by no means easy to execute.

The Abbe de l'Isle-Dieu, being a clever man and one perfectly acquainted with the art of diplomacy, proceeded systematically.

Having represented to Mgr. de Pontbriand that the Seminary of the rue du Bac was unable to supply him with priests; that the Fathers of Quebec were becoming unbearable and that the Recollect Fathers of Louisburg "did nothing worth while." He intimates to him that the best thing he could do would be to pass up their services and substitute Holy Ghost Fathers for them.

They could, at first, be entrusted with the establishment of a community in Louisburg. Then they could be asked to take over the control of the Seminary of Quebec.

The Abbe de l'Isle-Dieu was so determined on this plan, that he keeps harping back to it for several years in his letters.

With this purpose in view he persuaded the bishop of Quebec to found a bourse for the Seminary of the Holy Ghost, and thus he had the right to choose a new priest every year from the Seminary. He then personally interviewed the Minister of the Navy to obtain from him, as a favor, for the priests of the Holy Ghost Seminary, the advantages which the missionaries of the rue du Bac enjoyed, viz: free passage on the royal ships and a grant of money sufficient to cover the initial costs of an outfit and the money necessary for getting started.

It was well on into the year of 1752 that the Abbe de l'Isle-Dieu decided to break openly with the Society of the Paris Foreign Missions and to dissolve the partnership. His correspondence proves this conclusively.

Indeed, he writes to the bishop of Quebec: "The directors of this house (of the rue du Bac) offer a single priest. I am busy looking for three others either from the Seminary of the Holy Ghost or from Saint Louis or some other seminary." (May 9, 1752).

He had already said, the month before (April 26) "This idea (of a community in Louisburg) has induced me to speak with Father Carris, of the Holy Ghost Seminary, whom I asked why, for such a long period he had furnished so few students in our institution." The answer was short: "They are not wanted," he said. And since I foresee that the directors will not be able to give Father Rouille the number of (4) priests he asks for this year, I have questioned Father Carris who answered that he would give them if they are wanted and that he will even furnish them in the future, if you desire it, Monsignor.

"The only difficulty will be the board from the day they are kept here and their transportation to the place of embarkation in case the King is unwilling to furnish it."

Finally, on April 30, 1752, he says openly: "Supposing that we can get no priests from the Seminary of the Paris Foreign Missions when it is time for the ships to sail. I have informed Father Carris, of the Holy Ghost Seminary, who will supply me with them, and I, myself, shall present them to the Minister. And, if they wish to establish a community of secular priests in Louisburg, I am persuaded that, if they approach Father Carris, they will succeed in its establishment and maintenance, and I know they will turn out very good priests because they have always done so.

"The studies are a little hard and there is much studying done there. They impart the ecclesiastical spirit and they teach a great simplicity of manners. Moral Theology is taught there and those that leave there are better priests. They are as good as those you have in your Colonies and in the East Indies."

The Abbe de l'Isle-Dieu succeeded promptly in his dealings with the court (1), for on July 24th, 1752, he informed the bishop of Quebec of the departure of Fathers Peronnel and Le Maire who were furnished by the Superiors and directors of the Seminary of the Holy Ghost.

They are two first Holy Ghost Fathers who came directly to Acadia without passing under the supervision of the Society of the Paris Foreign Missions. They were followed by many others: Father Daudin in 1753; Father Vizien in 1754, Fathers Biscaret, Eudo and Coquart in 1755.

These transactions did not take place without causing a certain amount of hard feelings between the Abbe de l'Isle-Dieu with the directors of the rue du Bac. To avoid any unnecessary friction the good Abbe begs the minister to act by himself, "as regards the grant of money which should be given this missionary—Father Daudin—" he says, May 9, 1753, "it seems only right that the superiors and directors of the Paris Foreign Mission Society should give that which they received for Father Le Dun, since he did not depart. But as regards that, Sir, I beseech you not to put me in a position where I would have to oppose them, and give them the orders which please you and to give me those which are necessary for me . . ."

On another occasion, he says, in speaking of the recruiting of missionaries by the directors of the rue du Bac "as to that, it is all the harder to make them explain clearly because since they pretend to be dependent in nothing on the bishop of Quebec, they are still less inclined to confer with me."

It was due in great part to the entreaties of the Abbe de l'Isle-Dieu that Mgr. de Pontbriand decided to found a bourse for the Seminary of the Holy Ghost, as we see from the letter of April 1, 1753.

"As for the offer of 400 livres per annum, to the Fathers of the Holy Ghost, that they may furnish you with a priest every year, they have accepted it, and at present they offer a choice of several. There is nothing for me to do now but to begin the payment of the salary from the day you wish to start, and to follow the instructions you wish to send me by the first boat. If

I can collect twenty pistoles this year to pay the fare of this ecclesiastic from Paris to Rochefort, I will send him to you."

The bishop, however, hesitated for a while, for the Abbe de l'Isle-Dieu, wrote with some embarrassment the following year: "I was forgetting to speak to you, Monsignor, of the ecclesiastic whom you asked of the Holy Ghost Fathers, and whose letter I have here before me. You offered 400 livres a year to this community that they might send you a subject. They asked me for the 400 livres. They counted on that. The ecclesiastic is ready. But I see from your last letter that you are burdened with expenses. How can we arrange it? The court will surely help you. I will do my best."

The Abbe de l'Isle-Dieu, who was never at a loss, did as he had promised. "At last," says he, "on the 18th of April, 1755, the Fathers of the Holy Ghost have found the means to send you the priest whom they promised you for the 400 livres which you paid them, and they are sending you Father Eudo, who was a former curate of Saint Martin de Lamballe in southern Brittany. (1). He is a very good priest, full of piety and zeal. I do not know, however, when he will be able to appear before you, Monsignor."

Father Eudo took a ship at La Rochelle July 8, 1755, with Fathers Coquart and Biscarat. They succeeded in entering Louisburg, in spite of the blockade, August 18th.

However, the Abbe de l'Isle-Dieu did not lose sight of the Recollect Fathers of Isle-Royale. He took measures to get the bishop and the Minister to replace them as soon as possible with Holy Ghost Fathers. He showed so much zeal for this in his correspondence that Mgr. de Pontbriand reproaches him not without some malice of placing some of the blame on the Franciscans.

He acknowledged it frankly and continued to blame the Recollect Fathers soundly. "They are doing nothing of any value, he says . . . it is a mission which needs to be reformed from top to bottom. Its weakness lies in the fewness of its members and in the poor qualities of these members.

"I am enveighing against them a little but I am expressing your feelings. My only desire is to see your wishes fulfilled. (May 23, 1751).

"It would be better Monsignor, as you say, if the Court would establish secular priests in Louisburg in place of the Recollect Fathers, and would keep these latter for use only as chaplains in the garrisons. These are the only posts they can fill." April 17, 1752.

These good Capuchins have always at heart the poverty of their old rule. It is pretty hard to be vain in a humble condition. (April 26, 1752.)

I do not know what the monks could have done to incur in this way the accusations of the Abbe de l'Isle-Dieu, but it is undeniable that he was prejudiced.

"This poor mission of Louisburg," he writes again, "will never be established as long as it is in the hands of the Recollect Fathers, but it is up to the Colony to ask for suitable priests for it, and only priests can fulfill this duty. The Fathers of the Holy Ghost will gladly take charge of it, and the small community they shall

form there, will take better care of the town and the posts there. They will take better care of the various stations of this island and of the neighboring missions. The trouble is to find money to establish them there." (July 9, 1753).

It was in fact money that was needed most, and this is why, after convincing the bishop of the necessity of his project, the Abbe de l'Isle-Dieu cleverly sought the support of the civil authorities.

"I will not conceal the fact, my Lord, that the best thing that could happen to this mission would be for the Recollect Fathers to leave it, and if the temporal powers would demand it, the Court would soon establish there a community of secular priests, who would quickly be furnished by the Fathers of the Holy Ghost."

"Thus, my Lord, we must take suitable measures and arrange what you judge necessary with the governors, commissioners, directors and the heads of the town who, if they would agree to it, could easily influence the Court, and then I will take it upon myself to find priests. For this I have the promise of the Holy Ghost Fathers. Father Le Loutre will be able to certify this himself since he will have the honor of seeing you and writing to you." (April 1, 1753).

"Concerning your project of building a church and presbytery (which you do me the honor to mention to me), it seems to me that it would be very advantageous both for the reverence due to the service of God, and for the convenience of the people; but unless the Court comes to your assistance it would be a troublesome undertaking, and I cannot say that the circumstances are favorable, especially if there is going to be a war, and as the English continue their aggressiveness.

"If, however, the Court gives you help, then you can build a church and a presbytery capable of lodging five or six good ecclesiastics. I am persuaded that the Holy Ghost Fathers will gladly furnish them. It would be a big advantage to have a small hospital at Louisburg where the missionaries going to St. John's Island could stay immediately after landing, and where those whose health had begun to fail could find an asylum and priests to take their places in those posts which their age or infirmities forced them to abandon. (March 25, 1755).

"I foresee, my Lord, that if the Count de Raymond remains a long time at Louisburg, he will not be satisfied with the Recollect Fathers. He will then willingly accede to your proposition of establishing a community of secular priests in Louisburg to replace the Recollect Fathers. Indeed that is the very view he took when he saw the Recollect Fathers' way of running things, and I have heard he was going to write to the Court when he fell sick." (April 26, 1752).

In a memorial (without a date, but presumably of 1751) presented to M. Rouille, Secretary of State and the Navy, in the name of the bishop of Quebec, the Abbe de l'Isle-Dieu brings to light the fact that the Recollect Fathers do not properly belong to the missions because they have lost the confidence of the French, and that they do not understand the language of the savages. They should, in his opinion, be replaced by secular priests and that they should only be the chaplains for the troops. "It would be necessary,"

he says, "to form at Louisburg a community of six secular priests, over whom Father Maillard should be placed as superior, to employ them as he deemed fit; six secular priests would do more work than nine Recollect Fathers. (1) Thus the king's expenses would be reduced by a third."

Finally in 1753, in the "Tableau de l'Etat actuel des Missions" which followed the "Reglement des Limites," the Abbe de l'Isle-Dieu made a public proposition to the Minister of Navy that he should confide Louisburg to the Holy Ghost Fathers. He said he was supported in this step by the Count de Raymond, by the provost and by the bishop of Quebec.

The project placed before the court at this time was for a long time the wish of the bishop of Quebec, especially after he had undertaken the erection of the church and presbytery of Louisburg, September 2nd, 1726, with the permission and authorization of the court, and as a natural sequel the union of these with the episcopal seminary.

"It is true that the Fathers of the Seminary of Paris Foreign Missions at Paris, who are wont to furnish the director of that of Quebec, did not seem to worry if the others would make use of this union, but can we not profit from the idea which they themselves suggested to the Abbe de l'Isle-Dieu, when they themselves turned to the Seminary of the Holy Ghost for aid and this seminary easily supplied them with all the priests they needed for this colony and the missions of the East Indies.

"If the court fell in with this project, there were no difficulties made by the Fathers of the Holy Ghost, who are more accustomed to offer what they can give than to wait until they are asked, when the progress of religion is concerned."

As regards the hopes which the Court could place in the education received at the Seminary of the Holy Ghost, we have only to glance over the names of the men furnished by this Society for the various Colonies of New France. In Canada the most famous were: Fathers Maillard, Le Loutre and Le Guerne, and most of the priests at the Seminary of Quebec as well as the Vicars Apostolic of the East Indies.

Having added in a note (1) that Father Pressard, superior of the Seminary of Quebec at the time, and (2) that Fathers LeFebvre, Bennetat, Devaux and Maigrot (at that time bishops and vicars apostolic in the East Indies) were trained in the Seminary of the Holy Ghost, not counting a large percentage of their missionaries; the Abbe de l'Isle-Dieu goes on to say: "Behold these who were trained at the Seminary of the Holy Ghost at the expense of the Seminary. Consider the men this Society has produced.

"There would be three or four excellent priests this year if the Court should approve of the idea which the Abbe de l'Isle-Dieu now proposes.

"Besides the Provincial of the Recollect Fathers of Brittany may not be able to furnish the number of priests asked of him. Such a supposition is very likely considering the fact that there have been, in the past, many years when they were able to supply only a very few priests and these were always weak and in

poor health. We have nothing to fear on this score from the priests of the Seminary of the Holy Ghost."

While awaiting the realization of this project, which was very dear to him, the Abbe de l'Isle-Dieu had succeeded in placing the Recollect Fathers under the jurisdiction of the Abbe Maillard, who received from Quebec the powers of Vicar-General and who was maintained in his functions, despite the clamors of Fathers Duquesnel and Bigot, demanding his resignation or his recall to France. (1743).

Father Maillard had been named Grand Vicar by the Chapter on August 31, 1740. The appointment had been confirmed by Mgr. de Pontbriand (Sept. 5, 1754).

The Abbe de l'Isle-Dieu, usually held the "apostle of the Micmacs" in great esteem reproaches him somewhat for lacking in firmness in his dealings with the Recollect Fathers. There surely was a little exaggeration on the part of the Abbe.

The Abbe de l'Isle-Dieu did not lose sight of the question concerning the Seminary of Quebec. "I intend to propose to you another and a more reasonable plan" he writes to the bishop, "if the idea of sending two secular priests to Louisburg is a success. The Fathers of the Holy Ghost would like nothing better than to supply them, and to furnish you in the future with as many priests as you need for the Seminary of Quebec—if it is agreeable to you." Letter of March 3, 1753.

"You have doubtless received the answer from the Fathers of the Seminary of Paris," he writes at another time (July 9 of the same year) and you have seen before the reception of this letter what their last resolution is concerning the government of your seminary, since—as they say—you wish to change everything there, they will leave it to you and will retire, making it understood that they will not find anyone who is willing to go there under the new conditions. They even imagine that you yourself will not find anyone. But I am sure this will not be so, because the Fathers of the Holy Ghost will gladly take it when you arrange a small salary for the clothing and maintenance of each priest (1).

In other words—there is no need to be disquieted over the follies of your directors. "Supposing the Fathers from the Society of the Paris Foreign Missions do leave your Seminary, you will not lack priests, my Lord. The same Society which offers them to you for Louisburg, will see that you do not lack them at Quebec. But, I beg of you, do not put them or myself in the hands of your directors, and I think that no matter how sure you are of the person who is often with you, it is better not to let him or his confreres into the secret." (Letter of April 1, 1753).

During these negotiations, events came to a head in Acadia. The surrender of Beausejour (1755) caused the sending of missionaries to cease. Then the fall of Louisburg (1758) and of Quebec (1759) in an unexpected manner solved the troublesome question of the Seminary and of the Recollect Fathers. (1).

Under English control, the Abbe de l'Isle-Dieu continued to function as Vicar General up to the year 1778 when his age and infirmities forced him to resign. He died the following year at the age of 91.

Always devoted to the interests of the church of Quebec, he did not spare himself any sacrifice in coming to the aid of Mgr. Briand. After the fall of Quebec, a certain number of priests were forced to return to France and the British governor absolutely refused to let them be replaced by others. This was one of the greatest cares of the new bishop who was unable to fill the gaps in the ranks of his clergy. The total number of priests had fallen from 181 in 1758 to 138 in 1766.

In a letter to Cardinal Castelli, the Abbe de l'Isle-Dieu told of this lack of priests in Canada (Dec. 8th, 1872).

"The few good and excellent missions that remain are wearied and exhausted with work. These are the only ones of French origin. We can get into the country as a result of the regulations and strict prohibitions of His Britannic Majesty. These are the only ones we know are of good mettle (1)."

In spite of all the obstacles he had educated at his own expense in the College of Saint Servan, four young Acadians, sons of men who had been deported: Jean Brault, Mathurin Bourg, Pierre Bourg and Isaac Hebert. He wrote to the bishop June 4, 1767, and told him that his intention was to supply the diocese of Quebec with good priests. "If you will accept them, your Lordship, I shall send them to you without orders, not even tonsure, after they have finished their philosophy and when they have had at least two years Theology. They could go from France to London, and from London to Quebec, as laymen and ordinary travelers.

"And since I may not live to see the completion of my project, I propose to collect all I can, and leave a deposit for the one who is to replace me and I shall educate these young men for you and your diocese, with a view to continuing in my zeal for you, my Lord, and for your dear diocese, until the end of my life."

Jean Brault and Mathurin Bourg persevered in their vocations, and having finished their studies at the Seminary of the Holy Ghost, in Paris, they went to Canada where they were ordained priests in 1772.

Fathers Bourg and Brault were the two last Holy Ghost Fathers whom the Abbe de l'Isle-Dieu had the pleasure of sending to Canada. He confided them to Mgr. Briand as "The children of his old age."

"I recommend to you, my Lord, these two young priests that I am sending to you, and I hope that you will be satisfied with them, so that the future may bring the realization of my hopes" (1).

CHAPTER IV

The Colonial Missions of the Holy Ghost

Trials and mistakes had only the effect of strengthening the bands which existed for such a long time between the Abbe de l'Isle-Dieu and the Seminary of the Holy Ghost.

Full of admiration for the labors, sufferings and merits of these valiant missionaries, most of whom returned to France, burnt out by age and stricken with infirmities, he endeavored to give his dear Seminary a last testimonial of his care by providing for the future of this institution. He used all his influence, which

was very great at Court, to bring to a happy conclusion this last enterprise which crowned with dignity his glorious career, and he had the consolation of succeeding.

When the government of Louis XV resolved in 1763 to substitute secular priests in the colonies of America, for the regulars, no matter to what order they belonged, the Abbe de l'Isle-Dieu addressed a long memorial to the Duke du Choiseul (1) to show the court the advantages there would be in confiding to the Seminary of the Holy Ghost the care of souls in the North American colonies.

In his observations, which are remarkable for their good sense and experience, the Abbe de l'Isle-Dieu sets out to show to the court that only the Seminary of the Holy Ghost is in a position to carry out his plan. He says: "as regards the number of priests we must find and train for the execution of this project, I do not hesitate to say that the Seminary of the Holy Ghost established at Paris on the rue des Postes, is the only one in a position to furnish all the priests we shall need in the future, as regards their number and quality and the education they shall receive in this institution where they will be trained for the most laborious and painful, the least lucrative and most abandoned posts. But come what may, every year, fifteen out of more than eighty priests will leave this institution after being educated and trained there free of charge. It will, however, be unable this year to furnish as many priests as are needed for the execution of the court project.

"It can only be by degrees and after a lapse of several years that the Seminary of the Holy Ghost would be able to furnish a number of priests sufficient to replace in the colonies we still have, in South America, the regular missionaries the court seems disposed to retire in order to substitute secular priests for them; and in case the Seminary is unable to furnish the necessary number of priests—considering the smallness of its buildings and the few priests composing its faculties—it would be easy for the Court to remedy these two things, and to put the Seminary in a position to furnish as many priests as are needed for the missions it wishes to establish. I have no qualms about reminding you again of the spirit of the institution, the education it gives and the way it trains men to be true apostles."

Speaking, a little further on, of the care which should be used in the choice of vicars-apostolic, the Abbe de l'Isle-Dieu adds: "for such a function we should not choose men at random but we should be very careful. We need men who have the true evangelical and apostolic spirit, men who have been trained in seminaries like those of the Holy Ghost. For, from this Seminary have gone out, not only our missionaries of Canada and Acadia, but from which the directors of the Society of the Paris Foreign Missions have taken their missionaries and the greatest bishops and vicars-apostolic that they had in their missions of the East Indies."

The government of Louis XV, unscrupulous enough likewise, in question of religion, had at least this once the good will to follow the wise counsels of the Abbe de l'Isle-Dieu.

It is therefore due to his influence and to his many attempts that the little Society of the Holy Ghost was given charge of souls in the French Colonies by the king. This was an unexpected consummation and one which the devoted zeal of its sons had secured for it, and which henceforward assured its future.

The Abbe de l'Isle-Dieu was glad to write on June 5, 1769, to Cardinal Castelli, Prefect of the Propaganda: "this is the last thing which I have to speak about to your Eminence, and which will bring you much happiness. Our court and the Minister of the Navy would appear to be deeply interested in the welfare of our remaining Colonies and especially of those which we call the Antilles 'to windward' and 'to leeward' as for instance Guadaloupe, Martinique, San Domingo, Cayenne, Guiana and the adjacent islands, which depend for their spiritual and civil government, on those whom I am going to mention.

"By representations, my Lord, I have at least made known to the court and to the Minister of the Navy, the need which our Colonies have of a constant and unchangeable ecclesiastical discipline which gives attention to those who should have it, and which determines definitely and firmly the degree and extent of subordination which is due to it, since it comes from those who have the right to confer it.

"It seems, my Lord, that a representation as judicious as it was firm was made to the Minister himself by the Procurator General of the Bureau of Legislation, for that which concerns the civil and temporal welfare of our Colonies, has produced its effect, since they have decided to ask from the poor Seminary of the Holy Ghost, twenty-three priests, who are to work in all the missions which the Jesuits had in the Island of Cayenne, and who are to establish there a preparatory school and college, for the education of children and the formation of young boys who seemed to have a vocation for the ecclesiastical state.

"It also seems to me that the provisions made for the Seminary is, and always will be, sufficient for the upkeep of the number of priests needed, and will even be sufficient to educate and train in the Seminary of Paris those destined for the work of the missions. I know this Seminary is ready to agree to what is asked of it. Still there is a necessary preliminary which the superiors of this Congregation asked me to attend to. It regards His Holiness and your Eminence. They wish to obtain the acquiescence and permission of the Holy See, to which as the center of unity this Seminary and all those educated there have always been attached. I assure you, my Lord, I experience much satisfaction and consolation at seeing you confide the missions of Cayenne to the Seminary of the Holy Ghost. For, during the thirty-eight years that I have been in charge as vicar-general of all the French and Indian missions of the vast diocese of Quebec, in North America, I have never sent there any priests except those educated and trained in the Seminary of the Holy Ghost, all of whom have always surpassed my hopes and none of them were found wanting."

CHAPTER V

At Saint-Pierre and Miquelon

Since Canada had come into the possession of Great Britain, France naturally wished to separate the small Islands of St. Pierre and Miquelon from the jurisdiction of the bishop of Quebec. Negotiations were opened at Rome with this end in view. The Congregation of the Propaganda recognized the reasonableness of the request. The islands were therefore made a Prefecture-Apostolic (1765). But what was the surprise of the Abbe de l'Isle-Dieu, when he learned that the court had taken action beforehand and that two priests had already returned to these islanders!

M. Dangeac, Governor of the islands, had taken with him, when he came to take possession of his post, in 1763, two chaplains: Fathers de Bonnecamps and Ardilliers, of the Society of Jesus.

These two priests, having come in an emergency, had only the powers and faculties conferred on them by the bishop of La Rochelle when they were setting out and these were considered insufficient by the Abbe de l'Isle-Dieu (1).

On his hint, the Seminary of the Holy Ghost was charged by the Congregation of the Propaganda with the duty of furnishing priests for the new Prefecture-Apostolic. Saint Pierre was also the first Colonial mission confided by Rome to the Society of the Holy Ghost, with the acquiescence of the Court of Versailles.

Fathers Girard and Manach (2) were the first to be appointed to this post. Both were former missionaries of Acadia, and the Abbe de l'Isle-Dieu obtained for them the titles of Prefect and Vice-prefect (1765). They embarked July 28th, but were unable to reach their destination. Hindered by a storm they went to Martinique where M. Perreau kept them for forty years.

Father Manach died on the way back to France. (Jan. 22, 1766). Father Girard returned to Paris in a state of exhaustion which kept him from exposing himself to new fatigues.

Two young priests from the Seminary of the Holy Ghost were meant to replace them. They were Fathers Pinabel and Paradis. Then, for some unknown reason, Father Pinabel, himself, did not leave for the missions. Finally, Father Julien Becquet was chosen Prefect-Apostolic of the islands of Saint Pierre and Miquelon. Accompanied by Father Paradis, they set out April 28th, 1767, from Rochefort. Father Bouguet joined them in 1774.

Father Becquet having sent his resignation to the Prefect-Apostolic, in 1775, the Abbe Cassiet was proposed as his successor, but the thing dragged along for quite a while. There came the war of American Independence (1775-1783). At the end of hostilities the English occupied Saint Pierre and deported the French people.

Father Paradis returned to Saint Pierre as Prefect, after the treaty of Versailles (1784) (1). He has for Vice-Prefect, Father Longueville, who succeeded him a few years later.

As we learn from the archives of the Seminary of the Holy Ghost, Father Longueville exercised the functions of Prefect in 1778. At the end of the revolutionary

period, he thought it was his duty to stay at his post during the turmoil in order to assure religious services for the Colony. He used his influence—which was great—to maintain order and peace among the people, working in concert with the Commandant Danseville.

There is no doubt about his having taken the oath demanded by the Constitution, because we see him taking an active and sometimes leading part in the deliberations of the General Assembly and the various Committees from the year 1789 to 1793. He was at Miquelon Nov. 2, 1793, six months after the arrival of the British in the Colony. There is no doubt that he was sent to France the following year with the deported people. A letter of M. Bourilhon shows us that he lived retired at Saint Servan in 1816 (2). The two other priests, Father Allain, Pastor at Miquelon and Father Le Jamtel refused to take the oath and had to flee from the revolutionary Committee. They both sought refuge on the shores of the Saint Lawrence.

Father Allain settled on the Magdalen Islands, and after twenty years of a laborious ministry among the poor fishermen of the Gulf, he went to Quebec to die in 1812.

Father Le Jamtel lived until 1835. At first Pastor of Arichat, then of Becancourt, he was the last Holy Ghost Father of Acadia.

KERNELS FROM CORNWELLS

The Annual Retreat for the students has traditionally come to mean the real opening of the year, in the sense that the homesickness of the first three weeks finally gives way to the serious grind of work and study. This year it was held from September 30th to October 3rd. The conferences were given by Father Edward Supple of St. Mark's, New York. The six sermons dwelt with six requirements of a good Holy Ghost Father. The good accruing from the talks and the interest taken in them was shown by the edifying silence observed during the four days.

The observance of Mission Sunday, October 18th, consisted in a Solemn Votive Mass for the Propagation of the Faith in the chapel and a program arranged and given by the students in the auditorium. Father Hoeger preached on the significance of this new and modern festival of the Church to young people dedicating their lives to the sublime work of the missions. Father Pinard, new on our faculty, made his debut as an orator and was guest speaker to the students in the study hall. He gave an interesting description of his native land, Trinidad.

The new students, after their first month in Cornwells, are now pretty well settled. In fact it is hard to see how they could be otherwise, since the days of hard study have alternated with the harder days of potato picking, corn husking, tree planting, road making, weed pulling, sweeping, mopping, not to mention several gruelling games of football. Some one has said that manual labor was good for the spiritual life. The students say they do not know its effect on the soul, but it has a wonderful effect on the appetite and muscles.

Father Duffy, our bursar, having sensed a hard winter ahead, and apprehensive of the rising price of foodstuffs, has taken upon himself the grace of manufacturing several barrels of sauer kraut. Everyone said that a man with his name and racial extraction had no business poking with sauer kraut, but he persisted. He started off on the wrong foot by choosing as his assistants in the work several students with Irish names. Now we had always thought that the component parts of sauer kraut were cabbages and salt water, but it is rumored that our product contains a specimen of every edible ingredient and some not so edible. We do not know what to find when the barrels are opened next winter; perhaps anything from catsup to lager beer.

We have decided to edify our patriotic Bensalem neighbors as well as the general passersby by hoisting a service flag in front of the building. The twenty chaplains of the Province are represented by twenty blue stars in the form of a cross, with a large gold star in the center in honor of Father William Duffy.

We had a surprise visit from Father Charles Diamond, Chaplain at Fort Edwards, who seems enthusiastic over his military life and duties. Among the other guests of the last month were Father Pobleschek and Father Lauritis. Father Stanton calls weekly as confessor to the students.

FERNDALE HERALD

Events follow one another so rapidly in the Fall at Ferndale that the barest enumeration of them must suffice for the limited space available in *Our Province*.

The Lay Retreats of the past summer finished in a blaze of glory for the men from Bridgeport who finally attained their goal of a hundred men. With a total of 110 men they overcrowded our limited facilities and were forced to seek their repose in tents set up on the ball field. In all, 288 men and 175 boys made the retreats this year, a new record. Father McGlynn, Director of the Ferndale Retreat League, conducted the exercises for the men and Father Kettl came from Cornwells to handle in his own inimitable way the boy situation. The new registration in that institution attests his powers of persuasion.

On schedule, August 15, fourteen newly professed scholastics arrived from Ridgefield. They were duly welcomed and without delay were granted the privilege of assisting with the plentiful harvest with which Ferndale has been blessed this year. Their willingness and ability in this field of endeavor have given Brother Eugene new interest in life.

The annual scholastic retreat, September 1-8, was preached by Father Hoeger. The wrapt attention with which the reverend speaker was followed three times a day for forty and fifty minutes is the best evidence of the cordial reception he received. May the fruits of the retreat be proportionate to the unstinted efforts of its director!

Ferndale's largest ordination class, sixteen, very fittingly inaugurated a ceremony on September 8, which we hope will be an annual event, a Departure Ceremony in which all of the newly consecrated fathers participated. This year a very beautiful cere-

mony, elaborated by the genius of Father Ackerman, was presided over by Very Rev. Father Provincial, in the course of which the young Fathers received from him their first obedience. Many of the local clergy attended, along with the confreres from Ridgefield and New York. The sermon was preached by the Rev. Vincent W. Jeffers, Assistant Director for the Propagation of the Faith in the Archdiocese of New York.

Classes for the year 1942-43 got under way on September 9. The schedule happily finds Father Maguire coming from the Novitiate to continue his weekly lectures in English, and Father Knight is charting a new course in the History department on Economics. Now, if Mr. Byrnes can carry on in Washington until the end of the year, a lot of his troubles will be over. The year began with eighty-four scholastics, eleven of whom were ordained priests last June. The number has since been augmented by the arrival of two Swiss scholastics from Haiti.

A vastly improved water system, which merits the sincerest thanks of every Father, Brother and Scholastic in Ferndale, is about completed, now that Father FitzGerald, with the help of Paul Connery and Congressman Downs, has succeeded in wresting an A A 3 priority rating for a new pump from Washington by long distance telephone. Corroded water pipes within the building and out to the pump have all been replaced. The use of lake water and over-head tanks has been abandoned. Water from "old faithful," the artesian well near the grotto, is pumped into a pressure tank in the basement and from there sent not merely to the second floor, but even to the third and fourth. A new hot water circulating system delivers it at the desired temperature. Third and fourth floor showers have ceased to be mere ornaments. For this much needed improvement Ferndale is very grateful to the Province at large whose generosity made it possible.

The above improvements necessitated a shifting of the manual training class rooms in the basement. New and improved quarters now house the linen room, tailor shop, book bindery and barber shops. The three professional chairs which now adorn the tonsorial parlor are the gift of Father Kirkbride, who misses no opportunity to further the interests of Ferndale.

Turning to lighter things, football holds the stage. At home, the ancient feud between the Theologians and Philosophers goes on and on; abroad, the highlights of each Saturday's offering are followed via the now little-used radio. Transportation difficulties prevented Maryknoll from paying their annual visit to Ferndale, lucky for them! In tempo with the war, the labor program has been shelved for the winter, and the emphasis is on class work. So long until after the mid-semester examinations.

* * *

"May Jesus be your refuge, your hope and your love!"—Venerable Libermann.

* * *

"I was in prison, and you came to Me."

(Matt. 25, 36.)

RIDGEFIELD

Nature has written her annual autumn poem. To attempt to capture it in prosaic passages would be futile; suffice it to say that beauty is rampant in Ridgefield and nature kneels in solemn prayer with the novices.

On the cool winds blowing in from the north was wafted the winter rule, officially introduced on Monday, September 21st. In the morning the novice is found in the classroom and in the afternoon, weather permitting (and it has so far), out of doors, bending his back in manual labor.

The atmosphere is filled with football. The novitiate proves no exception as passes, punts and players go flying in all directions. The evening recreations are now spent in the Recreation Hall.

Another novice has found his way to the fold, Rev. Father Paul Bergeron of Martinique. He was received into the Novitiate on October 7th. His utility was discovered immediately (due to a heavy accent) and he now presides over a half-hour French class each Tuesday morning.

The manual labor charges were changed. All know the flurry of childlike excitement that accompanies such a ceremony. It serves to stir one for a spell and then all settle again to business.

A new building, the chicken coop, slowly rears its awkward form, its surrealistic beauty promising almost to shadow the very house.

October 2nd, Rev. Father Poullart DesPlaces' anniversary, was duly remembered with an appropriate celebration consisting of hymns and papers read. Father Master closed the gathering with a short talk.

"You mention an earnest endeavor to get good vocations. As I observe men and try to help them, it seems that the antitradition mentality of the modern world has infected them sadly. The self-interpretation mentality with the destructive modern philosophy of Energeticism (Do something, anything, anyway as long as it is **my** way; figure out problems for myself; do things differently and they must thereby be better done) must be corrected. The Priesthood and Religious Life depend on tradition. Your remark as much other reading about modern conditions, assures me that the subversive mentality is being struggled with at home. Dilettante disregard for formalities pulls folks down until Form, the philosophical ultimate, is lost in energy and materialism. Even so, healthy spiritual life declines. We had better train youth to follow the Leader. Even though he seems a poor one. Sane Faith will see the Leader ultimately as God. Possibly the war will prove God's way of bringing this about. We used to say: The Greeks have a word for it. In our day, I should say: The Chinese have a word for it. They have Gratitude and Reverence firmly rooted in tradition."

* * *

"How happy I would be if I could bury myself in solitude. I hope I shall one day be dismissed as good for nothing, and that I shall thus have all I deserve, and all I desire."—Venerable Libermann.

Our Province



Original cut-out by Sister Mary Jean, O.P.
DECEMBER, 1942

VOLUME 11

NUMBER 2



OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 11

DECEMBER, 1942

NO. 2

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE
OF THE UNITED STATES

Publication Office: 1615 Manchester Lane, N. W., Brightwood Station, Washington, D. C., U. S. A.
Printed at St. Joseph's House, 16th & Allegheny Avenue, Philadelphia, Pa., U. S. A.

THOUGHT FOR THE MONTH

"Christ found mankind degenerated to the level of brutes. So He had Himself laid in the manger in place of the fodder as a lesson for us to desist from animal-like habits and return to a life worthy of human beings, grasping no longer at earthly food but at the Bread of Heaven, his own vivifying Body."—(St. Cyril)

OUR DEAD

During the month of January we pray for:
Father John Willms, who died January 3, 1914, aged 65 years.
Father Anthony Schmodry, who died January 5, 1936, aged 67 years.
Father Francis Roth, who died January 6, 1914, aged 72 years.
Brother Rupert Pollonais, who died January 7, 1908, aged 43 years.
Father Henry McDermott, who died January 9, 1931, aged 68 years.
Brother Arnold Printz, who died January 12, 1907, aged 65 years.
Brother Burchard Thome, who died January 14, 1932, aged 81 years.
Brother Frederick Schmitt, who died January 16, 1916, aged 62 years.
Mr. Edwin Woll (Scholastic), who died January 16, 1918, aged 23 years.
Brother Leon Schuster, who died January 16, 1926, aged 89 years.
Father Joseph Sabaniec, who died January 17, 1937, aged 40 years.
Father Patrick O'Connor, who died January 20, 1917, aged 38 years.
Father Aloysius Schmitt, who died January 20, 1919, aged 48 years.
Father Francis X. Roehrig, who died January 21, 1919, aged 34 years.
Father George Lee, who died January 23, 1921, aged 68 years.
Father Joseph Strub, who died January 24, 1890, aged 57 years.

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Official

HOLY GHOST FATHERS Ferndale, Norwalk, Connecticut

November 5, 1942

Very Rev. G. J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Provincial:

Enclosed you will find a complete set of the Junior Clergy Examinations which I have this day mailed to the following Fathers:

1938

George Harcar
Kenneth Dolan
William Mullen
Kenneth Milford
John Baney
Richard Wersing
Salvator Federici

1939

Edmund Supple
Edward Duffy
Robert Eberhardt
David Ray
Frederic Lachowsky
Maxim Therou
John Rondeau
Ambrose Leech

1940

Edward Curran
John Donohue
Joseph Moroney
William Hogan
Paul Ford
John Muka
John Walsh
Chester Malek
James Sullivan

1941

Michael Kanda
Francis Mullin
Thomas Clynes
Joseph Sweeney
Joseph Lang
George Reardon
William Marley
John Gallagher
Stanislaus Grondziowski
Edward Wolfe
Harry McAnulty

1942

Daniel Dougherty
Hilary Kline
Emanuel Pinard
Philip Haggerty
Dayton Kirby
Joseph Paga
Joseph Rengers
John Friel
August Reitan
Eugene Kirkwood
Eugene Moroney
Francis Duffy
William Holmes
Edward Clifford
Henry Haley
Paul O'Donnell

With sincerest personal greetings, I remain

Respectfully yours,

FRANCIS H. McGLYNN, C.S.Sp.

GIVE AND TAKE

BREVIARIES are needed in Ferndale for those preparing for major orders. Fathers having extra sets are asked to send them to Ferndale.

* * *

MISSALS are needed in Puerto Rico and other places. They should be sent to the Provincial Residence.

* * *

SEVERAL items, such as chalices, vestments, etc., are sometimes received for the missions at the Provincial Residence. Requests should be addressed there.

Colored Holy Name Reorganized

New Orleans, Nov. 2, 1942 (NC).—An archdiocesan union of Negro Holy Name Societies has been reorganized. The Rev. A. J. Hackett, C.S.Sp., pastor of Holy Ghost Church, has been designated by the Most Rev. Joseph F. Rummel, D.D., Archbishop of New Orleans, to form the union.

Executive Editor, AMERICA,
National Catholic Weekly,
329 West 108th Street, New York,

December 1, 1942.

The Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

Just a note that I have written to Bishop Morris and hope it will help to straighten things out.

The report of the Committee on Africa can be obtained through the Africa Bureau, 156 Fifth Avenue, or through the INTERRACIAL REVIEW, 20 Vesey Street. The report itself is 75 cents. The chronological supplement is 50 cents, and the report and supplement together sell for \$1.00. There is also a copy bound in cloth of the two for \$1.50. There is a good bibliography included and, though nobody will agree with everything covering so great a field and with so many highly debatable propositions, it at least opens up the topic and is getting all sorts of people thinking about Africa. At any rate, it leans to the conservative rather than the radical side.

With best wishes, I am,

Faithfully yours in Christ,

(Signed) J. LaFarge, S.J.

Rev. John LaFarge, S.J.,
Executive Editor.

Brother Daniel Tuerkes died at St. Francis Hospital, Pittsburgh, Pa., November 17, 1942, age 74. R.I.P.

Your prayers are requested for the happy repose of the soul of the mother of Brother Francis who died at Detroit on December 2, 1942. R. I. P.

EXAMEN NEOMISSIONARIORUM
1942

Monita a domo nostra primaria

"Superior Provincialis, incipiente anno religioso, neomissionariis denuntiabit obligationem subeundi examinis simulque ad illud se accurate praeparandi.

"Examen scripto conficietur (Const. 254). Unicuique examinandorum tres aptae quaestiones proponuntur, scilicet una ad theologiam dogmaticam pertinentem, una de re morali, una de Scriptura Sacra; cuilibet trium quaestionum harum suffici poterit alia de re canonica vel liturgica."

Ferndale, November 5, 1942

Dear Father:

In accordance with the regulations of the Mother House and the instructions of Very Reverend Father Provincial, three questions in the sacred sciences are now submitted for your consideration. On the enclosed sheets you will find three questions indicated in red pencil. Will you kindly send your answers to these questions to the Very Reverend Father Provincial sometime before December 10th of this year?

Sincerely yours in Sp. Sto.

Provincial Prefect of Studies

P.S. In order that you may have before you some program for a review of theology during the coming year, there is submitted below the Conspectus Disciplinarum pro anno 1943, as indicated in the five-year series prepared by the General Prefect of Studies for the Congregation.

Theol. Dogmatica: De Virtutibus; De Deo Uno et Trino De Novissimis.

Theol. Moralis: De primo, secundo, tertio, quarto, et sexto Decalogi praecepto.

Scriptura Sacra: Vetus Testamentum (Pentateucho excepto).

Ius Canonicum: De Personis, pars prima (De Clericis). Liturgia: Missale, Rub. gen. V; Add. et Var., III. Ritus servandus in celebratione.

Breviarium: Rub. Gen. I-XIII. Add. I-VI.

Rituale: Titulus VI.

1942 DOGMA

De Revelatione et De Ecclesia

1. Show revelation to be morally necessary for mankind to have a timely, accurate and certain knowledge even of the truths of the natural law.
2. Show that Christ actually claimed to be divine and actually did things in support of that claim which were taken to be miracles by his contemporaries.
3. Show that the deeds done by Christ in support of his claim to divinity were not done by natural means.
4. Show that they were not done by any other spirit than God.
5. Show that they were done to prove the truth of his claim to be divine.
6. Show that Christ founded a church to teach His doctrines to the rest of mankind.

7. Show that the Church which He founded to teach His doctrines actually did so, and did so unanimously.
8. Show that the Church which He founded to teach His doctrines is the Catholic Church.
9. Show that the Church was established by Christ as an absolute monarchy with Peter as its head.
10. Show that Peter was to have successors in his office as head of the Church.
11. Show that the Roman Pontiffs are the successors of Peter in his office as head of the Church.
12. Show that the Roman Pontiffs, speaking ex cathedra, are infallible.
13. Show that the State is obliged to profess and defend the Catholic religion.
14. Show that the State may only tolerate a false religion if it cannot be suppressed without causing graver evils.

1942 MORAL

**De Actibus Humanis; de Conscientia;
de Virtutibus Theologicis**

1. An motus primo primus procedit ullo modo a voluntate?
2. When penitents confess missing mass, adding, "I suppose I could have gone," do you judge them guilty of grave sin? Justify your decision on the principles concerning obstacles to the human act.
3. Granted that a certain necessary operation on a pregnant mother will indirectly cause the death of an inviable infans in utero. Should X-ray pictures reveal that there are twins may the surgeon still proceed with the operation?
4. Do you think that the average case of intoxication, confessed as a mortal sin, has all the elements of peccatum grave formale?
5. Ludovicus leviter se inebriat, bibens ad vehementiorem in se libidinem excitandam. Opus turpe, de facto nullomodo externe perficitur. An Ludovicus, confitens, tenetur se accusare de ebrietate?
6. May the principle of Probabilism be applied to all cases of conscience without exception?
7. Does a vow, taken under the influence of grave fear, oblige in conscience?
8. Explain the meaning of
"Bonum ex integra causa,
Malum ex quovis defectu."
9. May a Catholic girl act as bridesmaid at a wedding in a Protestant Church? May her brother act as usher at the same wedding? State reasons for each decision.

1942 SCRIPTURE

Gen. Introd.; Pentateuch

1. Compare the Douay Version of the Bible with the King James on the basis of history, contents and diction.
2. How would you show a convert, who is a college graduate, that the contents of the Pentateuch are true and worthy of belief, even aside from the authority of the Church?
3. Must we hold that the third chapter of Genesis contains a prophecy of the Immaculate Conception?

CANON LAW—FIRST BOOK

1. Prescription requires good faith; Custom does not. Why the difference?
2. May we now consider 1:00 A.M. War Time as midnight according to Standard Time in computing time for the obligations of the Divine Office and Eucharistic fast?
3. Catholics of the United States are not bound by the general ecclesiastical law which requires one to assist at mass on the Feast of the Epiphany. Is this a dispensation or a privilege? Could we make use of it if traveling in Canada on that day?

LITURGY

1. If you have to baptize privately an infans moribundus, what ceremonies should you perform?
2. If you are saying a ferial mass on a week-day in Advent, is the mass identical with the Sunday mass?
3. From the preface to the Breviary entitled "De Anno et ejus Partibus" translate the short paragraph referring to Ember Days.

GULF STATES HAVE NEW CHAPLAIN

The Rev. Michael Mulvoy, C.S.Sp., chaplain of the Newman Club of the University of Alabama, has been appointed chaplain of the Gulf States Province. Father Mulvoy's zeal and enthusiasm for the Newman movement should prove a great asset in the development of the reorganized Province set-up. The Gulf States Province now consists of clubs in Louisiana, Mississippi, Alabama and Tennessee.

—Newman News, Nov. 1942.

"To the African's soul the name and personality of Jesus and Him crucified alone answers all questions. We always felt there ought to be somebody like that. Africa is ahungering for Christ. Christ Jesus can take that continent in a generation if His disciples give Him a chance. The natives of Africa are awake; the question is, will our guardians measure up to our expectations? . . . The Africans do not know the difference between religion and business . . . We don't want education that does not produce character . . . The Christian man who comes among us must be one of us . . . No first-class educated African want to be a white man . . . Every educated Negro wants to be a first-class Negro, not a third-class European . . . When I am worried I go on my knees and I talk with the Christian Church to make Africa the first-class continent . . . For God's sake give Africa Christians leaders."

—James Emman Kwegyir Aggrey (born October 18, 1875, at Anambu, the Gold Coast, West Africa; died in New York City, July 30, 1927).

MIDDLE STATES ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS

Commission on Institutions of Higher Education

DAVID A. ROBERTSON
Chairman
Goucher College
Baltimore
Maryland

CHAS. C. TILLINGHAST
Acting Secretary
322 University Hall
Columbia University
New York City

November 23, 1942.

Rev. Raymond V. Kirk, President
Duquesne University
Pittsburgh, Pennsylvania.

My dear Father Kirk:

At its recent meeting the Commission on Institutions of Higher Education voted to reinstate Duquesne University as an accredited institution of the Middle States Association of Colleges and Secondary Schools.

We are pleased to see the notable improvement which has been made in the organization of the graduate school of the University, and we shall watch with interest the continued development at that point.

We suggest that financial matters still need careful attention. We commend the improvement in the Library, and we are glad to recognize a fine morale among the faculty.

If you have questions concerning any details of the report made by Doctor Bradford and myself as inspectors, I shall be glad to have you communicate with me.

Yours very truly,

(Signed) CHARLES C. TILLINGHAST,

CCT:EP

Acting Secretary.

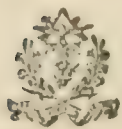
"He who amuses himself with Satan cannot rejoice with Christ." (St. Peter Chrysologus.)

"Pure hearts are the temples of the Holy Ghost." (St. Lucy.)

"Strike without fear, for the bride does her spouse an injury if she makes him wait." (St. Agnes to her executioner.)

"He that hideth up corn shall be cursed among the people, but a blessing upon the head of them that sell." (Prov. 11, 26.)

"The years of the wicked shall be shortened." (Prov. 10, 27.)



OFFICIAL -- Circular Letter Number 11

Received November 16, 1942

Issued September 8, 1942

Very dear Confreres:

As, for the third year now, a part of the house at Chevilly is occupied by soldiers, the Annual Retreat was held at the Mother House on the rue Lhomond. For refectory reading during this Retreat we found it profitable and inspiring to hear biographical articles on our deceased members. One day last July there was read at dinner a death notice devoted to Father Mathurin Gaultier, the first assistant-general, who died at Toulon, on May 13, 1869.

For all, with scarcely more than one or two exceptions, this glorious page of our history was a revelation. We were far from suspecting that, for a period of twenty years from 1848 to 1869, our own Mother House was, in France and even outside France, the center of a powerful movement for submission to Rome, to her instructions, her liturgy, her law, at the very time when Gallicanism, though almost entirely stamped out, was making its last mighty struggle for survival.

The account of the struggle as given in these pages calls for a word of explanation. In writing this biographical sketch, Father Gaultier's friend and admirer had in mind only his hero, hence the position of our Venerable Father seems to be somewhat ignored. The reader might gather the impression that Father Gaultier, in his day, overshadowed his Superior.

Such is not at all the case. Both were working for the same result: total acquiescence to the Holy See, and this goal was Father Libermann's no less than Father Gaultier's. With one mind they cooperated in doing what was called for by their position of authority, and even in those unsettled times both knew how to soften the hardships which, for some, followed upon their conscientious performance of their duty.

It was a good chance—and I took it—of reminding all that our venerated predecessors' mode of action ought to be retained as a tradition in our religious family, and that, in the present upheaval, in which the concepts of fidelity, of justice and of charity have somewhat lost their force, we religious, priests and missionaries ought to rally to the support of the timeless doctrine of Holy Church and to turn to the instructions of the Pope for guidance in our life of work for the relief of the wretchedness which, against our will, we are forced to behold all about us.

* * *

The fusion of the two Congregations of the Holy Ghost and of the Immaculate Heart of Mary brought our Venerable Father and Father Gaultier together. The former personally stood for the whole Congregation of the Holy Heart of Mary; Father Gaultier, on his part, found himself in the position of qualified representative of the Congregation of the Holy Ghost insofar as he was soon the only one of this Congregation left among the young professors who were coming from Gard to Paris for the Colonial Seminary.

Agreement between these two was the necessary condition for the successful accomplishment of the union effected between the two societies. Fortunately there was had solid and sincere agreement on both sides. It was not at all sufficient to have the decree of fusion issued; that the fusion might have its full effects it was necessary that it be brought about in hearts and in the efforts put forth for the attainment of the common objective. Now, Father Gaultier had at first been opposed to the fusion, for fusion ousted Father Monnet from the position of Superior, and it was Father Gaultier who had engineered Father Monnet's election just a few months previously, in March, 1848. And besides, fusion raised a revolt in the Congregation of the Holy Ghost, the second in less than a year! The first had been the reform, one might say the overthrow, of the Congregation, by Father Leguay. This second quasi-reorganization, the natural sequence of the fusion, gave forebodings of being more sweeping still than that of Father Leguay. Our Venerable Father, it was true, had definitely made up his mind not to accept the Congregation of the Holy Ghost as he found it, but to superimpose on this older institution of the Holy Ghost Fathers the spirit and way of life of the Congregation of the Holy Heart of Mary. The opposition was very short-lived. Hardly had Father Gaultier met Father Libermann than he accepted whatever he said. Our Venerable Father indicated this in December, 1848: "I am well pleased with the fine spirit of Father Gaultier. He is a Breton, and very outspoken, but a solid character, really anxious for regularity in the community and fervor in the Congregation . . . I feel sure that we shall understand each other quite well."

And it was true; they were just made to understand each other. In their minds there were not only desires for the general welfare but also very definite plans of action for the eradication of certain errors, plans which up to that time each individually had been considering before they ever began to work together.

* * *

Today, a hundred years later, it is hard for us to really comprehend the bitterness of the disputes which at that time divided the clergy of France into hostile camps: traces of Jansenism, points of liturgy, and even the question of ecclesiastical chant. And amidst the widespread wrangling there was perfect agreement between Father Libermann and Father Gaultier on all these points.

As professor of moral theology at the Seminary of the Holy Ghost, Father Gaultier had from the very beginning excluded from his course the Jansenistic and rigoristic textbook of Bailly and had used that of Bishop Bouvier, which, in its revised editions, proved quite satisfactory. Nevertheless, his favorite theologian was really Saint Alphonsus, who at that time was in rather bad standing in many seminaries of France but

whom Bishop Gousset, archbishop of Rheims, was then extolling. And our Venerable Father followed Saint Alphonsus as closely as did Father Gaultier, and both of them for the same reason, namely, that the holy founder of the Redemptorists was being held in high regard at Rome.

The question of liturgy was then being hotly debated throughout France. Uniformity of liturgy has always been one of the most striking evidences of the unity of the Church, and it was for that reason that the Popes ordered the use of the Roman Liturgy. But, from 1730 on, against all regulations, many Bishops of France had been establishing their own rites; against this practice a strong reaction arose, about 1840, under the leadership of Dom Gueranger, who called for the resumption of the Breviary and Missal of Pius V. Bishop Parisis, of Langres, was one of the first to approve this movement, in 1839. It might be noted that this diocese, formed in 1802 of sections taken from neighboring dioceses, had as many as seven different rites! In the diocese of Paris nothing was settled until 1874. But the Seminary of the Holy Ghost had begun using the Roman Breviary and Ceremonial as early as 1847.

At La Neuville, from 1841 on, our Venerable Father ordered the use of the Roman Breviary, and in spite of his great poverty he purchased a dozen sets to meet demands; in 1847 he put Father Leon Le Vavasasseur to work on the drawing up of a compilation of ceremonies according to authentic documents issued by the Holy See. From this came, in 1857, the first edition of the "Ceremonial according to the Roman Rite"; with revisions by Fathers Hoegy and Stercky, ninety thousand copies of this work have been published.

It was particularly in the matter of ecclesiastical discipline that Gallicanism was surviving in France. In opposition to it Father Gaultier lined up definitely with Bishop Gousset of Rheims and Bishop Parisis of Langres. He saw to the translation and publication of several foreign works on the authority of the Pope; while on visits to Rome he tried to have condemned certain textbooks which were none too favorable towards the disciplinary primacy of the Holy See. Our Venerable Father, for his part, was pained by the widespread neglect of the study of Canon Law in France and appointed to this work young Father de Lannurien, who trained the novices in it. And in case of doubt our Venerable Father always had recourse to the Sacred Congregation of the Propaganda in order to prevent any possible error or misunderstanding.

* * *

The author of this biographical sketch of Father Gaultier makes no mention of this ideal spirit of harmony with the ideas and the stands of our Venerable Father, but this spirit of harmony was there nevertheless; moreover, it was found even in those numerous friends of theirs who were continually dropping in for a visit at the Mother House on the rue Lhomond.

Among these was Cardinal Gousset, Archbishop of Rheims, Father Gaultier's oldest and dearest friend. It was he who paid this fine tribute to the community of which Father Libermann was Superior: "It is remarkable for its great devotion towards the Apostolic See and for its zeal for the spread of sound doctrine.

Penetrated with the spirit of the Holy Roman Church, it makes every effort to have her teachings prevail; whole-heartedly devoted, as it is, to the Successors of Peter, it considers it to be at once its duty and its glory to uphold their rights and prerogatives."

Father Gaultier was really held in high esteem, but part of that was attributable to his fine library . . . Abbe Rohrbacher came there to work and even to live; it was there that he prepared the second edition of his "History of the Universal Church" and there it was that he died, on January 17, 1856. After having passed his last days amidst the books of our library, he asked to be buried near the grave of our Venerable Father. The favor was granted; his skull was placed in the tomb at Chevilly.

Abbe Dominic Bouix, on having to leave the Hospital of Maria-Theresa of which he had been Superior, sought shelter at the Mother House where he could finish his scholarly lectures on Canon Law. He was admitted by Father Libermann, and when he later went back to Rome, he did not forget that Father de Lannurien, a pupil of Father Gaultier's, could help him in the proof-reading of his books.

Dom Pitra, after his tours through England and Holland, was welcomed at the rue Lhomond, where he supervised the printing of his "Spicilegium Solesmes" at Paris. Father Gaultier's library proved very useful to him, and he paid his debt of thanks by writing, with what warmth of spirit we know, the life of our Venerable Father.

How many others could be mentioned of that number for whom our library proved to be a rich source of material!—Such as Abbe Migne, editor of the Greek and Latin Patrology; or Abbe Gaume, whose writings brought to the attention of the public the new Mission of Zanzibar, and who succeeded Father Schwindenhammer in 1872 as Director-General of the Society for the Apostolate.

Then, too, every Monday regularly, prominent clerics of the capital came together in the company of our Venerable Father to talk over ecclesiastical affairs. It will be enough to mention the Abbe de Segur, the Abbe de Girardin, later President of the Holy Childhood, Father Ratisbonne, founder of the Society of Our Lady of Sion—all ultramontanists to the bottom of their hearts.

To round out this sketch of the influence of our Mother House from 1848 to 1852 and even later, mention must be made of the range of the relentless activities of our Venerable Father, particularly in the matter of the reform of the ecclesiastical government of the colonies, for which he put forth his last efforts. For that purpose he was in constant touch with the Ministers of the Colonies and of Religion, with Deputies of the Right and of the Left, with Governors of the Colonies—in a word, with all the men of any importance who were in a position to help him accomplish his purposes. He came to be regarded by all as a man of sound good sense and of absolute fairness. And at the same time he was hearing the confessions of little children and of souls striving for perfection; he was taking an interest in all the social projects of the time, and, when necessary, even starting some going himself.

We find him associated with the Soldiers' Society, with Father Germainville, with the Workers' Society on the rue Mouffetard, with the Society of the Holy Family, with the Activities' Center of the district, which has since become St. Melanie's Parish Club. He was adviser to Mother Javouhey, to Mother d'Houet, foundress of the Faithful Companions of Jesus. Mr. Prevost, founder of the Brothers of Saint Vincent de Paul, consulted him a great deal; he helped establish the first Parisian community of the Little Sisters of the Poor on the rue Saint Jacques; he cooperated in the charities of that angel of mercy in the district, Sister Rosalie.

For his part, Father Gaultier, while not going out very much, did visit the sick in the neighborhood of the seminary; for more than thirty years he was spiritual director of the Augustinians of the Holy Heart of Mary; with his advice he helped the Benedictines of the rue Tournefort, the Sisters of the Child Jesus and others.

* * *

Still, all the interests of Father Gaultier, his zeal for souls, his contacts in the clerical world, the countless requests for advice which called for consideration, did not interfere in the least with his fulfillment of the duties of his state. He was, before anything else, professor of moral theology, deeply interested in the education of his students, giving thoroughly prepared courses, presenting his material clearly, guiding discussions wisely, and settling cases in a uniquely lucid fashion. Teaching was his whole life, and when he feared that he had not explained himself well in class, he sought out his pupils at recreation and there, while walking up and down with them, he continued with increased earnestness the exposition which he had not previously developed to his liking.

Much like his were the habits of our Venerable Father, who was at one and the same time Superior General of the Congregation and Director of the Seminary. For two years without interruption—save for two months of sickness—he tended to the numerous functions of his two-fold office. At the Seminary he followed all the details of the Rule, presided over the spiritual exercises, gave the conferences, and still found time to become intimately acquainted with every one of his seminarians. In a few months his zealous work raised the Seminary out of the slump into which it had fallen under Father Leguay, who had been too much taken up with plans for the reorganization of the colonial clergy to devote himself to what was essential, the training of the young priests.

* * *

After their example, before attempting to meet the post-war situation, let us be fully aware of the fact that our first duty is to fulfill as perfectly as possible the charges confided to each one of us by our Superiors. The religious, the missionary, who, under pretext that there is a greater good to be realized outside his proper work, neglects the duties of his state, destroys cooperation and hinders the efforts of his confreres. Perhaps he may attain some brilliant success, but it will be temporary, for, in not attending to what is of prime necessity, he will have failed to build on solid foundations.

Here is another consideration: our Venerable Father, and Father Gaultier in his classroom, reared their accomplishments upon the supernatural power of grace rather than upon their natural talents, remarkable though these were. In our Venerable Father one admires the wisdom with which he met every situation, and in Father Gaultier the spirit of good humor which he never let slip from him. The novices at La Neuville used to say of our Venerable Father that his spirit of prayer was responsible for much of his good sense, and our Venerable Father himself used to tell his novices time and time again: our natural talents are brought to their perfection in holiness and in the practice of union with God. How can we doubt that in the measure with which we strive towards holiness we will render ourselves all the better fitted to meet any situation?

And in conclusion, there is this to be remarked: of all the good which was accomplished at our old Mother House a hundred years ago not a trace remains . . . We hardly speak of it . . . We, the inheritors of the glory of those virtues and deeds, can only with difficulty reawaken in ourselves the memory of it all . . . So then, let us have no illusions! Each day let us learn more and more to work for God alone and to do good without shouting about it from the housetops. *Ama nesciri.*

Let us preserve the memory and follow the example of our deceased members, particularly of our Founders. It was they who were chosen by God to give the Congregation its proper spirit, and it will be faithful to that heritage only insofar as each one of us compels himself to be faithful to it.

With these considerations, dearest confreres, I leave you, and with heartfelt blessing I reassure you of my deep affection and sincere concern for each one of you,

In Our Lord,

✠ L. Le Hunsec,
Sup. Gen., C.S.Sp.

NEWS RECEIVED SINCE THE ISSUE OF CIRCULAR LETTER NUMBER 10

APPOINTMENTS: Father John Letourneur, up to now economer at the French Seminary at Rome, has been appointed General Procurator and Econome of the Congregation in place of Father Duval, who has been named Director-General of the Work at the Orphanage of Auteuil and its annexes.

Father Lucien Guelle has been appointed Principal Superior of the District of Majunga, in place of Father Hure, who asked to be relieved of the post.

Father Jean Baptiste Delawarde has been appointed Superior of the Seminary and College of Fort-de-France (Martinique).

MOTHER HOUSE: The Mother House remains peaceful enough. The annual Retreat was held from July 5th to July 12; it was preached by Father Muller. After the Retreat, Fathers, Brothers and Seminarians took their turns in going off for a few weeks' vacation.

DEPARTURES: The three confreres who set out for the West Indies in April are still held up at Casablanca . . . There are hopes that they will be able to leave soon, since boat service in that direction has been resumed.

As for French Equatorial Africa, the Portuguese government refuses to grant a visa for passage through Lisbon and Angola, hence there is no hope left of going by that route. Governor-General Boisson, who up to the present has been refusing us, now seems disposed to permit a few missionaries to go by way of Guinea and Liberia; this new opening will be tried, but without great hopes of success. The Superior General has also asked Mr. de Brinon, the Ambassador of France to the occupying powers, to permit our young Fathers to leave Alsace for the Missions. Steps, too, are being taken to try to send out several Swiss Fathers. The mention of these attempts will make our Missions realize that, if the Mother House is not sending out more men to our Vicars Apostolic, it is not because the Mother House is not trying to do so . . .

FRANCE: Vacation time is here. To help the Bishops, many of our young Fathers have taken temporary ministry while waiting for a chance to sail. The two clerical novitiates, one in the occupied zone and one in the free zone, are going to have more than 80 professions at the end of the year. Father Dewaste died at Langonnet August 14th.

PORTUGAL: On the 7th of July eight young Fathers made their Apostolic Consecration. Seven of them will go to the Missions, along with four or five Brothers. In September the clerical Novitiate at Silva (Barcelos) will open; some twenty rooms are ready. The Province is peaceful enough; food is obtainable without great difficulty. All are well; morale is good; loyalty to the Congregation sound.

UNITED STATES: In May Father Collins announced that he was to have sixteen new Fathers in June. Unfortunately it was impossible for him to send them to the Missions. Besides, he had to supply a number of army chaplains and also replace the mobilized lay professors at Duquesne University.

HOLLAND: The Province of Holland, too, is having hard times; one house is occupied by soldiers; the members of the Province have to be lodged in the other three houses; many Fathers are working outside their Communities . . . Nevertheless the recruitment of new members goes on; at Gennep there will be 30 clerical novices and a dozen or so novice Brothers. On July 24th there were twenty Consecrations to the Apostolate. Counting the 22 priests who are finishing up their fourth year and who are to continue on for another year, the Province now has fifty-six young Fathers, thirty-four of whom have made their Apostolic Consecration.

ENGLAND: On July 12th two young Fathers made their Apostolic Consecration; they both have been appointed to Sierra Leone. Father Parkinson has been able to rent a section of an old neighboring castle for the Scholasticate. He will try to keep the Novitiate at Castlehead. Four Fathers are army chaplains.

FRIBOURG: The Polish seminarians left for a work camp on July 2nd; they are not to return to our house after the summer holidays.

SAINT PIERRE AND MIQUELON: A cablegram received in July assures us that all goes well.

HAITI: Father Gore tells us all the noteworthy happenings at the College. In March there were celebrations on the reunion of the Alumni Association. In May, at the interscholastic games on the Field of Mars, the College won both the prize cups offered by the government. The President, three ministers, the Minister of France and others, were present at the chanting of the Divine Office at the College on Pentecost. There is no shortage of anything; Mass wine has been obtained from California.

MARTINIQUE: All are working with the best of will, but several are run down. Because of lack of professors, the class of philosophy at the College had to be dropped.

TRINIDAD: Father Koren writes that all goes well. Father Meenan, Superior, was ill but is back on his feet again.

FRENCH GUIANA: A fortunate country, where there is no shortage of anything and large projects can be undertaken and carried through. Bishop Gourtay writes that the building work at Monjoly is being continued. At Oyapoc the priest in charge has built a parish hall; at Sinnamary Father Lecoz is just finishing his; at Mana Father Le Lay has built the finest rectory in the Colony; and at Accarouany a house is being built for the Sisters. And His Excellency would like to get his big Leper Hospital at Kourou started. Father Frey has made another trip up the Maroni River. The crucifix has been restored to the classrooms; catechism is being taught in all the schools of the colony. It is the beginning of a reformation of morals.

HAUT JURUA: A cablegram of July 21st tells us, without further detail, that Bishop Ritter is dead. A heavy blow for a Mission which has already been quite hard hit . . .

DAKAR: Bishop Grimault has again returned to France, but this time there are hopes that rest and care will put him back in shape without need of an operation. He came back by airplane at the expense of the colony. Army chaplains are being organized; Father Catlin is head chaplain for all the colonies of French Equatorial Africa; Father d'Agrain is a chaplain in Senegal; Father Le Dortz is chaplain in the camps of Mauritania, and many other Fathers are chaplains in barracks and other posts.

GUINEA: Bishop Lerouge tells us that he has four or five churches to be built if only he can get the cement. The Colonial Governor has been very friendly towards the Missions. Father Salomon has begun his Visitation of the district.

DOUALA: A letter from Bishop Le Mailoux, the first we have received from him, tells us that the work of the ministry goes on steadily. For the year just past they had 8,538 Baptisms and 1,135,445 Communions. The Seminaries are carrying on as usual. A new community of native Sisters has been established at Samba. Financially, all goes well. The general health is good, although the District has lost Fathers Meyer and Perono.

LOANGO: A letter from Father Molanger, which was six months on the way, tells us that the work of the Apostolate is being carried on with support hitherto unthought of. In May, Bishop Friteau wrote that the health of all was fairly good and that the missions are holding out, but that more men could be used . . . There was another native priest ordained in August.

BRAZZAVILLE: All are well. Progress is evident everywhere writes Bishop Biechy. In June he started a house of Native Sisters with a Novitiate at Linzolo. The Church at Voka has been completed. Bishop Biechy, as delegate of the Red Cross, is going to visit the interned and imprisoned throughout French Equatorial Africa and Cameroun.

BANGUI: Bishop Grandin gives us news about each of his missionaries. Everything is going along as well as possible. Finances are in good shape, thanks to the products turned out by the Missions. The officials are friendly; the food supply is good. The Faith is being spread in spite of the shortage of men.

DIEGO-SUAREZ: Although the northern part is occupied territory, contacts are still possible with our Fathers at Fenerive to the East.

MAJUNGA: An interesting letter from Bishop Wolff, dated October, 1941, and received here in July, 1942, tells us how he received word of his appointment while on a trip with Bishop Fortineau. He took office on September 8th, and was consecrated at Majunga, in the Church of Mahabibo, the largest in the vicinity, on October 26th, by Bishop Fortineau, assisted by Bishop Pichot and Bishop Lebreton of Tamatave. At the time of writing Bishop Wolff had visited most of his stations, and he, too, was asking for more men . . .

REUNION: Letters are few and far between. Bishop de Langavant writes us on May 2nd that during the preceding three months one boat had come in! Corn, oil, lard, soap, and particularly cloth, are rationed; the Blacks have hardly any spare clothing; an outfit of working clothes lasts scarcely six months and new clothes cannot be gotten . . . Many children cannot come to church or school any longer because of lack of proper clothing. They have not had bread for six months now, but they have turned to manioc and sweet potatoes, and are glad to have them!

OUR DEPARTED SINCE THE ISSUE OF CIRCULAR LETTER NO. 10

	At	On	Aged	Professed
Bishop Ritter	Haut Jurua	July 21st(?)	63 years	41 years
Father Perono	Douala	April 30	43	21
Brother Jean de Dieu Rech	Langonnet	July 7	78	41
Father Judge	Onitsha	July 14	35	16
Father Baranski	Poland	July 16	57	36
Father Dewaste		August 14	77	47
Father Kerschgens				
Mr. Hahnheiser				
Mr. Lang				
Brother Benno				
Brother Clemens-Maria				
Novice Brother Henri				
Novice Brother Pierre				

R.L.P.

"VICTORY AND PEACE"

A paragraph from the statement issued in the name of all the Catholic archbishops and bishops of the United States. November 15, 1942.

"The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our colored fellow citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in changed and changing social conditions our national heritage. We fully appreciate their many native gifts and aptitudes which, ennobled and enriched by a

true Christian life, will make them a powerful influence in the establishment of a Christian social order.

"We recall the words of Pope Pius XII expressing his paternal solicitude for the colored people of our country. In a letter addressed to the American bishops on the occasion of the 150th anniversary of the establishment of the American hierarchy, His holiness said: 'We confess that we feel a special paternal affection which is certainly inspired of heaven for the Negro people dwelling among you, for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare.'" (Sertum Laetitiae—1939.)

LETTERS

Internment & P. of W. Camp, Jamaica, B.W.I.

June 11, 1942

Received November 22, 1942

Dear Father Collins,

The best wishes for Christmas and the New Year to you and all the confreres. Let us pray that the Son of God may bring peace to us all.

We all thank you very much for the kind help you have given us during the year. We would be very grateful if you could spare some mass intentions for Christmas.

Yours very sincerely,

Father O. Konrath.

INTERNMENT AND P. OF W. CAMP
Jamaica

November 3, 1942.

(Rec'd December 9, 1942.)

Very Reverend and dear Father Provincial:

Many thanks for your letter dated October 3 received here on the 13th. I am grateful in the name of all my confreres for your sympathy and prayers. In our enforced idleness here we really are doing nothing but prepare for the new work after the war. This is the only aim of our studies and recollection. Personally myself, I should very much like to know what will happen with the missionaries at the end of the war. Truly I find it hard to receive no letters from the Father General nor from Rome, the Propagation of the Faith. The last letter I received in March, from Father Provincial Hoffmann, was dated November 17, 1941. Could you find out for me whether he is still alive, and how the Society is there. I have several times written without getting a reply. Please send occasionally greetings and Christmas wishes to Bishop Heerey.

With many thanks, I am,

Yours very sincerely,

J. KIRSTEN, C.S.Sp.

26TH INFANTRY, A. P. O. NO. 1
Postmaster, N. Y. C.

November 27, 1942.

(Rec'd December 9, 1942.)

Dear Father Collins:

From North Africa your confreres and I send to all of you our heartiest and very best wishes for a most blessed Christmas and holy New Year. Just leave it to me to participate in Community hospitality. Unfortunately, the censors forbid relating our present location excepting that we are in North Africa. At any event, this is a small world and you never know in whose backyard you might someday be located or situated. If you should get a chance, would you mind calling up my mother and let her know that you heard from me? Her telephone number is "Baldwin 423-W." Also if convenient and not asking too much you might call Rev. Robert McCormick at the Military Ordinariate and convey the same message.

Otherwie, there is so little to relate for rather obvious reasons. Simply be assured we are quite well—just trying to keep warm and dry in this chilly and wet climate.

With very best and kindest regards to all,

Yours sincerely in Christ,

(Rev.) AL STEFFENS

ST. PETER CLAVER'S
Oklahoma City
Oklahoma

November 1, 1942.

Two years ago I was privileged to witness the dedication of this sturdy school building and its beautiful parish chapel. We were all very proud of it then even though it was considered by some as a rather bold venture. Knowing the vision and courage and spirit of daring characteristic of your pastor, Father Roach, I had the utmost confidence in him. Under God I knew he would succeed. Like all truly apostolic and zealous priests he was trained to make hard things look easy. As a Holy Ghost Father I knew he had the necessary reserves of energy and enterprise to do the almost impossible given a little time.

Many have contributed generously to the upbuilding of this parish but it remained for Father Roach to put it on a firm foundation by his plans, his pleas, his persistence, his refreshing candor and his almost total lack of apostolic timidity.

Your school, the cradle of the parish, skillfully rocked by the expert Sisters of St. Dominic, has completely justified its existence. With an enrollment of 130 it is already exercising an influence for good that has caused real love of God and man to flourish in the community.

For these and a multitude of other reasons we are prouder today of Father Roach and his people than we were on November 3, 1940.

This afternoon I bring the cordial greetings and fatherly blessing of His Excellency, Bishop Kelly, to Father Roach, to his parishioners and friends on the unusual accomplishment represented in this beautifully restored chapel after the catastrophe of August 13, 1942.

Naturally I add my own good wishes and express my deep gratitude to all of you for your generous support of Father Roach since his coming to Oklahoma City.

* * *

Oklahoma City, Okla., Nov. 25, 1942.

You just left a day too early to get a taste of some bad Oklahoma weather: five days of rain; then five days of summer, and then that quick change from 80 degrees to 30 in six hours.

We just closed a wonderful Forty Hours that would have done a Cathedral proud; almost a hundred per cent communions. We had solemn closing and sermon by the superintendent of schools. Sixty children in the procession and only seven Catholics.

Arecibo, Puerto Rico

October 2, 1942

Santana is an auxiliary army base and it is there that Father Wolfe exercises his ministry. The same consists in saying Mass every Sunday, in visiting the soldiers during the week with the idea of assisting them in their spiritual difficulties. He has been doing this work for at least six months. This is all the information that I can give you as I am afraid of the esteemed censor.

Father Kingston felt very bad about his dear father's death. We had the solemn funeral Mass here and another Mass offered by the Catholic Daughters.

Cardinal MacRory should not allow his anxiety about the military in the Black North to forget that the big majority of the American troops there are friends of Ireland. I had a letter from Major General Hartle who is commanding the American soldiers in Ireland and he says: "The people of Northern Ireland have been most generous and considerate in their reception and treatment of the men of my Command. The latter have been most contented here and from many angles will regret their departure when the day of days arrives. The contrast in climate between Puerto Rico and Ireland must be as noticeable to you as it has been to me . . . I have tried to pay my respects to the Cardinal at Armagh, but to date have been unable to find him in residence." General Hartle, while not a Catholic, is very friendly towards the Church and thinks so much of his Catholic chaplains that he does not care to have the other kind for his men. I hope the Cardinal will be in residence very soon.

The organ drive continues and slowly. Right now we have about eight hundred dollars, however, by December 24 we will have much more.

Last Sunday we had fifteen Masses to say: three in the parish church, one in the Asilo, in Arizona, in the district hospital, in Arrozal, in Bajadero, in the military camp, in Islote, in Factor, two in Hatillo (the pastor is sick) and two in Hato Abajo. Father Rondeau celebrated the patronal feast of Hato Abajo, the Little Flower.

While in San Juan last week I visited the Most Rev. Bishop. He seems to be enjoying good health. He promised to send me a hundred dollars for the organ.

Father Trotter has his little school going and he is having success. It is too bad that he is unable to build.

All the members of the community here are in good health. Father Wolfe just left for faraway Quebrada and he will return in time for supper. He has two classes of Doctrine and he will also roam around the barrio.

Should you know of any house that has missals for sale let us know as we need six. The ones that we have are old and they are insufficient for the many places where we say Mass.

There is a big parade this coming Monday and we are listed to march in it. It starts at nine which means that we will have to change the hour of our Holy Ghost Mass. By the way, this Mass is getting to be popular, people from Hatillo and Camuy assist at it.

OBISPADO DE SAN JUAN

Puerto Rico

November 3, 1942

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

My dear Father Collins,

Your thoughtful kindness of inviting me to be your guest during the proximate meeting of the Hierarchy impressed me deeply. Truly do I appreciate your valued invitation.

This year I do not intend to go to the States. The inconveniences of travel due to war have induced me to refrain from the trip.

Kind regards to Regis. The Fathers here are well and busy. A blessing on you and Province.

Cordially in Domino,

(Signed) ✠ Edwin V. Byrne.

St. Mary's College,
Port of Spain,
Trinidad, B.W.I.
October 6, 1942.

Dear Father Collins:

Our Dedication Ceremony was a distinct success. Church and State were well represented and paid us flattering compliments. The Archbishop showed his feelings in a practical manner (a substantial cheque!) and we have reason to believe that the Government will follow suit. Naturally, we are plunged heavily in debt, but this is no strange phenomenon for a Catholic Institution.

Asking a remembrance of our work in your prayers and with fraternal regards, I remain,

Sincerely yours in Sp. Sto.,

J. J. Meenan, C.S.Sp.

Society of St. Vincent De Paul,
2005 Fifth Avenue,
Pittsburgh, Pa,
October 8, 1942.

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.,
Washington, D. C.

Very Reverend and dear Father:

Could you procure for me a printed copy of The Venerable Libermann's Letters? I shall be glad to defray all expenses.

Sincerely in Deo,

Rev. T. B. Lappan.

Dear Father Hoeger:

A thousand thanks; yes a million of them. I consider now the book of The Venerable Father Libermann to be one of my most valued possessions. My prayers are weak and feeble but such as they are they shall be offered to Almighty God for you, for your good Provincial and for all the excellent Fathers of the Holy Ghost.

Any spiritual enlightenment and exultation which will come to a soul which is starved like mine will be attributable to your own good self and the Provincial.

OUR LEVITES

KERNELS FROM CORNWELLS

As in past years, the students of the College took part in the closing of Forty Hours at Mother Katharine's. Their part in the singing of the chapel services and their entertainment afterwards even excelled former years; while the abundance of cake and ice cream brought the affair to spiritual and corporal perfection.

The new students are, by this time, perfectly settled down to seminary life. Their introduction to seminary methods of teaching was brought to culmination by the mid-semester exams during the week before Thanksgiving.

The long and arduous period between September and Christmas is annually interrupted by the Thanksgiving holiday. This year the Fathers had their Thanksgiving dinner in more elaborate style than usual by inviting the confreres of the district. Among the guests were Fathers Pobleschek, Recktenwald, David Ray, Guthrie, Francis Duffy, Vorndran, Murray, Supple, Vernon Gallagher and Lauritis. Brother Godfrey showed his usual efficiency in preparing the room and directing the serving. The meal showed the good taste of Brother Gangolf and his assistants, Brothers William and Michael.

* * *

Father Duffy, assisted by his staff of student workers, is renovating the floor of the chapel.

* * *

Father Joseph B. Hackett, who had been in Cornwells for some weeks, was taken to St. Mary's Hospital where he underwent a serious operation on December 3.

* * *

(Reprinted for the Bristol Courier)

Eddington, Nov. 2.—A sermon based upon the text, "In Thee, O Lord, have I hoped; I shall never be confounded," delivered by the Very Rev. Frederick T. Hoeger, C.S.Sp., rector at Holy Ghost Missionary College, yesterday afternoon, preceded the unfurling and blessing of a service flag in the seminary quadrangle. Twenty priest alumni and former members of the faculty were honored at the blessing of the flag in the chapel of the Seven Gifts.

The twenty stars were arranged on the service flag in the form of a cross, a gold star in the center being for Rev. William F. P. Duffy, C.S.Sp., who died in April. A memorial All Souls' Day service for the deceased priest was held in the cemetery, the Rev. Leo J. Kettl, C.S.Sp., director of the seminary, being in charge.

The ceremony closed with benediction in the chapel.

RIDGEFIELD

The recreation hall flaunts a brand new white face with splashes of green here and there wherever there is a door. Pharisee-like, the outside is beautiful while inside darkness prevails. The future, however, holds promise of the paint brush even there.

We have met at conventions and I always admired your wholesome zeal and fire for God's poor. Would that the poor had a thousand defenders as yourself.

If you ever come to Pittsburgh look me up, I shall be delighted to see you.

Again my gratefulness.

Sincerely,
Father Lappan.

51 Lorne Street,
Burslem,
Stoke-on-Trent,
England.
Nov. 12, 1942.

St. Mark's Rectory,
New York City.
My dear Father:

I am deeply grateful to you for your letter of last week, giving me the consoling news that my brother died such a happy death. This news I have passed on to my people in Eire. I was born in Kilkenny and am in the teaching profession in this district. I had two brothers priests, one died some few years ago and the other is in Birmingham. I daresay you are acquainted with the Holy Ghost Fathers in Rockwell College, Tipperary. I have two nephews there at the moment. They commenced studies there about six years ago and are very happy and making good progress. In fact we are hoping they will eventually become members of the community. I feel confident with a name like yours you possess the "Celtic Blood" and wouldn't be surprised if you hailed from the "Island of Saints and Scholars." I am anticipating a trip over there about Xmas D.V., so if there is anything I can do for you at any time I shall be only too pleased. Again thanking you most sincerely for your goodness, I am,

Yours sincerely,

Kitty Purcell.

Saint Benedict Rectory,
15 Heldman Street,
Pittsburgh, Pa.
November 18, 1942.

I like the work here very well and am becoming more proficient as a fireman as the cold days approach. We have 18 adults taking instructions, and they seem to be the type that will stick. Two of them are nurses. Hope that the good work will continue.

We have about 200 at Mass on Sunday. Am visiting the homes and taking up a census. That may help to increase the attendance at Mass. Over 20 are in the armed forces. By the way I found over 30,000 aluminum medals in the attic of the church. A drawing of St. Francis Xavier is on one side of the medal and a representation of the Holy Ghost is on the other side. Msgr. Stadelman obtained the medals in Germany.

Am trying to revive the devotion to St. Francis Xavier on Saturday night. About 30 are present now. We only had 8 the first few weeks I was here. We had the 14th anniversary Mass for Msgr. Stadelman last Sunday. It rained heavily and no doubt that kept down the attendance. The brother of Monsignor was present.

The kitchen is domineered by two new cooks and the potatoes seem to have that distinctive taste proper to an "Irish Murphy."

November 6th marked the twenty-sixth year of Father James Maguire's priesthood. The "Tu es Sacerdos" was sung at benediction in the evening at which the jubilarian officiated. Many more of them, Father!

Friday, the thirteenth, proved no menace to the novices; in fact, quite the contrary. It was a free day in honor of St. Stanislaus, patron of novices, whose feast it was. We assure you that we did our best to erase any presentiments of impending misfortune that may have risen with the superstitious sun.

This season affords many beautiful scenes for the novices on their Sunday walks. As the woodlands grow bare and the wind blows hard, rustic New England takes on a calm appearance as if expectant of something to come. Could it be snow? A hint of such an answer was given during the past month as a few silver flakes fell with the thermometer. We are all wishing for a white Christmas.

These walks have their dangerous moments, too, as was discovered by one of the novices when a definitely ungentelemanly dog determined to show him that the Connecticut wind was not the only thing that could bite. No complications have set in, however, and this incident takes its place in the catalogue of "things that happen only in the novitiate."

With this cooler wind a new interest is found in football. There seems to be more running and harder playing. The sort of spirit intended to warm an otherwise cold novice.

Halloween saw the refectory tables graced with cider while the evening was flavored by a few timely packages.

Our new building—the chicken coop—has been completed. Fully furnished with all modern comforts and facilities its new occupants were moved in (and this not without a bit of trouble as the barnyard that day was filled with novices scurrying after scurrying chickens).

A blessed event occurred in the barn and the result was a husky young bull. The news spread like wildfire when an excited young novice took it upon himself to herald the arrival with: "Hey! The calf had a cow!"

DUQUESNE DOINGS

Consequent on an inspection from the Middle States Association last month, we are happy to announce to our confreres that we have been put on the approved list again. It has been a long uphill fight, one of headaches and heartaches. And now we propose to remain in our coveted position. We need no more to apologize for our existence.

* * *

One by one the pioneers are laying down the heavy burden of life. "The walls of their earthly habitation having crumbled, there is builded for them an everlasting home in heaven." Brother Daniel is the last one to answer the call of the Master.

Pioneer indeed, for Brother Daniel has been stationed at Duquesne long before most of us were born. He worked and prayed here since 1894. Born in Ger-

many in 1864, he came here as a young man: here he made his profession and here, through the long years, he toiled as a real Holy Ghost Missionary. Students of the past remember him and joke harmlessly about his ministrations in the dining room. And many of them came to pay their respects as he lay in state. It was the first time anybody saw him resting.

His deeds, like all good soldiers of the Cross, are hidden mostly from the eyes of the world and even of his Confreres. Few knew how, in the early years, he collected ads for the Monthly. Mass intentions for our missions, know of his zeal in spreading the "Echo"—Missionary publication of the German Province—among the German speaking Catholics of this district.

His meticulous care in carrying out his Superiors' wishes had often irked us. Prefects will remember him with mingled feelings. But when looked upon now, through the vista of long years, there is no one but respects his life and his religious spirit. He worked until his tired hands and feet were too feeble to answer the command of his stern will.

Very Rev. Father Provincial sang the Solemn Mass of Requiem in the University Chapel on November 19. A number of friends, secular priests, Fathers of the district and the community accompanied his remains to the cemetery in Sharpsburg; while his good works follow him to his eternal home.

FERNDALE HERALD

The summer-autumn lethargy has filtered off . . . the Dale is a distillation of activity. The chilly blasts bid us "nor sit nor stand but go."

Early November saw the reviviscence of the Aquinas Club. They are out in earnest to chart the "Summa" with Father Schenning for helmsman. Meetings are at intervals of two to three weeks. Attendance remains at a steady thirty.

The year's disputation program began the last week of November with the recurrent Dominican-Molinist discussion of how God acts. The Dominican defense was upheld ably and suavely by Father Gerald Walsh and quite as ably and as suavely attacked by Father John Burns, MM. McGinn and Garstkiewicz. The answer must gladden our eternity some day.

The all-for-your-benefit Mid-Semester tests passed with little excitement the week before Thanksgiving. Judging from hearsay, the results were usual.

And then Thanksgiving. Solemn Mass elevated that oft-too-earthly day. The feast appeared, was dispatched and thanks rendered. Thursday, Friday and Saturday were free. The East-West football game proved disastrous for the West.

Humbly, though definitely, we are doing our part in the war effort. Six of the scholastics lately received First Aid Instructor licenses. A standard first aid class for over thirty members of the house and many neighbors has been completed. Classes were held in the recreation room. Two dozen have already donated a quantity of their blood to the blood bank, and the rest wait only to be called. A body of some twenty-five or thirty scholastics have devoted many man-hours to the local rationing board. Our activities seem sincerely appreciated.

ARTICLES

LEST WE FORGET

Very Rev. Joseph Oster, C.S.Sp.
1846-1935

Father Joseph Oster, a professed member of perpetual vows, former Prefect Apostolic of Saint-Pierre-et-Miquelon, died at Langonnet on May 13, 1935, aged 89 years. He had spent 71 years in the Congregation; 64 years and 7 months as a professed member.

On September 25, 1862, Father Mueller, Rector of Wahlenheim, on the lower Rhine, presented to the Very Rev. Father Schwindenhammer a young man named Joseph Oster. Joseph was born on April 19, 1846, at Bertsheim in the district of Haguenau. "Joseph," said Father Mueller, "ardently wishes to work for the conversion of the infidels. He began his studies at the College of St. Hippolyte. Here he distinguished himself by his conduct and talents. He will be able to follow the classes of the fourth grade successfully."

Joseph went to Langonnet and then to Chevilly. As a priest his ministry was a fruitful one wherever he went: Ireland, the United States, Canada, Saint-Pierre-et-Miquelon. It was at the Novitiate at Grignon-Orly that he finished his career of missionary. He had the happiness and consolation of celebrating his golden jubilee as a priest and his diamond jubilee as a religious. But let us see what he had to say himself at his golden jubilee celebration:

"Yes, with all my heart, I give thanks to my God who called me to the priesthood and to the religious life who, among other blessings, has given me the grace to offer the holy Sacrifice over a period of sixty years amounting to more than 22,000 Masses.

"The jubilarians in the Congregation are not numerous. I remember only Fathers Eschbach, Leclerc, Delaplace, Collin and Grizard. This is not said to discourage the young aspirants to these jubilees, but only to invite them to strive to participate in those which are of real value, the Eternal Nuptials.

"After Our Lord Jesus Christ and the Most Holy Virgin, I must thank my parents who had me baptized on the very day of my birth. My mother consecrated me to the service of God before I saw the light of day. My first teachers, the Marianites, directed me to the Congregation of the Holy Ghost. I must not forget my directors and professors and Bishop Lachat of Bale who conferred on me the diaconate and the priesthood in 1870, during the Franco-Prussian War. My thanks also to Father Grizard, who began his duties of Master of Novices with my class at Saint Ilan, and to Father Leman, who directed my religious life at Blackrock College, Ireland. I cannot forget Father Payen who, three years later, guided my footsteps in the holy ministry at Saint-Pierre-et-Miquelon.

"I had improved the buildings of the junior college at Saint Pierre and was not thinking about leaving this post when the Very Reverend Father Emonet informed me of the death of Father Strub, Provincial Superior of the Province of the United States, and then told me to succeed the late provincial.

"In the United States I found a personnel composed of five different nationalities whose views were not always in harmony. But what of it! Vir obedientiae

loquetur victorias! After seven years of administration I was placed in charge of the parish of Saint Joachim, Detroit. Eight years later, just when I loved most dearly my work in Detroit, I received this telegram: 'Ottawa. Set out immediately. Letter follows. Superior.'

"The foundation at Ottawa, called Saint Alexander of the Gatineau, by Madam Jules Lebaudy, its foundress, was intended to be an agricultural school for those youths who wished to emigrate from France. Fortunately under the direction of my successor, Father Burgsthaler, the school was made to serve also as an Apostolic College under the direction of the Propaganda.

"More surprises were in store for me. In 1911 the Law of Separation was extended to the colonial dioceses and Msgr. Legasse, Prefect Apostolic of Saint-Pierre-et-Miquelon, was made Bishop of Oran, and I was called to succeed him.

"After six years I received with joy Msgr. Heitz as my successor. I was happy to return to France after 51 years of missionary work among strangers, where I can better prepare myself for death."

On May 14, 1935, Father P. J. Valy, Superior at Langonnet, wrote: "Father Oster was called by God yesterday, May 13, at half past eleven. He died without agony, perfectly peaceful and resigned to the will of God. His last consolation was the blessing of the Holy Father which I had asked for him. After the telegram received from Cardinal Pacelli was read the dying Father joined his hands in joyous token of the unexpected favor. Paralysis caused his death. He was deprived of speech but not of the use of his intellect."

The end came at Langonnet where, nearly 90 years before, Father Oster commenced his studies that prepared him for a missionary career. R. I. P.

BISHOP RITTER DIES; LABORED IN BRAZIL

He Was Member of the Congregation of the Holy Ghost Fathers

News is Received by Father Collins,
The Provincial

Washington, Nov. 19, 1942.—Word has been received here of the death of the Most Reverend Henry Ritter, C.S.Sp., Titular Bishop of Rhodus and praelatus nullius of Upper Jurua, Brazil, on July 21 last.

The announcement was issued from the office of the Very Reverend George J. Collins, C.S.Sp., provincial of the Holy Ghost Fathers, after receipt of the news from Lisbon, Portugal.

First notice of the prelate's death was received in Vichy by the secretary general of the Holy Ghost Fathers.

Consecrated in 1935

Bishop Ritter was born on May 6, 1879, in Niedern-dorf, in the Diocese of Treves (Trier). One year after being ordained to the priesthood, on October 28, 1912, he received his first mission assignment.

On October 24, 1935, he was elevated to the episcopacy at Fribourg, Switzerland. He immediately took up residence in his Brazilian mission district at Cruzeiro de Sul, Acre, which comprises the extreme western portion of Brazil bordering upon the mission dis-

trict in Bolivia recently assigned to the Maryknoll Fathers.

One of the latest dispatches from Upper Jurua reaching this country described the food shortage as grave, three of the priests there have been confined to the hospital at Manaus because of undernourishment.

Priest Dies in Concentration Camp

Works under Bishop Ritter's care included missions at Humayta, Joao Pessoa, Seabra and Cruzeiro da Sul and an orphan asylum conducted by the Dominican Sisters. A junior seminary for the district was lately forced to close its doors because of economic conditions.

Several diocesan offices of the Society of the Propagation of the Faith had been sending regular aid to the late bishop's missions, the New York office having undertaken this task in a special way.

The same dispatch brought news of the death last July 16 of the Rev. Paul Baranski, C.S.Sp., of the province of Poland, who had been interned in a concentration camp in Germany since 1939.

REVEREND LOUIS STEPHEN SPANNAGEL, C.S.Sp. 1860-1942

Father Spannagel was born in the village of Katzenthal, a town which nestles on the eastern slopes of the blue Alsatian mountains, on September 20, 1860. He finished his primary studies and high school in his native village. In 1877 he entered the college at Cellule, France. At the completion of his college course he joined the Congregation of the Holy Ghost taking his philosophy and theology at Chevilly. After a year's novitiate he made his profession at Chevilly on August 27, 1887. He consecrated himself to God by perpetual vows on August 26, 1891, was ordained subdeacon and deacon in the early part of 1886, and finally achieved his life's ambition in his ordination to the priesthood at Paris on December 12, 1886. His consecration to the Apostolate was made in August of the following year.

Called by his superiors to teach, he occupied the chair of higher mathematics at Beauvais-Cellule and Epinal. At the College of the Holy Spirit at Beauvais he taught from 1890 to 1895; at the College of St. Joseph at Epinal from 1887 to 1890 and again from 1896 to 1902.

It was at this time that the anti-clericals in France succeeded in closing most of the schools of higher education taught by the religious orders. Father Spannagel found himself without work. He petitioned his superiors to send him to Africa, his first choice. At that time American bishops were making frantic appeals to the Catholic countries in Europe for more priests. Father Spannagel's health being still unsuited for the rigors of the African climate, his superiors decided to send him to America. And so in 1902 he landed in the U. S.

His first appointment was as assistant pastor at St. Mary's, Sharpsburg. He worked there so zealously for ten years that his outstanding abilities were soon recognized. He was appointed pastor of St. Anthony's, Millvale, in 1912. With unbounded energy and quiet determination he took up the task of erecting a new church and rectory to accommodate the ever-increasing parish. The present spacious church, comfortable

rectory and impressive lyceum are a monument to the zeal and good work of Father Spannagel. In 1936 he celebrated his Golden Jubilee. Three years later the burdens of the pastorate having broken down his health, he resigned and retired. He died at St. Francis Hospital, Pittsburgh, on September 13, 1942.

Father Spannagel was esteemed and loved by all for his gentleness, his gentlemanliness. He had the happy faculty of going about the work of his Master in a quiet, unobtrusive way. Whatever he set his hand to he did thoroughly. He cared nothing for the pomp and power of this world, his to do the work of the Master without the blare of trumpets. His childlike faith and soft-spoken ways endeared him to all. Prosperity and adversity, disappointments and consolations, sickness and health found Father Spannagel always the same, ever placid, ever forgetful of self, ever willing to help those less fortunate than himself. The healing balm of his sympathetic words assuaged the sorrow and pain of many a sore beset soul.

He was a lover of the simple things in life. His own life was an object lesson on the value of the simple joys of life. His intellectual attainments were of such a high nature that no subterfuge could deceive him. His love for his fellowman was so outstanding that in the words of St. Paul he was "all things to all men." He exemplified in his life that determination to be an "alter Christus."

THE CONGREGATION OF THE HOLY GHOST AND OF THE IMMACULATE HEART OF MARY Organization and Works in America (Continued)

After having arranged matters at Piqua and the surrounding Missions, Father Strub, the provincial, set out in the month of March, 1874, in quest of a suitable location for a house of formation for the scholastics and brothers of the province. He stopped at Wheeling, West Virginia, just across the border, to the east, from Ohio. He was greeted most cordially by Bishop Whelan of Wheeling, who spoke French fluently to the surprise of Father Provincial. By way of explanation His Excellency told him that he had made his theological studies in France at the Seminary of St. Sulpice in Paris. He said, moreover, that he had met our Venerable Founder and had been his intimate friend, that our holy Founder had made known to him his intention of going with him to America to be ordained, so that he might be able to devote himself to the work of the abandoned. However, because of a serious affliction, his directors dissuaded him.

His Excellency liked very much to have us in his diocese, in order to conduct a college. He wished to entrust to us also his senior seminary.

From Wheeling Father Provincial went to Pittsburgh Bishop Domenec immediately entreated him to send the Fathers to his diocese, expressing at the same time his regret not to have known our congregation sooner. The Bishop was a Redemptorist, a Spaniard by birth, and spoke French very well. Among other propositions he offered Father Strub a large parish in his diocese, the district of Sharpsburg, soon to become part of the City of Pittsburgh, and having from four to five hundred German-speaking Catholic families.

The coat of arms of the Prelate bore the image of the Holy Ghost in the form of a dove, surrounded by flam-

ing tongues of fire, over the motto: *Veni Sancte Spiritus*. Bishop Domenec's invitation seemed now all the more providential. However, Father Strub made no definite promises and continued his journey to Cumberland, in the diocese of Baltimore. It is here that the Redemptorists had established their first scholasticate.

On his return to Piqua he found a letter from Bishop Domenec insisting very strongly on having our confreres in his diocese. He made most advantageous offers. Having consulted the other Fathers, Father Strub answered the worthy prelate that he would return after Easter in order to confer with him again.

In the month of April, consequently, once more he started on his way for Pittsburgh, accompanied by Father Ott. The Bishop manifested a most particular kindness and affability on greeting and welcoming them on their arrival. The Fathers made known to him their desire of establishing a work for the purpose of recruiting and forming scholastics and novice brothers. He promised them his help to facilitate the beginning of a college, which the whole Catholic population had desired for a long time. For this purpose he promised to profit of the first occasion to give them, in the city, one of the principal parishes to enable them to realize their desire. Perceiving the good dispositions of the venerable prelate, our confreres thought that they ought to accept conditionally, with the proviso that the Mother House would approve of their taking charge of the Sharpsburg district, in order to examine more maturely the prospects for works that would enable them to acquire vocations for the religious and missionary life.

Bishop Domenec himself installed them the following Monday, April 20. Father Strub took charge of the new work, Father Richert, from St. Remy, aiding him assisted by Brothers Arnold and Aloysius.

Pittsburgh proved a great center, very advantageous for developing vocations. There were at least 80,000 Catholics there. The Brothers of Mary had already found several good subjects here. The Bishop also had in view at this time the founding of an orphanage for boys. The committee had collected for this purpose the sum of a million and a half francs, a considerable sum, and at the beginning of May held an election of new members. Father Strub was presented and recommended by the Bishop and was elected a member. The Prior of the Benedictines of Pittsburgh was president and was very well disposed towards our confreres.

At Piqua and St. Remy the Fathers were kept busy. Trials and sickness were not wanting. The winter was exceptionally severe and two of the brothers had serious ailments. Brother Rudolph suffered from an inflammation of the lungs and Brother Mary Pius had an attack of pneumonia. Both, however, recovered, thanks be to God, who sends trials but also heals and consoles. Father Schwab merited special praise for his truly apostolic zeal. Bishop Purcell felicitated our confreres for the transformation which had taken place: "*Pique fuit ante tuum adventum ager ferme sterilis, multisque difficultatibus obstrictus et post biennium quantam transformationem!*"

St. Remy too had its transformation: spiritually, by a mission, with most gratifying results; materially, by

a complete restoration and renovation of the church. As soon as this was finished the congregation, to a man, responded to an appeal for the beautifying of the cemetery. They did indeed make it a real God's acre. The response was marvelous. A huge cut-stone cross of most touching expression was erected at the crossing of two newly made roads. The image of Christ was sent by the Mother House. It was in proportion to the cross. At this time it could truly be said that crucifixes on the graves were conspicuous by their absence. It was also said that Catholics, too, shared the foolish vanity of the "Yankees" who do all for a vain exterior show. The blessing of the new crucifix took place on the feast of All Saints after the vespers for the dead, and the cemetery was blessed on All Souls Day by Father Ott, delegated by the Archbishop.

Sunday, October 18, Bishop Domenec came to Sharpsburg to administer the Sacrament of Confirmation. He was as charming as usual and stayed with the community for a day. As a proof of the good will and generosity of the people we might recall that a house to house collection netted a sum considerably above that expected. All this in the face of bad times aggravated by the lack of employment.

At the end of October Father Heizman, who had replaced Father Richert as director of the junior scholastics of Rockwell, Ireland, arrived at Sharpsburg. He was obliged to pass a few days as guest of the Redemptorists in New York, because of an accident he suffered from a fall on board of ship when the vessel was suddenly struck by a strong gust of wind. In spite of poor health at the beginning of the year and during the Lent of 1875, the Fathers were able to carry on with the work as usual and even were able to preach a few sermons at Pittsburgh.

Father Provincial on his part tried zealously to realize the desire of the Mother House to establish a work for recruiting and forming scholastics and brothers and thus obtain religious vocations to supply for the loss sustained by our forced departure from Germany. For this reason he made several trips throughout the country. After his return he wrote to Father General: "I came back with the conviction that we ought to consider ourselves happy to retain the place offered us by Bishop Domenec which he entrusted to us in Sharpsburg, in the diocese of Pittsburgh." At this time the diocese included Allegheny City. In November, 1875, Bishop Domenec went to Rome to ask for a division of his vast diocese. From it came the new diocese of Pittsburgh and the diocese of Allegheny. The latter was confided to Bishop Domenec according to his desire.

With his usual benevolence Bishop Domenec not only wished to retain the Holy Ghost Fathers in his diocese but most earnestly entreated them to take charge of other missionary works, as well. Before going to Rome and after his return he paid a visit to our Very Reverend Father General at Paris. He expressed to him the same sentiments and made the same generous offers.

Twenty-five years later the dioceses were rearranged and we found ourselves once more in the diocese of Pittsburgh and this time for good. The new diocese

of Altoona was formed of the more Eastern counties of Pennsylvania and Allegheny and Pittsburgh remained in the same diocese.

On the other hand it was considered expedient to withdraw entirely from the diocese of Cincinnati. Under conditions there community life was impossible and the Archbishop did not agree to the application of certain principles adopted in our Constitutions.

In the month of October our Fathers left Ohio to unite with the others at Sharpsburg. They were in all seventeen members: Fathers Strub, superior and provincial, Steurer, Heizmann, Richert, Schwab, Fenger, and Brothers Conrad, Gaudens, Jacob, Rudolph, Engelbert, Arnold, Clemens, Mary Aloise, Adolphe, Marcus and Leo.

Father Ott had returned to France in 1875, on the occasion of the General Chapter, where he represented the new Province of the United States. He was accompanied by Brothers Baptist and Pius, and arrived at the Mother House on October 18. They enjoyed the advantage of making the voyage with His Eminence, Cardinal McCloskey, Archbishop of New York and the first cardinal of the United States.

The parochial church in Sharpsburg, confided to the Fathers by Bishop Domenec, bears the name of St. Mary. The Archconfraternity of Our Lady of Victories was established there, perhaps on December 13, 1857. The register of the association and other documents were lost in 1864 when the church was destroyed by fire.

One of the first concerns of our confreres was to re-establish this devotion of the Holy and Immaculate Heart of Mary. The parishioners eagerly and immediately had themselves enrolled anew. A new diploma was sent from Our Lady of Victories on March 16, 1875. The faithful took advantage of the extraordinary graces offered them.

Since October 8, 1875, our fathers took care also of the Chapel at Millvale, situated between Sharpsburg and Allegheny; more than 100 families attend. They are charged also with the religious duties at the poor house and work house at Blawnox, east of Sharpsburg.

Instead of a secondary institution of learning as had been planned, it was decided by the Mother House, on the advice of the confreres, to establish for the present only a scholasticate. In the meantime a house was rented at Ross, near Sharpsburg, to replace Pontiac in Ohio. It was here that the Brothers made their annual retreat. It was here that Brother Leo took perpetual vows on March 1, 1877. We celebrated at the same time our triduum of Thanksgiving for the introduction of the cause of our Venerable Father. Daily we had a conference on our Venerable Father and solemn Benediction. There was exposition of the Blessed Sacrament on the closing day. This was for all an occasion to renew their fervor in the spirit of our Venerable Father.

The following week we took possession of the property which had been rented at Perrysville, Pa., a town some nine miles from Allegheny City. His Excellency Bishop Domenec, gave us charge also of St. Theresa's Parish located in that town. Here was opened our first scholasticate in the United States. For a beginning it housed four scholastics.

Before continuing the account of activities in the new fields in Pennsylvania we gratefully recall their humble beginnings and the providential way in which we have been led to the vast missionary work in America. Our Venerable Father had corresponded with Archbishop Purcell of Cincinnati asking for work for abandoned souls. The provincial of the Brothers of Mary welcomed his friend, Father Ott, when the latter was stranded in Kentucky, and introduced him to the venerable Prelate. All of this, however, was only the beginning of our real and enduring work throughout the United States. Wonderful has been the response to our efforts and great the benefits which have resulted. A few more details are necessary to complete the account of the first missionary works in America before leaving them for greater endeavors in other districts.

On August 18, 1875, Father Provincial came to St. Joseph's at Pontiac to preside at the annual retreat of the Fathers. The Brothers made their retreat at the beginning of the year 1876, so as to close it on February 2nd. All the Fathers of the houses in Ohio came together on that day to celebrate the anniversary of the holy death of our Venerable Father.

On June 20, 1875, His Excellency, the Archbishop, had come to St. Boniface's Church at Piqua to confer the sacrament of Confirmation. This was the first time that he chose the German church for this ceremony and it was no doubt on account of the good accomplished by our confreres in that locality. We regret very much that there are not more details of the splendid work done there. It may be summed up in these few words: Many were brought back to God and to the reception of the Sacraments. To mention only one case in particular: an old man of 76 years was converted who had not yet received his first Holy Communion.

Father Ott, the first superior of a community in the United States, had the church decorated in 1873, and then had the cemetery enlarged. He erected a monumental Way of the Cross in 1875. During 1875 he was busy repairing the rectory. The parishioners gave generously for these improvements. A wealthy convert bought a very expensive canopy for the procession of the Blessed Sacrament. The Feast of Corpus Christi was celebrated with unusual solemnity. Such a procession at that time was unknown in the United States.

On July 27, 1875, the Most Reverend Archbishop administered the Sacrament of Confirmation at St. Remy's. On this occasion His Excellency announced at the beginning of his short instruction that Father Ott was about to leave, expressing at the same time the hope of his speedy return. Twenty-five young men in uniforms, on horseback, and four coaches accompanied the Archbishop on his return to Versailles. Thus did the people wish to express their esteem and gratitude to the chief pastor of the diocese. In the absence of Father Ott, Father Kreutzer was in charge of the parish until our departure from Ohio. Then he returned with Brother Quirinus to Europe. To complete the account of our work in Ohio we give a letter from His Excellency, Archbishop Purcell: "Piqua, Ohio, July 30, 1875. I earnestly begged the Reverend Father General of the Congregation of the Holy Ghost and of the Im-

maculate Heart of Mary to send back the Reverend Father Ott to the mission of St. Remy. The worthy Father is doing much good and is himself very happy and pleased. Father Schwab, his confrere, merits the same testimony. Signed: T. B. Purcell, Archbishop of Cincinnati."

(To be continued)

AFRICA AND THE ATLANTIC CHARTER

THE TABLET of October 17 publishes, under the above title, an important article by Cardinal Hinsley in which, as a one-time Apostolic Delegate of tropical Africa, he discusses a recently-published report of the African Bureau of America entitled "The Atlantic Charter and Africa from an American Standpoint." We print the passages dealing with the points of the Charter.

* * *

After discussing the vastness of Africa, the character of its populations and the diversity of governments, his Eminence asks:

Will the growing trend towards uniformity, amid this diversity, be encouraged? Will the principle of "Indirect Rule" by native peoples and the ideal of "trusteeship of backward races" be extended at the Peace Conference? A Nazi victory would quench the hope of the betterment of the indigenous tribes of Africa. That would be something more detestable than the "color bar" which even now works to the disadvantage of the Africans.

In the territories under the rule of nations other than British there is a tendency to "assimilate" the native to the colonizing power; to make the African a citizen of the ruling European country. The British encourage, as far as possible, the use of the native languages and try to preserve whatever is good in tribal customs. Catholic missionaries are treated on principle with impartial equity, whatever their nationality, by British officials.

Now what of the native Africans? Is there any chance of bringing the Hottentots and Bushmen of South Africa, the Negroes including the Bantu, the Nilotic people and the Madagascar people—a different population not of Negro type but Malayan—into the orbit of civilization? There are about seven hundred languages in Africa. Missionaries have to take account not only of the strong Mohammedan bodies, but of the indigenous religions, which take various forms. What of the capabilities for development? What of the latent potentialities of the Africans? An answer to these questions might be given by pointing to the progress of Catholic missions since the opening of the Suez Canal: the native seminaries are an encouraging evidence of African capabilities; Bishop Kiwanuka, of Uganda, is an outstanding example of the capacity of the people, and there are not wanting other typical instances of what native Africans of character and ability can become. The old idea that African people were all children and would always remain children is exploded. There are now about 430 native Catholic priests in Africa: Pius XI eloquently defended the equality of capacity of the African, given equality of

opportunity with the white man, and he urged that Africa must be evangelized through the training of native clergy and teachers.

How, then, will the Roosevelt-Churchill "Eight Points" of the Atlantic Charter affect Africa's future? These points were accepted on January 2nd, 1942, by the United Nations in the "Twenty-Six Nations Agreement." But it is important to notice that this Agreement supplements the Charter by stressing the spiritual values essential for peace; the Charter here was vague, if not seriously defective. Mr. Roosevelt seems himself to have been aware of the Charter's cursory off-handedness in this respect, for in his broadcast to the world on February 23rd, 1942, he declared that the Charter applied to the whole world "disarmament of aggressors, self-determination of nations and peoples, and the four freedoms—freedom of speech, freedom of religion, freedom from want and freedom from fear." The liberties might have been qualified by some statement of the authority which should secure them against license. Where shall we discover the standard of right and wrong in the use of these freedoms? For they are self-evidently not unlimited either in principle or in application. An international body on the basis of the old League of Nations, on fresh lines, should be united by fixed moral ideals if it is to promote "collective security" and not eventuate in renewed conflict through the clash of opposing "ideologies." How will the Atlantic Charter avail, in Africa or elsewhere, without such agreement in such a body?

The Charter lays down in its first Article that there must be no aggrandizement, either territorial or other. This should mean that the scramble for African lands and for African resources must cease. There must be first and foremost regard for the welfare of the native Africans, who are the real "have-nots" and have too often been the victims of exploitation in the past. Ownership and overlordship should give place to the increasing realization of the Mandates principle, that outside control in Africa is a **guardianship** which will invite the progressive co-operation of the native populations.

The second point of the Charter lays it down that before territorial changes take place the people concerned need to be consulted. Extreme and cruel instances of transfer of whole populations in Europe are well known to the world. In Africa there are problems of control from outside which will tax the wisdom of the peace-framers to the utmost: these mostly now depend on the outcome of passing events, and had better not be complicated by premature discussion. Yet here again justice and charity plead for the fullest possible account to be taken of the interests and rightful wishes of the native peoples.

The third point of the Charter insists on respect for the right of all peoples to choose the form of government under which they will live. Since knowledge and training are necessary for responsible choice, a long period of education is necessary to fit the hundreds of African tribes, often so mutually hostile and backward, to actualize these advanced ideals of the Declaration of Independence—"equality and freedom." Will European Governments combine and call in the

missionaries in a systematic effort to prepare African peoples to rule themselves? The British Government in 1940 issued a "Statement of Policy on Colonial Development and Welfare" in which it is stated that our primary aim is to protect and **advance** the interests of the inhabitants of the Colonies, Protectorates and Mandated Territories. No doubt this is a sincere purpose, but it is not to be finally realized except by many stages of patient endeavour.

The Report we are considering shows deep insight into African conditions in dealing with the other points of the Economic Collaboration and Protection of Labour. This should be interpreted to include Land Rights, Freedom of Labour, Economic Welfare, Housing, and some form of Trusteeship or Mandate Protection. Anyone even slightly acquainted with the past history and the present conditions of the native African peoples—the slavery of the past and in the present the dangers of forced labour, the land-hunger, the state of the compounds—will readily agree with the recommendations of the Report.

The sixth point states that after the destruction of Nazi tyranny, freedom from fear and freedom from want must be secured by a peace which will afford assurance "for all men in all lands." Intelligent and educated Africans, whose number is growing, express their fears in no uncertain terms. They say: We know that foreign Powers possess much of our territory and have in their hands in large measure our destiny and welfare. The Nazis regard us as "semi-apes," and declare their aim to be our enslavement. We fear that our old institutions, cultures, arts—the "**desturi**" we value dearly—may be lost and replaced by something wholly alien to the race and traditions of our country. Our contact with so-called "modern civilization" has not been completely favourable to our well-being. We trust to the improved attitude and the promises of the present European controllers. But we see only increased fear and want if we were to be chained by the German race which despises us, under a yoke more intolerable than any we have ever hitherto borne. We have a right to cultivate our own land so that we may not live on the borderland of bare subsistence: we do not wish our manhood to be exhausted by toil in the mines and our families starved on low wages which do not even provide the simple wants of a large part of our population. If, as President Roosevelt has said, one-third of the American people are "ill-fed, ill-clad, ill-housed," a still greater proportion of our Africans are in a worse condition, even having regard to their modest needs. Will the peace plans introduce a practical system of social and economic improvement, justly and wisely conducted for the welfare of the African members of the human family?

The seventh point of the Charter requires that the peace should enable all men to traverse the high seas and oceans without hindrance. Freedom of travel on land and sea and in the air should not be denied to any people simply by reason of race or colour. The inventions which have so wonderfully lessened the distances of the globe should unite all peoples and aid the advance of civilization. Unimpeded intercourse

could and should, as Professor Du Bois, a noted authority on African conditions, suggests in a memorandum prepared for the Committee, serve the purpose of "a great crusade, a religious mission." Will the children of light take advantage of the facilities of communication to spread truth and to bring their African brethren into touch with whatever is best in the culture of nations? A large, hopeful vision of the future may see in this bridging of space the preparing of the Way of the Lord. That this may be the design of Providence for the native peoples of central Africa, isolated during many centuries, is the prayer of those whose faith inspires apostolic zeal for missionary endeavour. But not by ships and air-liners shall we secure the "Peace of Christ in the Reign of Christ."

The last or eighth point of the Atlantic Charter seeks peace through the abandonment of armaments and the provision of some permanent system of security. The representatives of two powerful nations declare their belief that "all the nations of the world for realistic, as well as for spiritual reasons, must come to the abandonment of the use of force." Of all reasons, spiritual reasons are the most realistic because the Supreme Reality has created all realities and given men a soul to understand Him in and through the things He has made. Therefore the peace of the world, and of Africa, if it is to be the peace of Christ, a true and lasting peace, cannot be secured by the contrivances of mere secularism. A former Minister of the Belgian Colonies, famed as a man and as an administrator, stated a few years ago that moral education alone can give anything enduring to schemes of social security, and that the work of the missions is therefore essential. "Native life is profoundly penetrated," he rightly observes, "by religious sentiment, and dominated by mystery." The old saying that the soul of a man is naturally Christian, finds confirmation from one end of Africa to the other. Thus an accepted authority on African religions (Bishop Le Roy, C.S.Sp., in the **Catholic Encyclopedia** article "Africa") has stated that the essential ideas of that which everywhere has been looked upon as the primitive religion are to be found in tribes of widely different origins which cannot possibly have met for centuries. From these widespread sources was collected evidence of common beliefs—an unseen God, the survival of the human soul, rewards and punishments after this life, sin and the power left in man to wipe out its stain—as well as of the common practices of prayer and sacrifice, and the need of worship. All such spiritual ideas are overgrown by a more or less confused mass of strange superstitions, but there they are, like wheat among the chaff. This evidence, according to the authority we quote, "convinces us that at the beginning of the formation of the black race there were common beliefs and practices, such as are to be found at the beginnings of every human race, and on which Christianity itself rests, as we have it to-day." The task of the missionary is to separate by an intelligent winnowing the good grain from the chaff—the acceptable fruit from the husks of evil tribal beliefs and customs—and to refine by the Gospel of Grace what natural religion has sown in the souls of the backward races of Africa.

On wholly different lines proceed the secularists who want to form the native population of the once Dark Continent after the pattern of the machine age of Europe. Missionaries are unitedly voicing their protests against the growing tendency among some civil administrators to exclude religion from the education of the Africans. Such a policy, if pursued, would be contrary to the declared aims of British Colonial ideals and practice. In a memorandum on "Native Education in British Tropical African Dependencies" issued by the Advisory Committee of our Colonial Office in March, 1925, there is a statement on "Religion and Character Training" which deserves the attention of those who seem anxious that Africa should experience the moral bankruptcy that materialism has brought about in other parts of the world. "Since contact with civilization"—so the memorandum says—"must necessarily tend to weaken tribal authority and the sanctions of existing beliefs, and in view of the all-prevailing belief in the supernatural which affects the whole life of the African, it is essential that what is good in the old beliefs should be strengthened, and what is defective should be replaced. The greatest importance must therefore be attached to religious teaching and moral instruction. Both in schools and in training colleges they should be accorded an equal standing with secular subjects." **Here and now these wise words are of utmost significance.** Rightly have the missions been called upon by the Civil Administration to assist the Government in the civilization of the Africans. But it is sometimes forgotten that our missionaries were the first in the field of education, and have had the largest share in promoting the moral and physical welfare of the native population.

—English Catholic Newsletter, Oct. 17, 1942.

AFRICAN PROBLEMS

A recently published report, entitled "The Atlantic Charter and Africa From an American Point of View," has engaged the attention of Cardinal Hinsley, and produced a long article from his pen in the London Tablet.

The report was issued by a committee (in this country) representing Catholic and other missionaries, as well as many expert authorities on African problems. The Catholic missionaries co-operating belong to the Holy Ghost Fathers, the Marianhill Fathers, the White Fathers, the Society of the Divine Word, the White Sisters, and the Franciscan Missionaries of Mary. All these communities are, in the words of the Cardinal, doing superhuman work in Africa. And he knows. For several years he was the Apostolic Delegate to the African Missions.

The committee is of the opinion that it would be both impossible and undesirable for the Peace Conference which follows the war to deal with the complex problems of Africa in detail. This must be left for international commissions of qualified experts who should report from time to time to the conference or the international body determined upon.

Cardinal Hinsley gives reasons why this opinion must be followed, unless Africa should become, as it

easily might become, the starting point of future international disagreements and even wars.

The last Peace Conference inspired so little confidence that a story was current which is probably apocryphal, but is at least amusing. It is said that at one session Lloyd George had to be reminded several times that Esthonia was a Baltic and not a Balkan State! The slap-dash way in which a few men, representing all the selfish motives that had caused the war, proceeded to remake the map of Europe is something to be remembered with horror. Will it happen again? That is the danger.

Cardinal Hinsley regards Africa as the chief problem. It stands, says he, in the middle of the world as a big question point. There are seven or eight different types of people exclusive of Europeans. Each of these types has a native culture of some kind which it is important to preserve. The attempt to Europeanize these natives would be disastrous and unjust. There are 700 separate languages. Moreover, there are six European nations that have divided the country amongst them, and they all have great interests and investments which they will certainly do their best to secure.

The problem is enormous. The breezy manner in which our public speakers refer to the way in which everything is to be regulated after the war can only come from an abysmal ignorance of the real situation. Colossal as are the Asiatic problems, those of Africa are, in the light of the Atlantic Charter, still more formidable, because of the condition of the people.

Cardinal Hinsley suggests some of the difficulties. Who is going to apply the Charter and its "freedoms" to Africa? And when is it going to be enforced? The Charter refers only in the vaguest way to the international body which is referred to by the Pope in his Five Peace Points. Are the victors going to police the world?

There is another question. It will be remembered that the Charter had nothing whatever to say about any spiritual values. The President realized this and in his broadcast which followed answered the objection by saying that four freedoms were to be secured, one of which was freedom of religion. But everything is vague.

It must be evident to any one that in the vast regions of Africa the inhabitants have very little idea of democracy. Years of education will be needed. Who is going to do the educating? Is it to be a secular education such as was thrust upon the Philippines? Where are the educators to come from? Are the present missionaries to be regarded as those who have the welfare of the natives most at heart, and who, moreover, have the best knowledge of conditions? Or is a program of secularization to be endorsed which will refuse to see anything important in religion, beyond a personal prejudice or predilection?

How is the first point of the Charter to be carried out? It declares that there must be no territorial aggrandizement. But there is no opportunity for this in Africa. All the territory has already been parcelled out; will it remain parcelled out, or will it be returned to the natives? The last suggestion is almost non-

sensical as things stand. There must be some form of mandate guardianship for people who are still completely unable to take their part in international relations. The third point of the Charter insists on respect for the right of all peoples to choose the form of government under which they shall live. Perhaps it might be suggested that there are problems about equal rights between races quite near at home that might be settled before the task of cleaning up the world takes place.

The Cardinal is not criticizing the Charter. Far from it. He only wishes to express his agreement with the American committee which sees the difficulties involved. There is a practical issue for Catholics. He insists that religion be made the basis of all attempts to reconstruct society. Africa must not experience the moral bankruptcy that materialism has produced in other parts of the world. "The native life is profoundly penetrated by religious sentiment and dominated by mystery." If this traditional culture is destroyed there will be nothing left on which to build a true Christian democracy.

—The Catholic Standard and Times, Dec. 4, 1942.

THE CHURCH IN REUNION

The Island of Reunion, enjoying prominence in recent headlines because of its occupation by Allied troops, lies in the Indian Ocean about 350 miles east of Madagascar. By reason of its strategic position it is of great military importance, as late dispatches have pointed out.

As a result of the attention now being given this hitherto insignificant spot on the globe, many questions have been raised regarding its past history and its present religious status.

The name first given the island upon its discovery by the Portuguese, led by Mascarenha, in 1513, was St. Appollonia, later changed to Mascareigne in honor of its discoverer. In 1638 the French took possession of the new land, now abandoned by the Portuguese, and maintained control over it until the recent occupa-

tion, except for the period 1810-15, when it was under British rule.

In 1649 the name of the isle was changed once more, this time being known as the Island of Bourbon. From that time on France's efforts to colonize her acquisition became increasingly successful. It was not until 1848 that it received the name of Reunion, that of Bourbon having fallen into disrepute with the Revolutionists.

The first known apostles to the island with the oft-changed name were Father Louis de Matos, who built a chapel in honor of Our Lady of the Angels in 1667; Father Jourdie, a Lazarist, and Father Bernardin, a Capuchin, who served as governor of the territory from 1686 to 1689.

In 1711 Pope Clement XI entrusted the evangelization of the inhabitants to the Lazarists; but it was not until 1850 that the episcopal see of St. Denis, the island's principal city, was established as a suffragan of the metropolitan of Bordeaux. The cornerstone of the Cathedral of St. Denis was laid in 1856.

While native priests still receive their final training in Paris at the colonial seminary of the Holy Ghost Fathers, who succeeded to the charge of the diocese, a junior seminary is conducted by the same fathers at Cilaos, having at latest report forty-five students.

Latest statistics available show a total of 193,457 Catholics out of a population of approximately 225,000, including, besides some French colonials, Creoles, Negroes, Indians, Chinese and other Asiatics. The episcopal city alone numbers three parishes.

The Catholic character of the island is revealed in the names of its towns: St. Joseph, St. Christopher, St. Rose, St. Anne, etc.

The present bishop of St. Denis is Most Rev. Francois Cleret de Langavant, C.S.Sp., D.D., named to that see on December 10, 1934, when he was only thirty-eight years old.

Both the Sisters of St. Joseph of Cluny and the Daughters of Mary have a large number of establishments in the diocese, including schools and hospitals.

Part 3

The Divinity of Christ

Apologetics

G. F. Knight, C.S.Sp.

Catholics claim, and they are not alone in making this claim, that God became man in order to teach us what He expects us to know and do. Catholics claim that Christ was God become man.

Even if we are not studying Apologetics, even if we are only conducting a sort of private search for divine revelation, this would be a claim that merits investigation. Rumor, at least has it, that Christ performed the miracles we are looking for as proof of divine revelation and many people are satisfied that this is no mere rumor. But we are not conducting a private investigation, we are studying Apologetics. It is like learning geometry under a professor. The professor knows the proper steps to take. He is not studying geometry. He is not looking for the proof. Thus, the reason why we

will investigate the claim that Christ was God become man, is because it can be proved.

If the result of this investigation satisfies you that these reports of Christ's miracles are really true and that Christ is really God, who became man, you will know where to look for the revelation and what God expects of us. You will look for it in His teaching, for, being God, what He teaches will be actually what He expects us to know and what He commands will be actually what God expects us to do.

If God really did become man, it is clear that we could not tell that this was the case by simply looking at Him. If He became man, He would certainly look like one, just like any other man. Unless He told us of His divinity, we should never suspect it; and even if He

did tell us, we should never believe it; never, that is, unless He gave us unmistakable proof that He was divine. And the only way He could do this is by actually working miracles, actually doing things that could not be done by human power, actually demonstrating that He was that Being whose simple will that a thing be so is sufficient to cause it to be so. We do not mean that anybody who works a miracle thereby proves that he is God. Not at all. Miracles do not prove anything at all unless they be worked precisely in order to prove a point. They are due to the intervention of divine power but that does not prove anything unless it be evident that this intervention was made precisely to confirm the truth of what the miracle-worker claims to be true, for it is not impossible that God might intervene to work a miracle at the request of someone who was merely a man.

So what we must do in order to show that Christ is really divine is to show that He claimed to possess the divine nature and that He worked miracles that were unmistakably miracles, that certainly were not done by natural means and that actually and unmistakably took place and were actually done to prove that He was divine. We shall do this by showing:

1. *That it is really alleged in the New Testament that Christ claimed to be divine and that He worked miracles in support of that claim.*

2. *That these things which the Scripture alleges to have taken place really occurred; in the sense, at least, that Christ really did things that were thought by His contemporaries to be miracles in support of that claim.*

3. *That these alleged miracles were really miracles, that is, were really done without the use of natural means.*

Thus it will be seen that the proof we contemplate is not based upon the acceptance of the Scriptures as truly historical documents, but includes a demonstration of the actual occurrence of what the Scripture alleges to have occurred.

The Scriptures Allege that Christ Claimed to Be Divine

In the treatment of this point, no attention will be paid to the question of the authenticity or historicity of the Scriptures. The sole purpose at this juncture is to show that in our present-day copies of the Scripture, Christ is represented as having claimed the divine nature. The point is taken up to deal with those who profess to be impressed by the fact that they are unable, as they say, to find any place in the Scriptures where Christ, with His own lips, claimed to possess the divine nature in any true sense of that word.

Men can be called, and in fact are often called in the Scripture, the children or the sons of God; and this in many senses. Those who worship the true God may be called His children in contradistinction to those who follow after false gods; those who keep His law may be called His children in contradistinction to those who disregard it; those who are members of His chosen people may be called His children in contradistinction to the rest of men, etc. But in none of these instances is sonship taken in its true and proper sense. He, only, is really the son of another who has proceeded from that other by that process which is destined to transmit the parent's nature. He, therefore, who is truly the son of another possesses the same nature as that other. A man's son is truly a man, having the same human nature as his parent. To claim to be the true Son of God is, therefore, to claim to have the same divine nature as God. It is to claim to be not merely human but divine. It shall be our purpose to

show that the Scripture represents Christ as having claimed to be the Son of God in the true and literal sense and, therefore, that He claimed to have the same divine nature as God.

Now it is clear that he who is not really the Son of God and yet claims to be is bound to make known the reason for this claim, at least if it is apparent that his words are being misunderstood, if it is clear that he is being taken to mean that he is really divine. And, if this is so in general, it is much more so if his divine Sonship is directly questioned, still more so if his questioner is a judge and the question is asked under oath and matters have gone so far that to equivocate is to be convicted and sentenced to death for blasphemy. In such circumstances to affirm without amplification or explanation that one is the Son of God, is to affirm that one really is what his questioner asked if he were, to affirm that one is really divine. Yet this is what the Scriptures narrate of Christ.

All three of the synoptic gospels relate that at the trial before the high priest, when reasons were being sought to condemn Christ to death, He was asked under oath by the high priest if He were the Son of God. The circumstances exclude any other than the true and literal meaning of the words, "Son of God." The high priest was not asking if Christ were a Jew, or a faithful follower of the divine law. The question was so put that an affirmative answer would mean that there was no need to seek further for a reason for putting Christ to death. For a man to claim divinity would be blasphemy in the eyes of the Jews, and indeed would appear such in the eyes of anyone who properly appreciates the singular honor due to God, for it is a claim to be equal to God; and blasphemy, under the Jewish law, was punished with death. So when Christ had made His answer the high priest cried out: "He hath blasphemed. What further need have we of witnesses? You have heard the blasphemy." All the court agreed that because of His answer, Christ deserved to be put to death.

We, who are not familiar with the forms of speech of those days, may be tempted to quibble about the reply of Christ as it is set down in the Gospels. If Christ really claimed to be the Son of God why didn't He simply say so, instead of saying, "Thou hast said it?" Yet it is worth noting that Christ's answer, as recorded in St. Mark's gospel, is "I am." The words: "Thou hast said it," are, therefore, to be taken in that sense.

This is further confirmed by the fact that had His answer been either negative or evasive, He could not have been condemned for blasphemy. And it is still further confirmed by the fact that when He brought before Pilate, and when Pilate could not see that claiming to be the king of the Jews was any reason for having Him put to death, the Jews cried out: "We have a law, and according to the law He must die, for He made Himself, the Son of God." It is finally confirmed by the fact that as He was hanging on the cross, they taunted Him with it: "He said He was the Son of God"; "If Thou be the Son of God come down from the cross."

These last considerations make it abundantly clear that the high priest had not simply asked Christ if He were the expected Messiah. In the first place, it was not commonly understood by the Jews (if indeed by any of them) that the Messiah was actually to be the real Son of God. The words, "Son of God," did not mean Messiah to them. But all doubt of the sense in which the high priest posed the question is removed by the fact that the Jews asserted that Christ had

broken their law by claiming to be the Son of God, for if anything is sure, it is the fact that among the Jews who expected a Messiah to come there could have been no law punishing a man with death who claimed to be the Messiah.

It is further worthy of note that the very fact that the high priest asked such a question is proof that Christ was at least reported to have made this claim before; for surely no judge in his right mind ever, out of a blue sky, has asked a prisoner if he were the real Son of God. And that Christ had actually made this claim, and frequently, is borne out by a reading of the rest of the gospel narrative. For instance, when reproached for violating the Sabbath, He claimed to be the Lord of the Sabbath.

On another occasion He said: "I and the Father are one," and this does not mean that He thought He was a lover of God, or a servant of God, or a minister, priest or messenger of God. The words do not mean that. Whether the claims be true or not, He who claims

that the Father and He are one, claims to be what the Father is, and the Father is God. And so, indeed, the Jews understood it for they took up stones to cast at Him for what they thought was blasphemy: "For Thou, who art a man, makest Thyself God." And thus also in many other instances: "Glorify Me, Father, with the glory which I had with Thee before the world was"; "Before Abraham was, I am"; "God so loved the world as to give His only begotten Son, so that whoever believed in Him might have everlasting life"; "Dost thou believe in the Son of God?" "If anyone loves Me, My Father will love him, and We will come to him and dwell in him"; "Thy sins are forgiven thee"; "Whose sins you shall forgive are forgiven, and whose sins you shall retain are retained"; and so on, in innumerable instances.

It is, therefore, incontestable that our present-day copies of the Scripture, at least, represent Christ as having claimed to be divine.

(To be continued.)



An original black-paper cut-out by Sister Mary Jean, O. P.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States





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THOUGHT FOR THE MONTH

The life of a religious ought to be adorned with all virtues, that he may be inwardly what he appears to be outwardly to men . . . Daily we ought to renew our good resolutions, and stir up ourselves to fervor as though this were the first day of our conversion and say: "O Lord God, deign to help me in my good resolution and in Your holy service, and grant that this day I may make a perfect beginning, for hitherto I have done nothing."—The Imitation.

OUR DEAD

FEBRUARY THE SECOND IS THE ANNIVERSARY OF THE
DEATH OF OUR VENERABLE FATHER FRANCIS
MARY PAUL LIBERMANN

During the month of February we pray for:

Father John Quinn, who died February 7, 1895, aged 47 years.

Father Louis Ward, who died February 7, 1935, aged 63 years.

Father John Otten, who died February 8, 1926, aged 72 years.

Brother Peter Joseph Shortis, who died February 17, 1930, aged 63 years.

Brother Jacob Immekus, who died February 25, 1899, aged 70 years.

Father Eugene Gillespie, who died February 26, 1928, aged 29 years.

Requiescant in pace

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Father Kerry O'C. Keane, St. Joseph's House, Phila., Pa., pro tem.

Father Joseph B. Hackett, Cornwells Heights, Pa.

Father Kenneth F. Dolan, Sanford, N. C., pastor.

Father Edward J. Kingston, Our Lady of Mt. Carmel, Barceloneta, Puerto Rico, pastor.

Father Paul S. Ford, Our Lady of Mt. Carmel, Barceloneta, Puerto Rico, assistant pastor, bursar.

New address: Our Lady of Mt. Carmel, Barceloneta, Puerto Rico.

Father Wolfe's mother died December 23, 1942, Irwin, Pa.

Father Thieffel's father died January 2, 1943, Detroit, Mich.

Your prayers are requested for the happy repose of their souls. R.I.P.

Arrival: New York, December 26, 1942, from Lagos, Nigeria, enroute to Ireland: Fathers Charles O'Donoghue and Patrick Smith.

Departure: Father Emmanuel H. Pinard for Trinidad, B.W.I., from Miami, Fla., January 5, 1943, via BWIA.

LETTERS

Somewhere in Africa,
December 29, 1942.
(Received January 4, 1943.)

Dear Father Provincial:

Just a few lines to let you know that all is well. I arrived on the afternoon of Christmas at my present post which is not my regular assignment. I said my Mass in the early evening and it dispelled the gloom which was mine for the first time in my life around Christmas.

I like it here very much and will like it more when I get to my own post. I visited the mission in town on Sunday and hope to be able to see some of my confreres when I am settled. I never dreamed I would travel as luxuriously.

The trip was uneventful. I wish I could describe to you all the interesting places. Even Father Fitzpatrick would be surprised.

I have found the natives here very unlike others. Pride in having their own language and a knowledge of English. Everyone of them can make himself understood, which makes it nice for the Americans here.

My Mass-kit did not arrive as yet and I am going to town with the other chaplain, Father Duross, S.J., to have some miniature vestments made. The S.V.D.'s are out here and are not very encouraged in their work. Too much money in the other missions. I was carrying my Mass kit, but the commercial airways out in Arizona and Texas would not allow it on the plane. So I had to ship it out and it will be three or four months in coming. I had to get out on very short notice when my orders came. Some have me in the air corps, but no orders read such, so as long as the work is the same it is O.K. with me. The spirit among the officers and men is very high and all are very anxious to get into it and get it over as soon as possible.

We are quartered in comfortable houses, all securely screened with a wide porch around the entire house. Must wear mosquito boots at night, or else. My arms are simply punctured by the needles. Fortunately, I was not laid up with the reactions. The food is excellent and this is the reason you cannot buy too much of certain articles at home. Uncle Sam's boys come first and the post stores are well stocked. Well, Father, I must close now and will write again soon. Trust you and all the confreres are well. My address is: Chaplain James T. Kilbride, C.S.Sp., A.P.O. 606, c/o Postmaster, Miami, Florida.

Sincerely yours in Sp. Sancto,
James T. Kilbride, C.S.Sp.

THE CATHOLIC UNIVERSITY OF AMERICA Washington, D. C.

Committee on
Affiliation and Extension

December 10, 1942.

Reverend Raymond V. Kirk, President,
Duquesne University,
Pittsburgh, Pennsylvania.

Dear Father Kirk:

I have your letter of November 30th and thank you for it. I assure you that all of us here at the University are very happy that Duquesne University has been restored to the approved list of institutions of higher learning of the Middle States Association. It should never have been taken from the list.

We now hope that your worries with the Middle States Association will be over at least for a while. I do think, however, that to avoid any possible trouble that you should have a dean of the College who has a doctorate from an approved institution. Of course, this should be the case with all academic deans in any college or school of the University. You told me recently that you felt that this could be brought about and I sincerely hope that you can do so before the matter is questioned again by the Commission of the Middle States Association. I know that especially after the present war is over that you will continue to push Duquesne University further along the lines of improvement which you have already indicated.

With best wishes, I am

Sincerely yours,
(Signed) Roy J. Deferrari,
Chairman, Committee on
Affiliation and Extension.

ARCHDIOCESE OF NEW ORLEANS
2809 South Carrollton Avenue
New Orleans, Louisiana

December 7, 1942.

Rev. Anthony J. Hackett, C.S.Sp.,
2015 Louisiana Avenue,
New Orleans, Louisiana.

Dear Father Hackett,

Permit me to congratulate you upon your success in the initiation of the Archdiocesan Holy Name Union in our parishes for the Colored. Your letter supplements the publicity which I had already seen on the

subject, and I am delighted to know that you are getting such effective cooperation from the clergy throughout the city.

As has been intimated before, the membership in our Holy Name Society in our parishes for the Colored is very much in need of fuller development. Undoubtedly the formation of the Union will greatly stimulate the membership campaign which you are contemplating to conduct during the month of January. If you feel that a more specific letter of encouragement from me is desired, please do not hesitate to request same after you have formulated your program. Future developments will become a matter of routine, once the start is made.

I hope that you are receiving good news from Reverend Father Vorndran, who is now recuperating in the North. Let us hope that he will soon be able to resume his duties at St. Monica's Church and incidentally benefit by the milder climate of New Orleans during the winter months.

With a blessing, I am,

Faithfully yours in the Lord,
(Signed) ✠ Jos. T. Rummel,
Archbishop of New Orleans.

NATIONAL CENSORSHIP
Office of Cable and Radio Censorship
67 Broad Street
New York, N. Y.

December 7, 1942.

Very Rev. George J. Collins, C.S.Sp.,
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Very Reverend and Dear Father Provincial,

At the suggestion of Bishop John O'Hara, as the representative of Archbishop Spellman, we are writing to request that you send us as complete a list as is feasible of the members of your particular organization outside of the United States who might be in cable communication with members inside the United States.

This information would be most useful to the Office of Cable and Radio Censorship in identifying cable users and in expediting messages concerning the business of the Church.

We appreciate your cooperation in this matter.

Very truly yours,
(Signed) Andrew W. Cruse,
Commander, USNR,
Cable and Radio Censor, New York.

Sources of Information on Africa
African Committee of
National Research Council,
Washington, D. C.

December 11, 1942.

Dear Sir:

A few months ago an African Committee of the National Research Council, 2101 Constitution Avenue, Washington, D. C., was formed in order to collate information relating to persons who have visited Africa as scientists, photographers, engineers, travelers, au-

thors, businessmen, or in a military or naval capacity

The list of African personnel so far published has been of great service to the U. S. Government Departments and a further extension of the list is most desirable.

May I ask whether you will be good enough to supply names and addresses of men you know to have resided in or visited Africa? I will then send to them a questionnaire form which elicits detailed information. Kindly add the name of any institution whatsoever or business concern which has sent men to Africa. The cooperation of publishers and editors is particularly requested since they must have on their files the names and addresses of men whose manuscripts, published works, lectures and photographs could be extremely useful. Recent information is the most valuable.

Please return your suggestions on the attached form to:

Dr. W. D. Hambly,
Curator of African Anthropology,
Field Museum,
Chicago, Illinois.

December 9, 1942.

Mr. Paul V. McNutt,
Chairman, The War Manpower Commission,
Washington, D. C.
My Dear Sir:

This morning I received a very interesting letter from the authorities of Duquesne University at Pittsburgh, Pennsylvania, in which they express their sincere desire to cooperate fully in the present war effort, and in which they point out the nature of the facilities, equipment and resources of their institution which they feel should be more thoroughly utilized by the government in the great expansion program which is now under way.

They point out that they have accommodations for some 600 students. These accommodations could be augmented within the next two months to take care of approximately 1,000 students. The school cafeteria will accommodate 600 persons at each shift. The school itself is centrally located in Pittsburgh and within walking distance of a number of first-class hotels. The faculty of the school is well-rounded, well-trained and very capable.

It is the specific request of these authorities that the following steps be taken to permit Duquesne University to participate more fully in this great war effort:

1. The allocation of 300 prospective nurses to its school of nursing, which school is fully accredited by both the national and regional associations—the only accredited school of nursing in Western Pennsylvania.

2. The allocation of 200 students to its pharmacy school for training necessary to various branches of the armed services. This school is fully accredited by the national, regional and state organizations.

3. The allocation of 200 students to its school of business administration to be trained for placement as officers in the Quartermaster Corps. This school is affiliated with and approved by the Harvard School of Business Administration.

The school authorities further point out that the curricula of the above mentioned schools could be readily adjusted to conform to any emergency demands, since they have devoted considerable attention to such conversion over a period of the last few months.

Allow me to say that I am personally well acquainted with the school, its faculty and the high type of work which it performs. I remember well that in the floods of 1936 this school fed and housed a vast force of 950 policemen when the flood raged at its highest during the month of March.

I am well enough acquainted with this university to know that it is sincere in desiring to cooperate in the great war effort which now concerns us, and I am therefore passing on this information to you in the hope that the facilities and services mentioned above can be fully and advantageously made use of.

Very sincerely yours,

(Signed) James J. Davis.

United States Senate
Committee on Finance

December 9, 1942.

The Very Reverend Raymond V. Kirk,
President, Duquesne University,
Pittsburgh, Pa.

My Dear Reverend Father:

I wish to thank you for the information which was recently sent me regarding the desire and ability of Duquesne University to support and contribute to the war effort.

The information which you presented has been conveyed to Mr. McNutt, War Manpower Commissioner, and Henry L. Stimson, Secretary of War, in the form of a personal letter, copies of which are being inclosed herewith.

May I take this opportunity to express my sincere gratitude at the wonderful spirit of cooperation which your institution has manifested, and I sincerely hope that a way will be found to permit a full and thorough utilization of the facilities and services which you have so unstintingly offered to the nation.

Very sincerely yours,

(Signed) James J. Davis.

Middle States Association of Colleges and Secondary
Schools Commission on Institutions of Higher
Education

David A. Robertson,
Chairman
Goucher College,
Baltimore,
Maryland.

Charles C. Tillinghast,
Acting Secretary
322 University Hall,
Columbia University,
New York City.

December 9, 1942

Reverend Raymond V. Kirk,
Duquesne University,
Pittsburgh, Pa.

My dear Father Kirk:

Your letter of the 30th of November reached the office at Columbia while Miss Potterton, my secretary there, was away on vacation. Please pardon this slight delay in the reply.

At a little later date there will be sent to you a more formal report from Dr. Bradford and myself, but I can incorporate in this letter in an informal statement the points which seem to Dr. Bradford and myself of major importance or seriousness.

In the first place we wish to commend the notable improvement made in the organization and administration of the graduate school. While giving this recommendation we suggest that continued attention be paid to all of the details of graduate courses being offered and the graduate work being done under the various faculties. The evaluating and approval of these, now obviously on a sound and professional basis, should continue to be a matter of extreme care, and the scholarship and scholarly qualities of these contributions to education should be rigidly guarded.

Dr. Bradford and I also reported to the Commission that the administration of the University should continue to watch financial matters with care and consistency. While the fact that the rather large mortgage is held by a very friendly body means that there is very clearly no danger of real trouble. It is our feeling that the University should continue a vigorous policy of amortization at as rapid a pace as possible.

We are very happy to see the splendid improvement in the library, and we wish only to suggest that the expenditures for new accessions still be kept at a level commensurate with the general quality of the University as a whole.

We have also been pleased to note and to commend the good morale of the faculty body, and we are pleased to see that definite and professional attention has been paid to the whole matter of administrative and faculty organization. We suggest that continued care be exercised to see that there be kept vigorously alive the present strong feeling of loyalty and support.

I am glad to write this conversational letter which does, I feel sure, give you a very fair idea of the report which Dr. Bradford and I made to the Commission. As I said earlier in this letter, you will, in due time, receive a more formal report which may amplify some of the statements which have been made in this note.

While I am writing, let me send cordial personal greetings and let me say again how much Dr. Bradford and I appreciated the generous courtesy shown us when we were in Pittsburgh.

Yours very sincerely,

(Signed) Charles C. Tillinghast.

Archbishop's House,
452 Madison Avenue,
New York, N. Y.
December 3, 1942.

Dear Father Murray:

I had a pleasant and interesting conversation with Father Collins recently and he told me of the zealous work that all the priests at St. Mark's are doing and also of your fruitful apostolate.

Praying God to continue to bless you and your labors, I am

Very sincerely yours in Christ,

(Signed) F. J. Spellman,
Archbishop of New York.

Archdiocese of Chicago,
Chancery Office,
719 North Wabash Avenue,
Chicago, Illinois.
December 28, 1942.

My dear Father Superior:

You know the largeness and the importance of the work for Holy Church which is being done by the Bishops of the United States through the National Catholic Welfare Conference. Our Holy Father again this year has blessed this work and encouraged it with words of fulsome praise. Indeed it is hard to see how we could dispense with it or shorten it. Very much of the N.C.W.C. activities directly benefit our Religious Families.

The Bishops are contributing ninety per cent of the money needed for the non-revenue producing activities and deficits or an annual total of about \$190,000. Last year our Religious Families contributed the other ten per cent in the amount of \$23,359.00.

War emergencies this year necessitated a very substantial increase in our N.C.W.C. Budget. We are looking mainly to our Religious Families for larger contributions to cover this increase. In fact the Treasurer is obligated to collect from our Religious Families this year a minimum of \$35,000. He is not gifted with a talent for making appeals and must content himself with placing before you our means and hopes and saying: Please!

Thanking you for your cooperation,

Sincerely yours in Christ,

Samuel A. Stritch,
Archbishop of Chicago,
Treasurer, N.C.W.C.

(Reply)

December 29, 1942.

Your Excellency:

I enclose \$200 for the very necessary work of the N.C.W.C.

With sentiments of profound respect and esteem and with all good wishes and blessings for 1943, I have the honor to be

Your Excellency's humble servant,
George J. Collins, C.S.Sp.,
Provincial.

The Society for the Propagation of the Faith
49 Franklin Street, Boston, Massachusetts
December 17, 1942.

Dear Father Collins:

Thanks for your note and the appeal from Father Cooney, Opelousas. We will take care of the latter when the war is over. We do not want to have too much money tied up in chapels which cannot be built on account of priorities. I will put down the name of the Padre for shipments from the Mission Salvage Bureau.

Congratulations on circular letter No. 11. It is very interesting.

With all the season's greetings, I am,

Your devoted friend,

(Signed) ✠ R. J. Cushing,
Diocesan Director.

APOSTOLIC DELEGATION
United States of America
No. 223/41

3339 Massachusetts Avenue,
Washington, D. C.
December 16, 1942.

Very Reverend George J. Collins, C.S.Sp.,
Provincial of the Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Reverend and dear Father:

I have received the circular letter of your community which you so kindly forwarded to me and I wish to thank you for it. I was particularly interested in reading about your Venerable Founder and his attitude regarding important problems of his day.

With sentiments of esteem and every good wish, I remain

Sincerely yours in Christ,
(Signed) ✠ A. G. Cicognani,
Archbishop of Laodicea,
Apostolic Delegate.

COLLEGE OF SAINT CATHERINE
Saint Paul, Minnesota

December 3, 1942.

Reverend J. A. Hyland, C.S.Sp.,
117 Allen Street,
Chippewa Falls, Wisconsin.

Dear Father Hyland:

I have heard recently of a mission that you gave at Farmington, Minnesota. The mission was attended by two of our alumnae who are at present living in Farmington. I had such high praise from them that I have ever since been wondering if you would be able to give our student retreat here this year.

We usually have our annual retreat on or about St. Joseph's Day, and we have planned our schedules this year so that it will begin on March 18 and close on March 20. Would you be free at that time to give a retreat to about 550 college girls? I shall be looking forward to hearing from you and most of all to hearing that you will be able to come.

Sincerely yours,
(Signed) Sister Antonine,
Dean.

Weeks Hall,
"The Shadows,"
New Iberia, La.

Dear Father McGlade:

I am listening to the sonorous music of the midnight Mass at the St. Louis Cathedral and it reminds me that I want to write you to thank you for your kind remembrance in sending me the announcement of your Mass on the completion of your twenty-fifth year of service in your great work. It is too solemn an occasion for personal thanks alone; it is more proper, indeed, that grateful thought be given for your long service in giving comfort and happiness to spiritual needs of a people who have such a small proportion of our worldly goods, and who consequently all the more depend upon your succor and direction. Yours is a

privilege which I believe is a greater one than that of administering to richer parishes and a mission which conforms more closely to the aims of simplicity and humility consonant with the early days of the Church.

It must make you very happy indeed that this anniversary of yours so closely coincides with the actual anniversary of the original Church in Bethlehem at this season.

Respectfully and sincerely yours,

(Signed) Weeks.

("Weeks" is an Episcopalian gentleman of the South.—Ed.)

Somewhere in Africa
December 14, 1942.

Dear Father:

How is everything in Meriden? That little town that is about half as big as a New York Cemetery and twice as dead. You know it has been a long time since I have had a letter from you.

I just had the nicest weekend and met some of the finest people in the world. Remember my asking you if you knew a priest from Bridgeport named Father Lavery? I knew he was a missionary stationed at Arusha, so on Saturday another officer and I decided to drive down there and visit. It is about 200 miles south of here and the roads are all dirt. Lt. Foskett (ex-Yale man from Boston) and I strapped ourselves into a jeep at 5 a. m. Saturday morning and began the long journey to St. Teresas' Mission. After 5 hours (good time) of interesting and scenic driving we arrived there in a cloud of dust literally speaking. You should see the people stare. They had never seen an American jeep nor an American officer.

St. Teresa's Mission is just about in the middle of the small town and is really a pretty place. It sets off the road on a little hill. In the distant background is a mountain covered with snow. There are two priests at St. Teresas: Fr. Martin Hayden, Philadelphia Pa., and Fr. Stark, Detroit, Michigan. Both are Holy Ghost Fathers from Ferndale and they said that they knew you and vaguely remembered Fr. Kernick.

I asked about Fr. Lavery and found that he was located about 50 miles away in St. Patrick's Mission, which is in Moshi, right at the foot of Mt. Kilimanjaro, the largest mountain in the world. (?). Well, we drove over there to visit him. On the way I met another priest who knows you and Fr. Kernick very well — Fr. Edward Leonard from New Britain. He was sick at St. Vincent's Hospital one time. Do you remember any of these priests? Fr. Eugene Lavery said that he went to school with you in New Haven.

I want to tell you that they were very glad to see us. I gave them some American cigarettes, a few copies of the Bridgeport Telegram and a few magazines. All the time we were there they just showed us off to everyone. I gave a couple of demonstrations with the jeep and really they had something to talk about when I finished. We stayed at the mission Saturday night.

Sunday morning Fr. Stark started out to say Mass at one of the Coffee plantations, but had to turn back because of the condition of the roads. I offered to

drive him to the plantation. The muddy roads were no obstacle to the jeep. The little native church building was in the heart of the plantation; a little mud hut with a thatched roof. Lt. Foskett and I attended Mass there to the great surprise of the natives, because it was the first time they had seen a white man hear Mass there.

We left Sunday afternoon at 6 o'clock. We had just gone about fifty miles and the heavens opened in a downpour of rain. We arrived home about midnight.

I wish I had the time to go into detail. On the trip we saw many wild animals. We even had to chase a zebra and a giraffe out of the road.

One of the pitiful things was 3,000 Polish refugees we saw. They consisted mostly of women and children. Fr. Hayden said he had four days to learn Polish and did it!

Sincerely yours,

DON.

POLISH AMERICAN COUNCIL
1018 Noble Street
Chicago, Illinois

December 31, 1942.

Reverend Father:

I hasten to confirm the reception of your letter of December 28, 1942, with reference to aid for the 3,000 Poles in Tanganyika. We have also received a copy of the letter appearing in the weekly "America" of December 12, 1942, treating of this matter. We had previously noted this letter, and have treated concerning it, with Father Martin J. Hayden, C.S.Sp., Saint Theresa Catholic Mission, Arusha, Tanganyika Territory, East Africa, asking further information.

I will bring this matter before the committee at the next meeting, and I am convinced that the committee will do all in its power to furnish the much needed help.

It seems to me that this group of Polish refugees may belong to those persons who have lately been evacuated from Russia. As you undoubtedly know, about 150,000 of Polish nationality were evacuated from the Soviet Union by way of Persia. We have been informed that about 10,000 of this group have been directed to Kenya and Tanganyika.

We are exceedingly happy that the Holy Ghost Fathers are caring for these Polish refugees, and we are all very grateful to Bishop Byrne.

Please write me the type of books that you are sending to Father, and what you intend to send him, and where you are obtaining them, as we also receive books.

I take this opportunity to send you some of our pamphlets in English which tell of the work of our organization, and of the need for Polish War Relief.

Asking for further information, and sending sincere greetings for Christmas and the New Year, and awaiting further communication, I remain

With due respect,

(Signed) T. Hoinko,
Executive Secretary.

OBISPADO DE SAN JUAN
Puerto Rico

January 8, 1943

Very Rev. George J. Collins, C.S.Sp.
Provincial, Holy Ghost Fathers,
1615 Manchester Lane, N. W.,
Washington, D. C.

Dear Father Collins:

As your Feast Day is approaching I wish you to congratulate the Congregation on its progress. There is evidence of vitality on all sides. Your young religious are very representative, and your seminary and novitiate are nurturing the true spirit of Catholic missionaries. May "The Fons Vitae" continue to invigorate and enlighten your progressive march forward!

The cable was followed in due time by the letter of December 21 with the formal acceptance of the Parish of Barceloneta. This parish was formerly two parishes—or rather the mother was Florida. Today this section is but a Barrio, although we built a fine reinforced concrete church there about a year or two ago. Two relatively new churches in the parish will be the backbone of hard, constant mission work. Scandals, lack of church activity and indifference have made this whole section a hard nut to crack.

Do not forget us when you have more missionaries, for Arecibo needs more men. I want Arecibo to become a bulwark for the north coast. A college for boys is needed, and I am trying to get the S. M. Provincial to start it.

As Ordinary I am pleased with the Holy Ghost Fathers. Of course, as most Ordinaries, I want more. May this new year be a successful one apostolically for your Congregation!

With kind regards to Father Guthrie and your good self, and asking "nos cum Prole pia benedicat Virgo Maria," I am,

Gratefully yours in Jesu,

(Signed) ✕ Edwin V. Byrne,
Bishop of San Juan.

RESIDENCE OF THE BISHOP
15 N. McDowell Street,
Raleigh, N. C.

January 11, 1943

Dear Father Collins:

Upon my return I found your letter of January 4th, and I regret to learn of the illness of Father K. Dolan. I trust that he will be entirely recovered in the near future.

I was pleased to learn that Father Hackett is improving, and that in the not too distant future he will be able to resume work.

The fact that Sanford is starting with difficulties augurs well for its future.

With every good wish, I beg to remain,

Sincerely yours in Christ,

(Signed) ✕ Eugene J. McGuinness,
Bishop of Raleigh.

ST. PATRICK'S CATHEDRAL RECTORY
91 Washington Street,
Newark, New Jersey

January 9th, 1943.

Dear Father Hoeger:

I meant to write you long before this, but the summer slipped by and then I was taken ill with pneumonia and was on the sick list for three months and only returned to duty a short time ago.

Although rather belated I wish to extend our congratulations and sincere thanks to Father Brannigan for the very fine Novena he gave here last May in honor of the Holy Ghost. It was most satisfactory in every way and we were very happy to have had Father with us. We would appreciate it if you would be so kind as to take care of the Novena this year here in honor of the Holy Ghost, and when making out your schedule for the year to arrange to send one of your priests here to give our Holy Ghost Novena. As Pentecost this year will be on the 13th of June, we would begin the Novena on Friday the 4th of June and end the day before the Feast. If it could be conveniently arranged we would like to have Father here to talk at the Masses the preceding Sunday.

Trusting that you will be able to comply with our request and with every best wish for the New Year.

Sincerely yours in Christ,

(Signed) Paul L. Collins,
Assistant.

NEWS

Muskogee, Okla., Dec. 8, 1942: Well, Mass at six this a.m. here and in the funeral parlor at 9 a.m. They had a body, so the coffin was closed, paper placed over all and it was then wheeled to my vesting room where I used it as a table and in its place we put up chairs. Looks as though the owner is about to return to the Church after 52 years absence. Did you get to see this parlor while here? I sure hope you did.
* * * * *

Okmulgee, Okla., Nov. 30, 1942: We resumed work on the church in Grayson last week after a lay-off of a month until the parishioners had completed their fall harvest. By doing the work ourselves we save the big expense connected with labor. It will be finished in about two weeks. I bought and paid for all the material this summer.
* * * * *

Pittsburgh, Pa., Nov. 30, 1942: I like the work here at St. Benedict's very well, and am trying to increase the attendance at Mass. About 80 come to the 8:30 Mass, and we have between 100 and 125 at the 10:30 Mass. The attendance at the St. Francis Xavier devotions is increasing slowly but surely. We had only 8 present the first weeks I was here. Now we have between 25 and 30. We have 25 adults taking instructions at present. There are two registered nurses and another is to begin soon. Of course they come at different times and days, as all cannot come at the same time. The former Dean of Seton Hill College has been assigned to Colored work this year.

Hato Rey, Puerto Rico, Dec. 18, 1942: Things are going well enough here. I had two additional hours weekly added to my teaching schedule at the Madames. The Bishop recently named me Superintendent of Catholic Schools here in the diocese of San Juan. It is quite a job, but of course has nothing of the proportions that such a position has in the States. The work at the University is going surprisingly well in view of the fact that we lost many fine boys through graduation. This year we have had two conversions to the faith and five first Holy Communions. Our paper "Verbum" means a lot of work but I really think it is well worth the time and effort put into it. I will send you the numbers we have published thus far this year.

* * * * *

Tuscaloosa, Ala., Dec. 9, 1942: Tuscaloosa is going to have a new hospital for soldiers, capacity two thousand. It will be built three miles from the heart of the city. Work on it should begin in about two months. Had a couple of children at Mass Sunday from the Colored hospital. They are students. One is from Father A. J. Hackett's parish and the other is from Father Vorndran's. The Colored hospital is two miles from us and is Presbyterian. You might have heard of it. Stillman is its name. Nine aviation cadets, Whites, came to Mass here yesterday. One, whose home is in Chicago, went to Communion. Our children sang the hymn for the soldiers with great gusto.

* * * * *

Lake Charles, La., Nov. 18, 1942: Father Long was celebrant of the solemn high Mass commemorating the twenty-fifth anniversary of his ordination to the priesthood. He was assisted by Father Rodgers, deacon, and by Father Williams, subdeacon. Father McGlade preached the sermon. Twenty-eight Fathers assisted at the celebration. With a fine rendition of Irish airs, Fathers Lonergan and Michael Kanda added atmosphere to the dinner gathering.

* * * * *

Barceloneta, Puerto Rico, Dec. 28, 1942: Barceloneta is no gift, but we will make the best of it. The town is quite small and full of malaria. The church is nice, having been built only about ten years ago. Florida, its principal mission, has a new chapel, built less than two years ago. Father Ford will have charge of Florida. Florida is about 15 kilometers from Barceloneta and was formerly a separate parish with a resident priest.

There are no other chapels, but there are plenty of places where mass should be said, even though the one who had charge of the parish never bothered about any place save Barceloneta and Florida. He did not even live in Barceloneta but attended to the parish from a nearby town called Manati.

There is not much to the parish house, but an annex of a couple of rooms could be built easily. I am taking some paint with me today to touch up the inside before we move into the house. We will have to attend to Barceloneta from Arecibo for a couple of weeks, or until such time as we are able to get a refrigerator and a stove.

Here are the other barrios and mission attached to Barceloneta: Garrochales, Palmas Altas, Pajonal, Trin-

idad, Quebrada, Florida Adentro, Florida Afuera and La Playa.

* * * * *

Hot Springs, Ark., Dec. 28, 1942: We had a very nice Christmas here. I went to the woods and cut trees on Thursday, heard confessions, sang Midnight Mass, celebrated my other two Masses, gave benediction after the last Mass and then gave out the children's Christmas presents in school. We have a new crown for the Infant which was made of gold and jewels collected during the past year. The jeweler valued it at \$400.

* * * * *

Muskogee, Okla., Dec. 25, 1942: Midnight Mass, in honor of the nativity of the Saviour, was celebrated last night in the newly erected Catholic Church for negroes, corner of Fifth and Denison Streets, according to Father Richard F. Wersing, of the Holy Ghost Fathers and pastor of the church, who celebrated the Mass.

The Manual Training High School, a capella choir, sang before and during the Mass, using the Gregorian and Palestrina hymns in Latin.

* * * * *

Somewhere in Africa, Nov. 28, 1942: Greetings from Africa. I am in the vicinity of . . . (five words deleted by Censor). At present the days are quite warm, the nights cold. It seems they get very little rain here. As you perhaps will receive this card during the holiday season I want to wish you and all the other Fathers a Happy Christmas. May the Christ Child bless us all. I often think of our African confreres across the mountains many miles from here. They are missionaries. I am with missionaries. Pray that soon the mission will be over. Chaplain J. A. McGoldrick.

* * * * *

Arecibo, P. R., Dec. 30, 1942: The Christmas vacation has been hot and heavy and we are still feeling the efforts of it. The Masses were well attended, especially the eight o'clock Mass. The soldiers, both Catholic and Protestant, assisted at the eight and forty-five or about eighty per cent of the Catholic troops received Holy Communion. Father Sweeney and myself lifted the collection at the Midnight Mass and we were good for more than thirty dollars. Not much money, however, better than other years.

Father McGlade Celebrates His Silver Jubilee Mass Sunday

Reverend John C. McGlade, C.S.Sp., pastor of St. Paul's Catholic Church, celebrated his Silver Jubilee Mass Sunday at 9:00 a.m. at the Church with many priests, parishioners and friends in attendance.

Assisting Father McGlade at the Solemn Anniversary Mass were Reverend Ivan Huber, C.S.Sp., Natchitoches, as Deacon, with Reverend Francis Cooney, C.S.Sp., Opelousas, as Subdeacon. Reverend Joseph J. Cassidy, C.S.Sp., Abbeville, was Master of Ceremonies, and Reverend William Long, C.S.Sp., pastor of Sacred Heart Church in Lake Charles, also a jubilarian this year and a classmate of Father McGlade, preached the sermon.

Following the Jubilee Mass, Most Reverend Jules B. Jeanmard, Bishop of Lafayette, read a letter from the Apostolic Delegate in this country which stated that under special order of the Holy Father, Father McGlade was being conferred with a special blessing from the Holy Father to be shared in by his assistants and members of the order and the members of St. Paul's parish. The letter congratulated Father McGlade on his 25th anniversary in the priesthood and wished him many more years of continued faithful service in his priestly duties.

Bishop Jeanmard stated, after reading the letter, that he was most happy to be present at such a memorable occasion. He reviewed the work of Father McGlade in Lafayette Diocese and his efforts in behalf of the Colored people in this section. He stated that Father McGlade labored tirelessly in several parishes in this diocese and since coming to St. Paul's Church has accomplished much for his parishioners and in particular the Catholic Colored School which Father McGlade heads and which is taught by the Sisters. Bishop Jeanmard stated that this work of Father McGlade is his pride and joy and he is happiest when doing for the children in their educational and spiritual efforts. In closing his remarks, Bishop Jeanmard extended his congratulations to the Jubilarian for his years of faithful service in the work of God and wished him many more years of health and continued priestly duties.

Father Long, in his sermon, reviewed the life of Father McGlade from his early education in Ireland and through his college and later his studies and his ordination and his teaching in colleges and finally his coming to America and to the Southland and to the Diocese of Lafayette. Father Long declared that to review the work of Father McGlade in New Iberia and Lafayette would be repeating what everyone already knows. He extended to the jubilarian the congratulations of the Congregation of the Holy Ghost and wished him many more years of service in his priestly endeavors . . . —The Daily Advertiser, Lafayette, La., Dec. 28, 1942.

OUR LEVITES

RIDGEFIELD

Thanksgiving day in Ridgefield was celebrated according to the age-old New England tradition at the expense of a turkey or two with all the trimmings. Since the majority of this year's Novices hail from the Keystone State, they were initiated to the real way of celebrating the day by the few New Englanders in the crowd. The afternoon was enjoyably spent promenading through the New England country side, enjoying the scenery and allowing sufficient time for digestion.

The following day witnessed the arrival of nine Scholastics from Ferndale, who came to inquire whether the Novices had survived the festivities of the previous day. To their chagrin, they found us hale and hearty and ready to give them a rousing welcome.

There is nothing like a fire to recall the Novice to reality and to excitement galore. A flame appeared in the field below the towering pines, and aided by a

ferocious Northeast wind soon began to make headway through the dry weeds. The Novices, summoned from the monotony of regular Saturday afternoon manual labor, soon arrived laden with rakes, shovels and hoes, and began to beat back the flames. The fire was, in a short time, under control. The only real damage was the singeing of a few furred friends.

This same fire would have been more than welcome a few weeks later, when the oil burner decided it needed a rest. The cause of the trouble having been found, work was immediately begun to remedy it. The same Novices, who a few weeks previous in their shirt sleeves had beaten back flames with picks and shovels, were now seen heavily jacketed using the same picks and shovels digging in the courtyard, not for oil, mind you, but for the oil tank. The job was completed in two days, during which time everyone trampled through the halls wearing overcoats—and still shivering.

Nature, not to be outdone by man and machine, decided to show her power. Consequently we had a day of snow. This brought the temperature dancing downward. White-blanketed hills and virgin-clad valleys were the result of Nature's first effort. Yes—the New England bleak hillsides presented a different scene with all its splendor and grandeur to the Novices for their enjoyment.

With the snow came also work and fun. The Novices again were seen armed with shovels and brooms throwing and sweeping the myriad crystal flakes in every direction. This first visit of snow bequeathed us a white-capped hill, where our recreations are spent speeding down at a breakneck speed on those beloved, age-worn and traditional Ridgefield toboggans!

Not even the Novitiate proves impregnable to the sinister shadow which continually pursues and disquiets the scholar. No refuge can be found from this unwelcome guest. The Novices were called upon to show their wares in the recent examinations. Two days were given over to examinations.

FERNDALE HERALD

We are conservative here in Ferndale regarding the weather, but we deemed the antics of the thermometer during the past month shocking and beyond all bounds of propriety. Its whimsies were definitely not in harmony with the fuel situation and the dicta of the rationing board. Our boilers were forced to combat a below-zero temperature, and we several times had to put chains on the cars and hitch up the snow-plow. Our red corpuscles mobilized against rain and dampness, days on end.

The walls of our auditorium—whether or not they have ears—are enjoying a respite from class, chapter, conferences, disputations, which exercises take place in the Chapel, refectory and classrooms. Said large heat-eating room is closed for the duration of the winter.

December 8th was, of course, a grand day, with all the liturgical and aliturgical trimmings. Among the latter I may mention the traditional Philosopher-Theologian football game. This game closed an undefeated season for the Philosophers. Ah, well! This is an

era of surprises and upheavals of orders and institutions. Why should Ferndale be an exception?

Blackouts are no longer news. I merely mention that we had one this month. We also had what is termed an "incident" on December 7th. The various elements of home defense organization reported and stood at readiness at their individual headquarters. Trial expeditions were engineered. For instance, our first aid corps rescued a "wounded" aviator who was lying in a field somewhere. All was regulated and unified by telephone. It was a bit exciting.

December is not just another wintry month. The association with Christmas is so intuitive that the two words are almost synonyms. Christmas in the Dale this year was different from those of other years, and the alumni will note this: there was no midnight Mass! This was by order of the Most Rev. Bishop, who in turn was motivated by the dimout regulations.

But despite all, it was a very happy Christmas. Over and above the appropriate decorations in the appropriate parts of the house, the scholastics' recreation hall underwent radical improvements. There is fresh paint from top to bottom. Light green on the walls. (Any coincidence of color you may be thinking of is entirely accidental.)

There are also new curtains for the windows, new covers for the pool tables and new covers for the furniture.

Our dramatic season really came in with the holidays, but it was foreshadowed portentously by a philosophical disputation earlier in the month. Mr. Marshall defended the thesis that sensation is not in the peripheral organ only but also and primarily in the brain. Despite his able presentation, and the equally able objection, the question is, oddly enough, still a question.

Christmas Eve we listened to a radio presentation of the Christmas Carol. It was broadcast from the re-

factory into the recreation hall by our wide-awake first year. This may have a future to it. On the Tuesday after Christmas a Ferndale condensed version of Rostand's "L'Aiglon" was presented. And on the very next evening we had Sheridan's "School for Scandal." No need to tell you former Ferndalians how these plays were enjoyed. The Ferndale stage is really coming along.

That about does it for this month. It only remains for me to extend Ferndale's wishes to all of you for a very blessed New Year.

KERNELS FROM CORNWELLS

On Thursday, December 17th, the Christmas vacation began. The students of the first year gave the customary entertainment on the eve of departure and their manner of handling their parts on the stage speaks well for the future dramatic efforts of the College.

The boys returned from their vacation on January 2nd. On their return they found a change in the personnel of the faculty in the departure of Father Emmanuel Pinard. Father Pinard has returned to Trinidad, leaving behind him grateful memories in the minds of both students and his confreres in the Community. Both as a teacher and companion he was all that could be desired.

Father Hoeger is in the midst of a heavy schedule of retreats, having given the retreat to the boys in St. Joseph's House and to the Sisters of the Blessed Sacrament, is about to preach the boys' retreat at St. Francis, Eddington.

The landscape work on the lawn continues and quite a few trees have been planted in front of the house.

We had a pleasant visit from Captain Charles Diamond of the United States Army. Father Diamond, while making a private retreat here, gave the students an interesting and inspiring talk on army life.

Part 3

The Divinity of Christ

Apologetics

G. F. Knight, C.S.Sp.

The Scriptures Allege That Christ Worked Miracles

Remember that we are still dealing with our present-day copies of the Scripture. Whether or not Christ actually worked any miracles is a matter that we will look into after it has been shown that it is at least alleged in the Scriptures that He did.

This point is even more easy to establish than the preceding one. Anyone who is at all familiar with the New Testament know that it simply bristles with accounts of miracles of all kinds worked by Christ. In fact, we do not even have to read the book ourselves to know that it contains an account of numerous miracles. The enemies of Christianity save us that trouble. They go to great lengths to explain these miracles away. They tell us that they were merely natural events as they actually occurred, and that the story grew in the retelling. They denounce the whole

account of the miracles as pure fiction. They tell us that these things could not have happened. They tell us that the real historical Christ is quite other than the Christ who is pictured as a miracle worker in the New Testament, etc. Whether or not these men convince us that the miracles of the New Testament did not really take place, at least they convince us that the New Testament alleges that Christ worked them.

And let it be further noted that if a person claims to be divine, he claims to be able to work miracles by his own power. Any miracles at all that such a person performs are just so many proofs that he actually possesses that divine power he claims to possess. It would be quite otherwise if he did not claim to be divine.

As we have already remarked, it is not inconceivable that God might intervene to work a miracle at the

intercession of someone who was merely human (indeed the Scriptures narrate many such instances) but since the miracle workers in these cases expressly disclaim any divine power of their own, their miracles quite obviously do not tend to confirm their divinity. But Christ claimed to be divine. And not only did He work miracles, but expressly appealed to them as proof of what He claimed. "If you will not believe my words, then believe my works, they give testimony of Me." "If I do not the works of my Father, do not believe Me. But if I do the works of my Father and you will not believe Me, then believe my works that you may know and believe that the Father is in Me and I in the Father."

But, as I say, it is not strictly necessary that one who claims to be God expressly appeal to the miracles which he works as proof of that claim. All that is necessary is that he perform them. They automatically prove that he possesses the power which he claims to have.

This is quite strikingly brought out in Christ's resurrection. He had predicted that He would be put to death, but that He would rise again in three days' time. When he was put to death it was precisely because He claimed to be the real Son of God, equal, therefore, to God. To rise again from the dead, and especially to do so in fulfillment of one's own prophecy, as Christ is alleged to have done, is to allege that He proved the truth of that claim in the most striking manner possible. He who says he can do a thing, and then does it, shows he has the power he claims to have.

Now did all these wonderful things that are alleged of Christ really happen? Whether or not these things were really miracles, did they really take place at all? It will be time enough to consider how they were done after it has been settled that they really were done. The question we must now consider is, therefore, simply this: Did Christ actually make this claim to be the Son of God, and did He actually perform feats that were at least taken for miracles by his contemporaries.

These Things Actually Occurred

The reason why we know that the wonderful things that are narrated of Christ actually took place is because even the Jews, themselves, knew that they did, even those Jews who did not believe in Christ and who remained enemies of Christianity. As a matter of fact, the only way people, who were not present at the time, could learn what actually happened was from those who were there. We were not present when Christ was supposed to have done these things, but the Jews were and they saw them. We know that they either saw these things themselves, or, at least, had heard of them from other Jews before any of the followers of Christ brought them to their knowledge.

This is interesting. How do we know that the Jews knew about these miracles of Christ even before the gospel accounts appeared, even before the Christians preached about them? They do not say anything about them nowadays. In fact, a Jew seems to think he is doing you a favor if he even concedes that such a person as Jesus ever existed.

That is easy. These miracles were supposed to have been done in public, weren't they? They were supposed to have been performed all up and down the length and breadth of Palestine. They were supposed to have been done before multitudes of Jews, before the eyes of everybody, both the followers of Christ and His enemies.

Now it is obvious that if these things were not really so, if this was all a story made up by the Christians, after the death of Christ, if this were so, I say, nobody in Palestine would have heard about these things until the Christians came along with their story. So much is clear. Now, if none of the Jews in Palestine had ever heard of these miracles before the Christian teachers came along, none of them would ever believe that these miracles had really been performed all over the place and before their very eyes. But lots of Jews in Palestine had not merely heard about them, they became Christians on account of them.

If you know anything at all about the Jews, you know that it takes a good deal to get them to change their religion. At least it would take a good deal to cause a God-fearing Jew to give up his ancient religion and we can be sure that none but God-fearing Jews did become Christians for there was then no earthly advantage whatever in their doing so. To become a Christian was, at that time as it is even now, in the eyes of the Jews, to become a renegade, an apostate to the faith, a traitor to God and religion. The Jewish converts to Christianity became outcasts in the eyes of their own people. Yet we know all of the first Christian converts were drawn from the ranks of the Jews. Christianity started in Judea.

In any case, whatever we may think of the Jews who became Christians, at least it is certain that those who never became Christians would never have believed that Christ worked miracles all over Palestine, if they had never even heard of such miracles until the Christians came along.

If they had never heard of these miracles, they could not fail to remark at the very least, that it was very strange if these miracles had actually taken place that nobody in Palestine had heard of them before. Yet, if any of the Jews, even the enemies of Christianity, had ever let slip the fact that no one in Palestine had heard of these miracles before the Christians started talking about them, no enemy of Christianity, whether Jew or Gentile, would ever have used any other argument to show the falsity of Christianity. They would not need any other.

If any enemy of Christianity ever discovered that even a single Jew in Palestine at the time the Christians began to preach there, had they said, "what miracles?" the whole world would ring with the disclosure that the miracles of Christ in Palestine were unknown to the Jews who lived there.

But what do we find to be actually the case? Enemies of Christianity are not lacking now, nor were they then. What sort of arguments do they use against the miracles of Christ? Do they use the argument that the Jews in Palestine had never even heard of the miracles of Christ until the Christians came along? You have

never heard that argument used. I have never heard it used. The enemies of Christianity do not use it. Why not? Would it not be a solid proof that Christ had never worked any miracles if it could be shown that the people in Palestine had never heard about them until the Christian teachers came along?

The reason that modern enemies of Christianity do not make use of this argument is because they cannot. Instead of the world having rung with the exposure by the Jews of the audacious lying of the Christians, there is not a single shred of evidence that this argument was ever employed by anyone, either Jew or Gentile. There is not the least indication that the Jews in Palestine, even those who remained Jews, were unaware of the miracles that were supposed to have been worked there.

If the Jews who remained hostile to Christianity never even remarked that it was strange that no one in Palestine had ever heard of these miracles until long after Christ's death, it is positive proof that they knew all about them even before they heard the Christians talking of them. Or do we think that the Jews who were hostile to Christianity concealed this evidence that the miracles of Christ had never happened?

This is so plain that an enemy of Christianity today cannot even lie about it and get away with it. He cannot even say that the news of Christ's miracles was news indeed to the Jews in Palestine, because it is so appallingly evident, that if this had been the case, if this were news to them, not a single Jew in Palestine would ever have become a Christian, and not a single Christian anywhere would have remained a Christian, after it became known that the miracles of Christ in Palestine were unknown in Palestine.

Thus, we know that Christ actually did do all sorts of things which His followers reckoned to be miracles and His enemies to be either tricks or else done by the power of the devil. No matter how He did them, the fact remains that He did do them. If even His enemies knew about them that is all the evidence we need to know that they were done. Whether they were tricks or fakes or done by diabolic power is quite another matter and one that we are quite as capable of deciding as were the people of that time. It is otherwise with regard to their occurrence. Whether these things actually happened or not is a question that can only be answered by the people who were in Palestine at that time.

Even Christ's enemies knew of these things. Well and good, that settles it. They could not have known about them if they had not been done. But we do not have to take their word for it that they were miracles. We ought to be just as good judges of that as they were and we will certainly feel a little more secure about it if we examine this particular point for ourselves. But, before we do this, let us see how we know that Christ actually claimed to be the Son of God as the Scripture alleges He did.

We know this in much the same way that we know He did things that His contemporaries thought were miracles. We know it because the Jews, themselves, the high priests, themselves, knew He claimed to be

the Son of God. They did not believe His claim, of course, but they knew He made it, and they knew that they had put Him to death for having made it.

How do we know all this? Because if He had been put to death for any other reason, for any other reason at all, that reason would have been made public just as soon as the high priests discovered that it was being alleged that they had caused Him to be put to death for having claimed to be divine. The reason for this is because, if it were true that Christ had claimed to be the Son of God in court and under oath, and had even been put to death for making that claim, why, the evidence that He claimed to be the Son of God would be absolutely incontrovertible.

The Christians could (and as a matter of fact, they did) challenge the high priests to deny these facts. They even rubbed the matter in by alleging that the high priest himself had asked Christ if He claimed divine Sonship, thereby implying that the high priest knew beforehand that He was, at least, reported to have made such a claim. If these things were not so, if the high priest had neither asked this nor had Christ claimed it, if Christ had been condemned on quite another charge, the Jewish authorities would certainly have manifested the true state of affairs.

But they never did. They followed the only course possible since these things could not be denied. They passed the whole matter over in absolute silence. Or do we think that the Jewish authorities deliberately refrained from manifesting the falsity of the Christians' claims in order to promote the growth of the Christian Church? The new Christian community grew apace, and it made all of its converts for the first few years from among the Jews themselves. As we have already mentioned, it takes a lot of evidence to get a God-fearing Jew to believe that God requires him to become a Christian.

We have not yet given any proof that the alleged miracles performed by Christ were really miracles. We have merely shown that He claimed to be God and did things that His contemporaries thought to be miracles. We are supposed to be looking for the revelation so likely to have been made by God. Notice that the lead upon which we are working is a very promising one. If it turns out that these things done by Christ were really miracles, we shall have found what we are looking for.

There is a very curious chain of circumstances connected with Christ and His claim and His miracles, which enables us to be more sure that these things really took place than if they had happened among any other people on the face of the earth.

The point is that the Jews were about the only strictly monotheistic people on the earth at that time, and more than that, they firmly believed that their religion had been given to Moses by Almighty God Himself. Whether this was really so or not is of no importance to us now, since the point lies in their belief that it was so, and the attachment of the Jews to their religion of their ancestors has been characteristic of them to this day. We are speaking here merely of God-fearing Jews. The pagan people who surrounded them were polytheists and quite prone to accept new

gods and new doctrines. The Jews were not at all so. It would take only a rumor that possibly there was another god, who would be offended if he were not worshipped to cause a superstitious pagan to offer sacrifice to him, just in case this might be so. But it would take the most convincing proof that the same God who gave the Jews their religion now required them to change it, before a God-fearing Jew would do so.

Yet, as we have seen, it was from this people that all the first Christians came. It was among this people that Christ made His claim to be divine and among them that He did the miracles which convinced some of them that He really was the Son of God.

As we have already remarked, it certainly cannot be said that those Jews who became Christians were not God-fearing Jews. They sacrificed their Jewish friendships, their social position, even their lives to become members of a persecuted Church. If they were not God-fearing they would not have become Christians even though they were convinced that God required it. (This may explain why so many of the Jews refused to become Christians because it must be confessed that those countries are rare today in which the major part of the population is ready to make great sacrifices, to give up their social position, their jobs, their lives perhaps, for the sake of religion. Human nature was evidently much the same then as now.) But, nevertheless, a goodly number of the Jews did become Christians, that is how the Church started, and it cannot be said that they did so for worldly advantage.

And, oddly enough, the very fact that not all the Jews became Christians, the very fact that most of

them remained enemies of Christianity makes our certitude about the actual occurrence of these things all the greater. For even those who did not believe Christ's claim and did not believe that the things He did were done by divine power, nevertheless did not deny that He did these things. Hence we know that he did them. And we know that they knew it.

Thus we have positive certitude that Christ actually claimed to be the real Son of God and that He did things that were at least taken for works of superhuman power by His enemies as well as by His followers.

The only thing that remains for us to settle is the question of how these things were done. If they really were done by divine power, we have found the revelation we are looking for, or at least we know where to find it—in the teaching of Christ. And yet, the only alternatives to divine intervention are either the fact that they were due to the intervention of diabolical powers, as those Jews thought who remained Jews, or else to the skillful employment of such means as are employed by modern magicians on the stage.

Although we do not have to entertain seriously the possibility that they were done by the power of the devil until we are satisfied that they were done by superhuman power. We cannot help noticing that it is not at all likely that the devil was doing anything special to help establish Christ as the one whose teaching was to be believed and followed, since Christ spent his time in trying to get people to repent of their sins and to turn to God and lead absolutely sinless lives. Even non-Christians pretend to admire the teachings of Christ, is it possible the devil admired them, too?

(To be continued.)

**PRAYER TAKEN FROM THE MASS
IN HONOR OF
OUR LADY OF VICTORIES**

O most merciful God, Who hast willed that the Blessed Virgin Mary should be the Mother of Thine only begotten Son and the administratrix of His graces for the salvation of sinners and a refuge for the wretched, grant we beseech Thee, that while honoring the heart of the same most loving mother, we may be worthy to obtain the conversion of sinners and an abundance of heavenly gifts for all the faithful, through the same Christ our Lord. Amen.

Immaculate Heart of Mary, refuge of sinners, pray for us.

—300 days Indulgence.



SHRINE OF OUR LADY OF VICTORIES

CONFRATERNITY OF OUR LADY OF VICTORIES
ST. PETER CLAVER'S CHURCH
 12th & Lombard Streets
 Philadelphia, Pa.

(Reprint of the new pamphlet)
HISTORY OF THE SHRINE

There are those among us who sometimes read of the shrines of Our Lady in the Old World and vaguely feel that in this great land so specially dedicated to her there must be some similar place where the Queen of Heaven deals out her graces with a lavish hand. They are right. In the heart of Philadelphia, at the corner of Twelfth and Lombard Streets, stands the church of St. Peter Claver. Nearly half a century ago, on October 8, 1898, Archbishop Ryan came there to bless a shrine of Our Lady of Victories and canonically erect the confraternity of the Most Holy and Immaculate Heart of Mary. Devotion to Our Lady of Victories had grown marvelously in Paris ever since the memorable year of 1836, for it was then that a saintly pastor, Father Charles Desgenettes, was inspired to stem the rising tide of modern paganism by consecrating his parish to the Most Holy Heart of Mary. Almost immediately the flood of infidelity was turned back and his parishioners became worthy children of the Queen of Heaven. Since that time, the shrine of Our Lady of Victories in Paris has kept its place among the devotional centers of Christendom.

VICTORY THROUGH MARY

The people of Philadelphia and its environs are particularly fortunate in having the American counterpart of this shrine in their midst. A long history of wonders can be read in the golden letters that cover its walls, and there is every indication that here, in a special manner, the Mother of God has never been approached in vain. Now more than ever, when a war-torn world is crying aloud for help, she is waiting—waiting for wives and sweethearts who are suffering agonies of separation just as she did when her

Loved One was lost in the Temple, waiting for anxious mothers whose sons have left them as hers once did in Nazareth, waiting for all whose hearts are bowed with the weight of sorrow in this present crisis, just as hers was when the dead Christ lay in her arms and she merited for all time to be called the Mother of Sorrows. But most of all she is waiting, as Our Lady of Victories, for the day when she will go before our home-coming armies and lead into a happier world those whom she has kept in the protecting folds of her blue mantle. All this and more she promises to those that love her, for never was it known that anyone who fled to her protection, implored her help, or sought her intercession was left unaided. Let it not be said that she waits in vain; let it not be said that, like her Divine Son, she came unto her own and her own received her not.

REV. DIRECTOR, C.S.Sp.

ADVANTAGES OF MEMBERSHIP

1. One hundred and four Masses are said for the members at the Shrine each year.
2. Members share in the Masses said at Our Lady of Victories, Paris, with which we are affiliated.
3. Members share in the prayers, at Our PERPETUAL NOVENA, on Sundays and Thursdays, at the Shrine.
4. Members share in the prayers of ALL Novenas made at Our Church during the year.
5. Our Shrine is the oldest in Philadelphia, and Our Confraternity is the local branch, with headquarters at Notre Dame des Victoires in Paris.

RULES OF THE ARCHCONFRATERNITY

1. All Catholics, whatever be their age and condition, can become members of the Archconfraternity of Our Lady of Victories.
2. The only condition necessary to become a member is to have one's name inscribed in the Books of the Archconfraternity.
3. To share in the Spiritual advantages of the Association, the members must say once a day a Hail Mary with the invocation Refuge of Sinners, Pray for us.
4. The members are also requested (a) to wear the Miraculous Medal blessed and enriched with indulgences, and frequently repeat the words which are stamped on it: Oh, Mary, conceived without sin, pray for us who have recourse to Thee; (b) to make a daily offering of all their good works to the Holy and Immaculate Heart of Mary for the conversion of sinners; (c) to assist, when they can, at the Mass and other devotions for the conversion of sinners.

INDULGENCES

I. Plenary Indulgences: On the day of joining the Archconfraternity; at the hour of death; each year on the anniversary of Baptism; twice a month on days chosen; on the 1st of January, 25th of January (St. Paul's Conversion); on the 2nd of February; on Sunday before Septuagesima Sunday, the feast of the Holy Heart of Mary; on the 19th of March; 25th of March; on Friday after Passion Sunday (Feast of the Seven Dolours); on the 24th of June (Feast of St. John Baptist); on the 22nd of July (Feast of St. Magdalen); on the 15th of August; on the 8th of September; on the 8th of December; on the 27th of December (Feast of St. John the Evangelist).

The above may be gained by all members who fulfill the usually required conditions, approaching worthily the Sacraments, visiting a church and praying for the intention of the Pope.



St. Peter Clavers'—Oklahoma City, Oklahoma



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OUR PROVINCE



Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States





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THOUGHT FOR THE MONTH

Very soon there will be an end of you here; consider, therefore, the state of your soul. Today man is, and tomorrow he is gone. And when he is out of sight, he is soon out of mind.—The Imitation.

OUR DEAD

During the month of March we pray for:

Father Matthew Heitzmann, who died March 3, 1917, aged 79 years.

Father Michael Ward, who died March 7, 1908, aged 42 years.

Father Stephen Zurko, March 9, 1942, 44 years

Brother Ludolf Schoenrock, who died March 13, 1927, aged 60 years.

Father Lawrence Farrell, who died March 14, 1934, aged 65 years.

Father Thomas Molloy, who died March 19, 1928, aged 59 years.

Father Anthony Jaworski, who died March 24, 1909, aged 64 years.

Father Theodore Maniecki, who died March 25, 1929, aged 52 years.

Father Robert Tobin, who died March 28, 1900, aged 41 years.

Requiescant in pace.

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OFFICIAL

Federal Income and Victory Taxes

1. Personal Income Tax:

Professed members are not obliged to pay income tax nor to report income received which is governed by our vow of poverty, viz.: salary as pastor, assistant, teacher, nor perquisites, Masses nor any other offerings which we are obliged to turn over to the community according to our vow. Pastor, assistants, etc., appointed to any work under the jurisdiction of the Congregation are technically the agents of the Congregation, and any income received is the property of the Congregation. The provincial has obtained exemption from filing **Federal Personal Income Tax Report for the Congregation.**

2. Victory Tax:

The recent **Victory Tax** is a system of advanced payment of **Personal Income Tax**. Therefore, the above holds for professed members regarding this tax. No report need be made, nothing need be withheld from the sums received by members of the Congregation as pastor's, assistant's, teacher's salaries, etc.

Regarding housekeepers, maids and all domestic servants—the employer is not obliged to withhold anything from their salaries. They make their own returns in their annual income tax report.

The pastor or one in charge of any work is obliged, as employer, to withhold the 5% Victory Tax from salaries of regular employees **other than domestic servants and farm labor.**

THE VICTORY TAX—NOTICE TO EMPLOYEES

Withholding of Tax under the Provisions of the Revenue Act of 1942

The Victory Tax becomes effective January 1, 1943. It is in addition to the Federal Income Tax and applies to every individual having income in excess of \$624 in 1943.

Beginning January 1, 1943, every employer is required to withhold the Victory Tax from all wages and other remuneration (regardless of when earned) of every employee (except agricultural laborers, domestic servants, casual laborers and certain other classes of employees). The employer is required to withhold 5 percent of the amount by which the wage payment EXCEEDS the amount exempt from withholding. The amount EXEMPT FROM WITHHOLDING is \$12 for a weekly pay period, \$24 for a two-week pay period, \$26 for a semi-monthly pay period, \$52 for a monthly pay period, and \$624 for a year. Each employee is entitled to this exemption before any tax is withheld. Employers are required to pay the amount of tax withheld to the Collector of Internal Revenue.

Wages consist of all payments for services of employees, whether called wages, salaries, commissions, or bonuses and whether in the form of cash or goods or board and lodging to the extent that such payments are includible in gross income.

Employers are required to give employees receipts for the amount of tax withheld. Employers must furnish these receipts on or before January 31, 1944, for taxes withheld in 1943, except that if employment ends during the calendar year the receipt must be given to the employee on the day on which he receives his last payment of wages, or within 30 days thereafter if extension of time is granted by the Commissioner of Internal Revenue.

The amount withheld from your wages during the year may be deducted from the Victory Tax for which you may be liable for the calendar year 1943. If the amount withheld from your wages during the year is larger than your Victory Tax, the balance may be deducted by you from your income tax combined, the balance is refundable by the Collector of Internal Revenue.

VICTORY TAX

Part of the Victory Tax will be treated as a post-war credit to be refunded after the war or may, under certain conditions, be taken as a credit when you file your tax return in 1944. The total credit will in general be 25 percent of your tax if you are single, 40 percent of your tax if you are married, and 2 percent additional for each dependent. The amount of the credit which may be taken when you file your tax return in 1944 will be based upon the amounts of payments for life insurance premiums, repayments of debts, and purchases of certain types of war bonds. Any unused balance of the total credit will be repaid to you after the war.

BUREAU OF INTERNAL REVENUE,
U. S. TREASURY DEPARTMENT.

Washington, November, 1942.

A tract of land, consisting of approximately three acres, bordering on the P.R.R., was purchased for Holy Ghost Missionary College, Cornwells Heights, Pa., on February 4, 1943.

Address: Father Stanislaus M. Zaborowski,
Interned by Germany,
Prisoner of War Number 365,
Ilag VII, Germany,
via New York, N. Y.

Father John J. Sullivan, application pending for a chaplaincy in the U.S.N.R.

Father Charles P. O'Donoghue, Cornwells Heights, Pa.,
pro tem.

Father Eugene P. Lavery, application pending for a chaplaincy in the U.S.A.R.

Father David T. Ray, 1st Lieutenant, U.S.A.R., 4th Service Command, Ft. Bragg, N. C.

Father Edward A. Curran, 1st Lieutenant, U.S.A.R.,
Chaplains' School, Harvard University, Cambridge,
Mass.

Arrival: At Port of Spain, Trinidad, B.W.I. (via BWIA)
on January 21, 1943, Father Emmanuel H. Pinard.

January 23, 1943.

The following scholastics are hereby admitted (a)
to first tonsure:

1. Philip Francis Bannister.
 2. Remo John Bonifazi.
 3. Leonard Anthony Bushinsky.
 4. Francis Thomas Colvard.
 5. Robert Louis Heim.
 6. Edward George Marley.
 7. Anton Paul Morgenroth.
- (b) to the four minor orders:
1. Roy Aloysius Burkhart.
 2. Francis Christopher Garstkiewicz.
 3. Albert Louis Gretillat.
 4. William Regis Hurney.
 5. Robert George McCraley.
 6. Joseph Thomas McGinley.
 7. Robert Leo McGinn.
 8. Francis Patrick Meenan.
 9. Clement Joseph Moroz.
 10. Walter Stanislaus Mroz.
 11. James Francis Pergl.
 12. Robert Nicholas Puhl.
 13. Raymond Patrick Shanahan.
 14. Leonard Francis Trotter.
 15. Joseph Ladislaus Varga.
 16. Arthur Frederick Woehrel.
- (Const. 9, par. 59b)

(Seal) GEORGE J. COLLINS, C.S.Sp.,
Provincial Superior,
Delegate of the Superior General.

By decision of the provincial Council (Const. 10, par 73d) dated January 25, 1943, the following twelve scholastics were admitted to the three major orders:

Thomas Howard Conner.
John Joseph Gallagher.
William Anthony McElroy.
Harold Stephen McNeil.
Paul Vincent Murray.
William Charles Nebel.
Andrew Aloysius O'Rourke.
John Charles Pergl.
John Aloysius Schlicht.
Henry Charles Schoming.
Herbert Charles Schuster.
Joseph Bernard Zydanowicz.

(Seal) GEORGE J. COLLINS, C.S.Sp.,
Provincial Superior,
Delegate of the Superior General.

Military Ordinariate

462 Madison Avenue
New York, N. Y.

January 19, 1943.

Dear Father Collins:

I am more than pleased to add Father Wolfe to our staff. We have sent him his papers.

I believe I told you before that I had lunch with your Arecibo community the last time I was in Puerto Rico. They treated me very well, too—but that goes without saying.

With cordial good wishes, I am

Sincerely yours in Dno.,

(Signed) ✕ John F. O'Hara, C.S.C.

MILITARY ORDINARIATE

462 Madison Avenue,
New York, N. Y.

January 27, 1943.

Dear Father Collins:

We are most grateful to you for sending a copy of Father Demers' letter. It is far more complete than any I have received directly from him. In addition, it gives me a better idea of the work of the Sea-Bees.

I was happy to see you Monday, and only sorry that we did not have an opportunity for a visit.

Sincerely yours in Dno.,

(Signed) ✕ John F. O'Hara, C.S.C.

MILITARY ORDINARIATE

462 Madison Avenue
New York, N. Y.

January 14, 1943

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

Christmas reports from chaplains and letters from enlisted men are full of complaint that the shortage of

Catholic chaplains is endangering the faith of hundreds of thousands of Catholic men in the service.

There is only one answer. The number of Catholic chaplains must be increased. One thousand more are needed—five hundred immediately, the remainder during the next three months.

The work of most of the chaplains is of the highest order, and many of the Catholic men are superb. The following note from an enlisted man to his pastor epitomizes the spirit of most of the men:

"Boy, a Catholic chaplain is really a treat for sore eyes in the Army. But the only time we see one is on Sunday, that is if we can get to Mass. Our Mass is at 7:00, and that's the same time we eat, so the boys who go to Catholic Church don't eat. I don't care if I ever eat breakfast, as long as I can get to church. Take care of yourself, Father."

I enclose our latest tabulation of commissioned chaplains, auxiliaries and applicants. If there are any errors, we shall be pleased to be informed.

Archbishop Spellman, Bishop-elect McCarty and I unite in thanking the Religious Superiors for the splendid support you have given the Military Ordinariate.

Devotedly yours in Dno.,

(Signed) ✠ John F. O'Hara, C.S.C.

MILITARY ORDINARIATE
462 Madison Avenue,
New York, N. Y.

January 28, 1943.

Dear Father Collins:

It seems that when we set out to make a mistake we try to make it a big one. I don't know why we picked on you, because we certainly don't want to discourage your unfailing kindness. But we do these things blindly when they happen—and this is the report on what we did to you:

- 1) Your letter of permission for Father J. J. Sullivan to apply for a chaplaincy was sent through for filing before a note was made to send him application papers. The papers have been sent now.
- 2) Cards for Fathers Curran and Demers were missing from the Holy Ghost file, and that left you with a short count.
- 3) Father Michael Mulvoy was credited to the diocese of Mobile and that made the count even shorter.
- 4) Father Wolfe was not approved for an auxiliary chaplaincy until January 11th, whereas the list was made up on the 9th.

The whole office has taken a firm purpose of amendment for the next time, and I promise to say a prayer to the Holy Ghost to help us take better care of his favorite priests—who have been so good to us.

Devotedly yours in Dno.,

(Signed) ✠ John F. O'Hara, C.S.C.

LETTERS

UNITED STATES OF AMERICA
LIBRARY OF CONGRESS

Very Rev. George J. Collins, C.S.Sp.,
1615 Manchester Lane, N. W.
Washington, D. C.

Washington, D. C.,
January 22, 1943.

Sir:

The Library has received from you a collection of publications including one volume, twelve pamphlets, thirty-eight numbers and two articles. These are a valued addition to its collections for which I have the honor to return grateful acknowledgments.

Very respectfully,

Your obedient servant,

(Signed) Archibald MacLeish,
Librarian.

193-17 90th Avenue,
Hollis, L. I., N. Y.
January 21, 1943.

Dear Father Collins:

At the suggestion of Father McCarthy, of Maryknoll, I am writing to you with a humble request for your help in obtaining news for us of my brother, who has been reported as having lost his life in air operations in India on November 5, 1942.

My thought in writing to Maryknoll was that one of their missionary Fathers in India might find and bless my brother's grave, and learn all he possibly could about what caused his death. But I was informed that Maryknoll has no missionaries in India, so I am making this request of you.

The telegram which informed my father of my brother's death said it occurred near Higar Gamha, then a letter followed calling the place Jhigargamha. My brother was Pilot Officer Albert A. Horvath, an American boy, who joined the R.A.F. before the United States entered the war. He was in England since September, 1941, then applied for service in the East, and was sent to India in the spring of 1942. His first address was R.A.F. Station Jessore, Bengal, then he asked us to address mail to 615th Squadron, R.A.F., India. His letter all bore Calcutta postmarks which may indicate he was stationed in that vicinity. His number was 108635.

We are heartbroken over the news of his loss and have been awaiting further details of what happened to him. No word has come from any source—we do not even know if his body was found and received a Catholic burial, therefore, if there is anything you, through your Mission in India, can learn about him our family will be so grateful.

He was the youngest of our family of five children and I have two other brothers in our country's service, who feel his loss deeply. On behalf of them and my

father and sister, I wish to prayerfully thank you for anything you can do to grant my requests.

Yours most sincerely,

(Signed) Anna H. Zwicke.

February 1, 1943.

The MacMillan Company,
60 Fifth Avenue,
New York, N. Y.
Gentlemen:

Page xiii of A Catholic Dictionary by Donald Attwater, 1942, mentions the abbreviation C.S.Sp. I have looked in vain throughout the volume for a reference to the Congregation of the Holy Ghost and of the Immaculate Heart of Mary or simply the Holy Ghost Fathers. Several of the Fathers in the missions who have purchased the book have called my attention to this omission. The Catholic Encyclopedic Dictionary gives a fair summary of the C.S.Sp. on p. 245. I know you will give us a place in future editions. We have a vice-province in England with houses in London, Peasley Cross, Castle Head and Nottingham.

With kindest wishes, I remain,

Faithfully yours,

George J. Collins, C.S.Sp.
Provincial.

POLISH WAR RELIEF
Polish American Council of the U.S.A.
1200 N. Ashland Avenue,
Chicago, Illinois

January 21, 1943.

Reverend Father:

We have received your letter of January 4, 1943. We are enclosing our letter to Father Martin J. Hayden which states that the Board of Directors has donated three thousand dollars for the relief of our people in Tanganyika.

I trust that this knowledge will please you, Father

As regards the Dictionaries, I know that the Polish American Book Company, 1130 N. Milwaukee Avenue, Chicago, Illinois, publishes a Polish-English and an English-Polish Dictionary. I do not know, however, whether they have a Polish-Italian and an Italian-Polish one. In any case, I advise you to communicate with them. If Father possesses any further information in this matter, please write to us.

With due respect,

T. Hoinko, Executive Sec'y.

Internment & P. of W. Camp,
Jamaica, B.W.I.
December 31, 1942.
(Received Jan. 22, 1943.)

Dear Father Collins:

I just had the bad news from home that Bishop Henry Ritter, C.S.Sp., an uncle of mine, died. My mother is very anxious to get some particulars about his death. As we have no communication with our confreres in Upper Jurua, I wonder whether you would be so kind as to get some particulars of the death

of my uncle, perhaps through the Nuncio in Rio de Janeiro. With many thanks and best wishes for the New Year, I remain

Yours in Dno.,

A. Konrath, C.S.Sp.

Gesu Rectory,
Miami, Fla.
Jan. 16, 1943.

Dear Father Provincial:

At last, after two weeks of patient waiting, I expect to leave tomorrow morning (Sunday). I have had one disappointment after another, and at one time began wondering whether I would have to return to Washington.

We expect to reach Trinidad tomorrow afternoon, which would bring me just on time to start the new term which begins on Monday, so I guess I will have to postpone my vacation until later on.

My stay at Miami was quite agreeable. The Jesuit Fathers were exceedingly good to me and I am very grateful to them for their kindness.

Allow me to thank you again Father for all you have done for me. I must again say how sorry I am to leave the United States, where I have met so many kind friends, but God's holy will be done.

Wishing you all blessings, I remain,

Yours in Sp. Sto.,

Emmanuel Pinard.

WASHINGTON, D. C., Jan. 21, 1943: The following telegram announced the safe arrival of Fr. Pinard at Trinidad: "CDV113 CABLE-SANSORIGINE 10 21/0925 LC FATHER COLLINS-1615 MANCHESTER LANE, N. W., WASHINGTON, D. C. ARRIVED SAFELY—EMMANUEL PINARD."

(AIR MAIL)

January 21, 1943.

Rev. Martin J. Hayden, C.S.Sp.
Saint Theresa Catholic Mission
Arusha, Tanganyika Territory
East Africa.

Dear Reverend Father:

With reference to my letter of December 31, 1942 I am pleased to inform you that the Board of Directors of this Council voted to send you \$3,000 for the relief of the Polish evacuees in your territory. Accordingly, we wired you yesterday as follows:

"Accordance your request published December twelfth issue "America" we are cabling you three thousand dollars for relief of Polish evacuees. Please confirm and inform disposition."

Arrangements for cablographic transmission of the above-mentioned sum were made on January 14, 1943, and we were assured that this money should reach you within approximately seven days. Please confirm receipt of the money and advise us at your first opportunity as to the disposition and the use to which this money was put. We would appreciate very much a detailed report and, if possible, photographs of the Polish people.

From a letter received from one of your Fathers in America we understand that two American Fathers, members of your mission, are studying Polish in order to minister to these Polish evacuees and that, similarly, an Italian priest is endeavoring to help these Polish people. We would like to have the names of these priests.

In addition, we would appreciate information as to the names of the Polish commandant of the camp and the British officer in charge. It might be advisable to send us a well supported estimate as to the needs for 1943, in addition to those which are taken care of, as we understand, by the government of the territory.

Will you kindly inform the Polish people that this help comes from Americans of Polish ancestry who formed, in the United States, the Polish-American Council, which is the central organization for Polish War Relief in this country. Attached you will find two booklets which describe the needs of the Polish victims of war in general and the activities of our organization.

Thanking you for your interest in our suffering brethren, we are

Very sincerely yours,

T. Hoinko,
Executive Secretary

January 8, 1943.

Dear Father Provincial:

Shortly after my orders came through, appointing me to the 27th Construction Battalion, for duty outside continental U. S., I received a wire from Washington telling me to join my unit immediately at Hueneme, Cal. I had to get air priority from the Bu. N.P., and arrived just in time to catch the ship on which my battalion was leaving. On the same ship we crossed the equator and the international date line, and finally landed in Noumea, New Caledonia.

We were no more than three weeks here, when one-fourth of our battalion was ordered out to Tulagi in the Solomons. The rest followed, all our heavy equipment, tents, luggage. We are only 350 men here with 11 officers, and are expecting to leave in three or four days when our ships pull on this side of the submarine net.

When you get this letter I will already be in the Solomon Islands, at Tulagi, which is between Guadalcanal and Malaita Islands, at twenty miles from Henderson Airfield, Guadalcanal. We have a lot of work to do there.

Here I was taking care of the Catholic boys of the 20th C.B., and the 24th besides my own. The work is very interesting, but the Catholic priests are too few to care for the spiritual needs of all the units on this Island. Fr. O'Neil, who is with Cub 13, or receiving station and who is acting as naval base chaplain, tries to coordinate our efforts in order to be of the greatest use to all the boys. He organizes liberty boats for services on board ships in the harbor, and

he could use four or five more priests. Fr. Molloy, of the Army, could use ten or fifteen men for his work. I am the only Catholic priest all along Colonial Route No. 1 of Noumea, and we should need three or four more priests just for this section. Every Sunday here I had two Masses in the morning and one in the afternoon.

Attendance at Mass in our C.B.'s is a problem because our men work twenty-four hours a day in two shifts, sometimes three. When a job has to be done the men must work seven days a week, but we try to arrange it to have the most of our boys at Mass and for Communion.

New Caledonia is a very fine and beautiful country, mountainous and covered with a special type of eucalyptus tree which renders the country immune from malaria. On the Island there are no wild animals and no snakes. The temperature is quite hot during the day, but as soon as the sun sets it is very cool and somewhat cold. It is summer here on this side of the equator.

Yesterday afternoon we were told that a hurricane was coming in our direction at seventy-five miles per hour. It was to strike the island at about 6 P. M., and be an all night affair. We secured our tents and got ready for the worst; ordered all the men to prepare to pull down their center poles and to go to an underground ammunition depot if it were necessary. But all we got out of it was an awful rain storm during the night and all morning. Everything is mud around here now. We are living a real army life out here. We are twelve miles from Noumea, out in the sticks away from civilization.

By the way the American dollar is worth 43 francs here. But to have a shirt washed and ironed costs you 18 cents.

At Christmas I had midnight Mass in camp, and invited the Catholic boys from the 20th C.B., the Base Construction and the Ordnance Depot. I had a fine attendance. Many a Protestant boy from our battalion came to Mass and really enjoyed it.

Yesterday morning I conducted a military funeral. One of the Catholic boys of the 20th C.B. was crushed to death the night before. A truck had just been unloaded and was on a hill all brakes secured and in gear. The brakes gave away little by little, and no one noticed it until suddenly it rushed down the hill and crushed one of the boys against an iron door. I said Mass for him at the Cathedral of Noumea, and he was buried at the Naval Cemetery at Noumea. I already sent word to Bishop O'Hara about it.

Well, I will say so long for now. Wishing you a very happy New Year. Remember me to all the Fathers in Washington.

Obediently in Christ,

Arthur J. Demers, C.S.Sp.

Navy 8145,
c/o Fleet P. O.,
San Francisco, Cal.

MISSION APPEAL

NUMBER ONE.

HOLY GHOST FATHERS
1615 Manchester Lane, N. W.
Washington, D. C.

Mission Procurator

Brigtwood Station
January, 1943.

My Dear Friend:

A most unpleasant and humiliating task lies before me. I must ask for your immediate assistance, and at a time perhaps when you can least afford to spare it.

But I do so only because our missionaries are in most desperate need, and also because I most sincerely believe that your heart has always been filled with both admiration and pity for every religious who wears the garb of a Holy Ghost Father.

You know of our principal work—the apostolate of **abandoned souls**, which reaps no harvest of material gain but a precious harvest of priceless souls, especially among those most unfortunate human beings so often spurned and despised.

Therefore, privation and sacrifice are nothing new to our Fathers for whom no work is too menial, no task too humble. This is as it should be because, by the grace of God, it safeguards the spirit of poverty and humility. But our deepest concern is the effect which this tragic and ruthless war has on the apostolic work of our missionaries and on their continued performance of the spiritual and corporal works of mercy.

Our need is so great, not only in far-off countries, but also here at home, that no words of mine can explain to you what your offering and sacrifice will mean to us at the present time.

Even though it be but a few pennies, do not hesitate to send your alms. And when you do so please say a fervent prayer that our missionaries do not become discouraged, but continue with ever increasing zeal. Pray also that Our Blessed Mother may send us a few more self-sacrificing friends in our present desperate need.

Meanwhile, may God bless you again and again for your kindness of heart.

Gratefully yours,
Father Charles Connors, C.S.Sp.
Mission Procurator.

Somewhere in Africa.
January 24, 1943.
(Received Feb. 3, 1943).

Dear Father Provincial:

Just a few lines to let you know that all is well. We are really roughing it now and will for a while longer I had the good fortune to see Bishop Grimault and Gasche, but just missed seeing Fathers Meehan and Farrell. One of the lads had met Al Steffens as you surmised correctly. My next and for a good while permanent A. P. O. will be No. 622. In the morning I suppose you will be at Fr. McCarthy's consecration. His invitation arrived today. Bad news from home Mother was in the hospital, but she must be better as they would not write to me about it. We are well supplied out here. I was able to offer a little relief to Bishop Grimault and Company. I gave him a nice

wrist watch with which he was delighted. The table also was helped along and will be from time to time. He would like me to remain, but of course there is a limit. He is forced to keep a few who can travel no further due to the war. Forgot to mention that my promotion finally caught up with me, and goes back to November 15, 1942. It means much when you are looking for a car or something in the Quartermaster's office. I am doubling in brass and have been appointed special service officer. Now it is not necessary to argue for an office space in headquarters. If you are writing to Fr. Buckley have him send me some Masses. I wrote him recently, but forgot to ask him for them. I will need them by the time he sends them. Please give him my new number. I shall have many interesting things to tell after this is all over. "Our Province" arrived here in less than ten days from Washington and believe me I read every word of it. I wrote to Mrs. Morrell to thank her for the package sent to Ft. Huachuca. I have written the Post Chaplain to have it given to my successor. I met a Colonel Cassidy, a friend of Fr. Kirk. In fact, I traveled with him for a day. Please remember me to all the Fathers in Washington and elsewhere. I will write again soon. God bless you all.

Father J. T. Kilbride, C.S.Sp.

NEWS

HATO REY, P. R., Jan. 19, 1943: The Sunday attendance here at the parish has increased considerably, partly due to the fact that we are better known and partly due to the fact that the gasoline rationing keeps people in their own parish. The starting of the Colegio has been a step forward, even though we have only kindergarten and first grade. Next year we are adding second and third grades. It has been impossible to get camera supplies, otherwise you would have had some pictures by this time to show what we are doing. With the blessing of the Bishop a Holy Hour on the First Fridays of the month was started some months ago asking the Lord to send us Peace. Fr. Milford has started a new place at Las Monjas. The other place at Buena Vista has not worked out too well. The attendance at this new place is much better and I like it better, as it is more in the center of the population. At Buena Vista we have Mass in a private home which is one of the reasons why things are not going so well. Fr. Guthrie can explain in detail the difficulties of this set-up. In Las Monjas we bought a house for \$500.00, and at present are waiting for a carpenter to make some changes to suit it to our needs. This week I expect to finish up the repairs on Quintana chapel. All the doors and windows had to be changed, although they are only two years old. This is costing about \$250.00. I hear that Puerto Rico has been on the front pages of the newspapers in the North now for some time. Shipping conditions have improved some and we can get more food than before but the prices are still high. I think Fr. Milford will explain this to Fr. Guthrie in his report. Just one example, eggs ordinarily sold

here at 25c per dozen, but for the last months they have been up to 10c each. Outside of food which is, of course, the first thing that we need, there has been nothing else coming to the Island. Almost all other lines of business are about ready to fold up unless we can get more shipping space to bring things down.

* * *

ARECIBO, P. R., Jan. 19, 1943: The base to which I am attached is the Auxiliary Airdrome and Mobile Defense Force, 32nd Pursuit Squadron, A. P. O. 851, New York. I had a letter from Bishop O'Hara two days ago. I offered to have some of the leaflets that he sends to soldiers translated into Spanish for distribution here, provided the Military Ordinariate would foot the bill. He gladly acceded. Fr. Ford and I have been working hard getting our house ready. We will be in it shortly now. I have been going to Barceloneta every morning on the seven o'clock train. I have been there just long enough to realize that the town is spiritually dead, but I am sure that is because there has not been a resident priest there. They never had daily Mass. You have no idea how difficult it is to get things here or to have our house properly wired during these times. The Government has everything frozen. Barceloneta has no debts. With that money you sent down we will be able to get a nice start.

* * *

ST. ALEXANDRE, QUEBEC, CANADA, Jan. 1, 1943: All in St. Alexander's return you best wishes for 1943. I hope it will be happier for you than 1942 was for us: one scholastic died, the main building of our maple sugar plant burned to the ground. *Tel est le bilan!*

* * *

NEW YORK, N. Y., Jan. 23, 1943: The Holy Ghost Congregation Secretary General, the Rev. John Gay, has been named Titular Bishop of Ezani and Coadjutor to the Most Rev. Pierre Genoud, C.S.Sp., Bishop of Guadeloupe, in the Antilles. Bishop-elect Gay was born in France in 1901, and studied at the Pontifical Gregorian University in Rome and the Catholic University of Lyons.—The Catholic News.

* * *

MUSKOGEE, OKLA., Jan. 23, 1943: We used the church for the first time at midnight Mass Christmas. The Mass was offered for our many benefactors. Lacking organ or piano I got a small capello choir from the negro high school; they sang all Latin Christmas hymns. We have used the church each Sunday since. We remove the altar after every Mass, because we have much work to do before the job is complete. Water and sewer lines cannot be run until the City gets the necessary equipment to fix their drills to cut rock. Proposed living quarters near us have not been developed because of the shortage of equipment necessary to commence construction work. Since Jan. 5th we have held class twice weekly. The sacristy was used for a school room.

NEW YORK—Two African missionaries who left their missions in mid-October, 1942, to return to Ireland, have landed in Brooklyn.

Rev. Charles P. O'Donoghue, C.S.Sp., mission procurator of Onitsha, Nigeria, and Rev. Patrick Smith, C.S.Sp., of Adazi, Nigeria, are the two principals involved in the round-about trip to the Emerald Isle made necessary because of submarine hazards.

Father Smith will continue his journey to Ireland. Father O'Donoghue, who is recuperating from a motorbike accident while traveling from his mission, will remain in this country for some months.

* * *

WASHINGTON, Feb. 2—Word has just been received here of the imprisonment of Rev. Stanislaus Zaborowski, C.S.Sp., until 1929 a member of the faculty of Duquesne University, Pittsburgh, and since then professor at the Holy Ghost Fathers' Seminary at Bydgoszcz (Bromberg), Poland.

Father Zaborowski's address, received through the American Red Cross, is: Prisoner of War No. 365, Ilag VII, Germany, via New York.

An American citizen by birth, the imprisoned priest was graduated from Duquesne University in 1919, and ordained to the priesthood at the Holy Ghost Fathers' Mission Seminary, Norwalk, Conn., on March 8, 1924.

In the following September he joined the staff at Duquesne, where he remained until 1929. For ten years he served at the seminary in Poland.

Upon the invasion of Poland in 1939 Father Zaborowski narrowly escaped death on several occasions and was brought down with a severe heart attack and pneumonia as a result of prolonged exposure. Recovered, he was given an opportunity to return to his native United States but refused, choosing to remain to minister to the people of the Bydgoszcz area, many of whose priests had been slain or imprisoned.

Since the entrance of the United States into the war nothing had been heard of Father Zaborowski until the Red Cross forwarded the news of his imprisonment.

His family resides in the Immaculate Heart of Mary Parish, Pittsburgh.

OUR LEVITES

KERNELS FROM CORNWELLS

The Feast of the Venerable Founder was celebrated with the accustomed solemnity which has been traditional in Cornwells. On the eve of the Feast, Father Hoeger talked to the student body on what the recurrence of this festival, year by year, should mean to the loyal sons and aspirants of the Congregation. He spoke of the early Fathers of the Holy Ghost as serving the two-fold purpose of saintly missionaries and exemplars of those who bear their name in the present Congregation. Each one, no matter in what country or age, can strive to emulate the Founder in one's own proper sphere. The High Mass was sung by Father Kettl, while Fathers Kletzel and Sheridan acted as deacon and subdeacon. In the evening the Feast was

closed by Solemn Benediction. It seems that each year the singing of the Magnificat at the Benediction of our greatest Feast Day excels the previous year. The Schola, this year under the direction of Father Dougherty, put into it all the characteristic spirit which makes the Venerable Founder's Day a home-like solemnity.

The mid-year examinations opened on January 27 and continued in full blast for three strenuous, hectic, nerve-wracking days; and it was only when the last paper was handed in on January 30 that the students paused for breath. The Fathers did not pause until three days later, when the correction was finished and the verdict was handed to Father Dean of Studies. On the evening of February 2 the marks were read out.

An unusual change in the course of studies was adopted beginning with the new semester. We are taking advantage of, and following the example of, the outside colleges, in their acceleration of courses. Most of the Freshman class were promoted to Sophomore, and the Fourth High was allowed to be advanced to College class. This will entail extra work on the part of the Fathers, but much more on the part of the students involved; but as all those who were promoted have given eminent satisfaction in their course, we expect that the change will involve no detriment to scholastic thoroughness.

The cold weather left us with a few good days skating, and hence the frosty spell was enjoyed thoroughly by those who like ice skating. The continued warm weather which followed the cold week was welcomed nevertheless.

Father Hackett is back with us after his stay in the hospital, and shows every sign of improvement.

FERNDALE HERALD

After Christmas holidays we dug in to finish up the semester in good fashion. The weather was with us . . . brisk, but mercifully dry. The Lake was solid, and as such was taken full advantage of . . . the hockey teams pitted their skill one against the other, with not so much as a broken ear from the whole of it. But the dreadful and dreaded snow came with a vengeance three days since, with a follow-up yesterday. Nothing to do but wait for the suns of July.

Gruesome as it is to stir up buried *praeterita*, mention must be made of the Mid-Year Examinations. There were weeks of freighted conversations about Processions and Irregularities, about the Marks of the Church and *Causae Eximentes*, about the Organ of Corti and the Norm of Morality. But they are all dropped now. Nothing now but banalities. At least, it was all very exciting while it lasted and no one is sorry it's over.

Among our visitors . . . most interesting were Fathers O'Donoghue and Smith, from Nigeria, returning circuitously to Ireland. Father O'Donoghue spoke to us on their Mission field. The same week we heard a lecture by a Father Doyle, secular, of New York State, on Pope Pius XII . . . the present Pope is a particular hobby of his; he has an ardent desire to make him better known and consequently better loved.

A group of secular priests made a day of recollection with us during the month. It was edifying to see them join in with us for a day. It was an example of how our life should be appreciated.

We have been spared practice alerts for a whole month now, due, doubtless, to the petrol predicament. We go on tying square knots and four-tailed bandages, though, just for the practice.

On the whole it has been a very quiet month . . .

NOVITIATE NOTES

Time marches on! Days and months speed along with the whistling winds. It seems that just a few weeks ago we were bidding Cornwells adieu. The long awaited Christmas has come and gone, and we in our bewilderment have come to the realization that our Novitiate year has almost reached the half way mark. In the midst of our bewilderment a hope arises, the hope that the remaining months will pass as quickly as those already passed.

The Christmas retreat so long awaited with great anxiety far surpassed the anticipation of all. The General Confession was the climax of this retreat.

Christmas! The anxious expectation, the counting of minutes, the excitement of decoration, the eagerness of unwrapping packages and the recollected eve—all combined to imprint an indelible mark upon our memories. We were not awakened on this glorious morn by the well-known sound of the bell, but by the harmonious and blended voices of some of the novices singing praises to the New-born King. The peace offered to the world on that first Christmas night long ago was ours on this blessed day.

Volunteers! This word attracted the attention of all the novices instantaneously. No sooner had Father Master uttered it, that all the heads sprang up with inquisitive glances. The unspoken question "Volunteers for what?" was visible on every countenance. The answer came slowly: "Volunteers for blood donors for the war effort." No slacker is to be found here in the novitiate, as all the novices answered in the affirmative. So one hundred per cent strong we marched into the town of Ridgefield to donate one pint of blood per man. Patriotic spirit soared high as each one in his turn rolled up his sleeve and presented a bare arm to the attending physician, and with a broad grin said: "Go ahead, Doc." Now, we feel as if we are doing our share to win this war, praying daily for peace and donating some of our blood.

On the last day of the year 1942 we enjoyed throughout the afternoon the much appreciated company of ten scholastics from Ferndale. We hope that these visits will continue, for they have proved a source of inspiration to our long anticipated entrance into the senior Scholasticate.

Ol' man winter really makes himself at home here in the foothills of the Berkshires. Since the middle of December we have had snow-covered hills and dales. Not satisfied with showering us with a niveous mantle, he frequently breathes forth an icy blast which sends the mercury into a nose dive. After one of

these blasts, the thermometer read 22 degrees below zero. A pleasant morning was had by all, walking up and down the path, saying office and reading Rodriguez.

DUQUESNE DOINGS

Brother Ammon has weathered another storm. He was taken to Mercy Hospital a few weeks ago, but is convalescing and expects to be home very soon.

* * *

Father James McCaffrey was home for the departure of his baby brother for the Army. The local paper carried a feature story about the six members of the family in service.

* * *

Father Williams has taken over among his many duties, those of University chaplain. His Sunday morning sermonettes are followed with keen interest.

* * *

Father Federici's intensive studies at Georgetown have not abated any of his wanted enthusiasm nor have they dispelled his happy smiles. On his return he became assistant director of the Lower Division of the University, and in this capacity collaborates with Father Edward Smith.

* * *

Father Francis P. Smith is now assistant Dean of Arts and has taken up his new duties with his accustomed serenity, all of which he shall need in facing the problems of a war-infected school.

* * *

Until the man-power question is settled, we are fareing none too badly in this semester registration. The ranks are gradually and perceptibly thinning out.

* * *

The current issue of the **Pittsburgh Catholic** carries the following item that will be read with mingled emotions by our confreres: "Rev. John J. Sullivan, C.S.Sp., Vice-President of Duquesne University, has accepted a chaplain's commission in the U. S. Navy and expects to be called to active duty in the near future! No need yet to wish him "God Speed."

ST. PETER'S CHURCH, CHARLESTON, SOUTH CAROLINA, OBSERVES 75th ANNIVERSARY

His Excellency, Most Reverend Emmet M. Walsh, D.D., Bishop of Charleston, S. C., celebrated Solemn Pontifical Mass at 10:15 Sunday morning, January 17th, in the St. Peter's Church, Wentworth Street. This celebration is the first in a series of events commemorating the 75th anniversary of the founding of St. Peter's Parish.

In January of 1868, under the guidance of Reverend A. M. Folchi, the church was opened for divine worship. From that humble beginning the parish grew slowly, but steadily. After seventy-five years there were a few members in attendance on Sunday who were present at the dedication of the church.

From the beginning the school connected with the parish has always been a matter of first concern and

of pride. To be sure, it was quite unpretentious in the beginning. A few public spirited ladies assisted Father Folchi in conducting the school during its infancy. Later on, the Sisters of Mercy took up the work. Zealous and able teachers, their work is still a matter of comment among the older members. The parish must ever be grateful to them for the part they played in its upbuilding. Under them the school expanded. Deserted was the little room in which Father Folchi started. New quarters were opened on Society Street and, later on, a second school, dedicated to the Immaculate Conception, was built at Sheppard and Coming Streets.

But the demands for their services were so many that they were unable to continue at St. Peter's. In 1917 the devoted Oblate Sisters of Providence came from Baltimore to take up the work of the school. Their self-sacrificing lives, their willingness and their competency have endeared them to the entire parish. The twenty-five years they have completed have been fruitful ones. Well may the parish congratulate them and pray that they may continue with us through many more twenty-five year periods.

The growth of the school kept up apace. In 1930 the splendid new building on Coming Street, near Cannon, was completed and Immaculate Conception School moved into it that year. The members of the parish are deeply grateful to Bishop Walsh, through whose efforts we have the new building. A High School course was added, which was, in a few years, given accredited standing by the State Board of Education. In 1939 three classrooms were added. Today, every available foot of floor space is being utilized and still there is not enough to accommodate all who would come. Almost seven hundred pupils are enrolled.

There is yet another jubilee being observed on this occasion. The Holy Ghost Fathers, who were given charge of the parish in 1917, are also celebrating the completion of twenty-five years in the service of the parish. January 17th was, indeed, a happy occasion for all at St. Peter's.

Present at the ceremony was the Very Reverend George J. Collins, C.S.Sp., Provincial of the Holy Ghost Fathers. The Rev. John L. Manning, D.D., Chancellor, preached the sermon.

WHY WE MUST COME TO YOU

The primary work of the Holy Ghost Fathers is to undertake the humble and toilsome ministry for which Holy Mother Church has difficulty in finding apostolic laborers, the conversion of infidels especially and, still more especially, the conversion of the Negro race.

You have the obligation and responsibility of providing for your loved ones dependent on you. Therefore you know what sacrifices are required and, frequently, what heartaches, humiliations and sufferings you were obliged to endure in order to provide for them proper food, shelter and clothing.

For this reason you will understand why I, as Procurator for our missionaries who appeal to me from all over the world, have no other choice at this time

than to plead for your charity in behalf of the unfortunate confided to our care.

I do so in the name of Our Divine Saviour Jesus Christ, Who commissioned all missionaries to go forth and preach His Gospel of Love by word and deed, reminding them that "He that receiveth you, receiveth Me . . . and Him that sent Me."

In that same spirit do I come to you seeking help for our missionaries, who today number 4000, including 3 Archbishops, 29 Bishops, 4 Prefects Apostolic and 2500 aspirants.

In Africa alone the Holy Ghost Fathers have spiritual jurisdiction over a combined territory of 4,248,329 square miles, with a total population of 20,474,329 souls. In the United States 62 foundations are conducted in 17 Archdioceses and Dioceses, where we have 52 colored missions.

For this vast missionary enterprise Europe has supplied 87% of the personnel and an even larger percentage of the necessary financial support. Now Europe is impoverished, its man-power depleted and restrained. Christ must turn to other countries for His missionaries; He must turn to America—to the United States.

Surely, our Heavenly Father must look with favor and love upon you and those other few friends who make the sacrifices which enable His missionaries to continue their charitable work. It is evident also that because of our need we must come to you in the name of Jesus Christ, in Whose service you and we find peace and contentment in this life and shall find everlasting happiness in the life to come.

**"BLESSED ARE THE MERCIFUL,
FOR THEY SHALL OBTAIN MERCY"**

You who truly love God and wish to be faithful to Him throughout your life realize the cause of all this bloodshed and destruction which is going on in al-

most every corner of the earth today. By Sanctifying Grace the Holy Spirit dwells within you and thus gives you the FAITH and HOPE to apprehend the mysteries of God, where millions of others fail to see the cause of all this evil.

More than this, the Holy Ghost brings with Himself a twofold CHARITY, which is the solution of all individual, family and world-wide strife. This twofold charity is the love of God and the love of one's neighbor. These are your weapons and ours to change a world of strife and bloodshed into one of joy and peace. These two weapons alone—love of God and love of neighbor—will bring about the just and lasting peace for which you and we pray each day.

Our missionaries, the Holy Ghost Fathers, have labored for over 200 years among the poorest of the poor, and have always performed the most menial and humble tasks for the love of Our Lord. This is our rule of life, and in the performance of these corporal and spiritual works of charity our missionaries find peace and joy in this life, and with Faith and Hope look forward to the enjoyment of eternal happiness in the life to come.

This same privilege is yours by the charity you extend to our missionaries. Without you and other friends like yourself our missionaries are helpless. They must depend on you for material help at the same time that they plead for you fervent prayers.

By making it possible for the missionary to continue his work of charity you become as important as the missionary himself and partake of the merits of all the good deeds performed. For this reason also are you remembered each day in the Masses, prayers and sacrifices of all our Fathers who daily seek God's blessing and protection for you and for your entire household.

Part 3 (Cont'd)
The Divinity of Christ

Apologetics

G. F. Knight, C.S.Sp.

The Miracles of Christ were not Done by Natural Means

In the last instalment it was shown that the miracles of Christ did actually occur as the Scriptures allege. We now will show that these deeds of Christ were not done by natural means, but wrought by divine power.

The first consideration to draw attention is the fact that if Christ ever really performed a single miracle, if he ever really did a single act, which required superhuman power to perform, we have what we are looking for. You do not need to display superhuman power more than once to show that you have it. The only difficulty about a single miracle is that it would be very difficult to be sure that it was really a miracle, that the stage had not been set for it, so to speak, or that it had not happened by some freak of chance

If God really did become man, we should expect Him to perform more than one miracle, just so that we could be sure they really were miracles. The ideal situation would be for Him to perform all kinds of different miracles, and perform them in public where everybody could see what was going on. If He were able to do anything that anybody asked of Him, at any time and under any circumstances, if He were able to do this without preparation, without apparatus, without hesitation, and without a single failure, we would be pretty sure that He was what He claimed to be, a being with superhuman power.

Now the odd thing about it is that this is exactly the reputation that Christ enjoyed, even among those Jews who were His enemies. His reputation is the reason why the Jews in Palestine expressed no sur-

prise at the gospel account of His miracles when it was preached by the Christians. Few, indeed, of the Jews could have personally seen all the miracles that Christ performed. None of them could have seen them all, unless they followed Him about throughout the whole of Palestine. The most that the individual Jew could have seen is one or two of them. But they had heard about the things He did elsewhere. That is why they never said, "what miracles?" when the Christians said that He had worked all kinds of miracles all over Palestine, that He had cured all kinds of illness, that He had even raised the dead. Moreover, it was because of His ability to do these things that His followers believed His claim to be the real Son of God. Thus, we know that His followers knew of no single instance in which He tried to perform a miracle and failed, for a single failure would be positive proof that He was an impostor. And if His followers knew of no such failure, we may be quite sure His enemies did not either, for if they had known of such proof of imposture, we may be quite sure that they would have taken good care that the rest of the Jews heard about it also. Or do you think that His enemies who had proof that He was a fakir, concealed this fact in order to lend Him a helping hand?

Now this is quite a reputation to enjoy—to be able to do anything that you are asked to do, to do it by a mere word or sign, and never to have failed. Was such a reputation gained by trickery, by the use of accomplices, by the use of hidden apparatus?

The things that Christ did could be easily duplicated by a clever magician. In fact, one would not need even to be clever, it would suffice to be unscrupulous. It is fairly easy to set the stage so as to restore to life a man who is apparently dead, to give sight to one who is only pretending to be blind, to heal one who is only pretending to be a leper, etc. There are few of us who have not seen even more startling illusions performed by professional magicians. In fact, we would feel decidedly cheated if a magician on a stage were to confine himself to curing certain sick people. This brings us back to what we said about the nature of a miracle. It is not so much what is done as the way it is done. Anything can be done provided we have the means to do it. A miracle consists in doing it merely by acting with the will. (An act of the will.) Accomplices, hidden apparatus or trickery, could easily account for many or most of the things Christ is supposed to have done. But is that the way Christ did these things?

Bear in mind that Christ could not afford to fail even once. He was claiming to have divine power. If He were actually without the power to heal the sick, He could only afford to heal those who were pretending to be sick. He would have to know that they were only pretending. He would have to know that they were willing to be healed at His command before He could take chances in trying to heal them. In other words, they would have to be His accomplices. Now, do you think that Christ would have gained the reputation even among His enemies, of being able to

do anything that was asked of Him, of being able to cure any sick person, no matter what the trouble was, if He spent His time dodging all the sick whom He did not know to be His accomplices, if no one who was really sick could ever get near Him? Remember, He could not afford to fail, not even once, or He would be publicly exposed as an impostor. He could not afford even to try to cure anyone who was known to be sick. Or do we think He planted His accomplices so long in advance of His coming that they really got the reputation of being sick and then He came along and "cured" them. For instance, do we really think that Christ hired a man to pretend blindness for so long a time that he got the reputation for having been born blind? Do we think He hired men to consort with lepers so as to pretend that they had leprosy? Do we think He paid for wagon loads of bread and fish so as to supply food for multitudes estimated in the thousands and then by a fear of legerdemain make them think that He was multiplying a mere handful of bread and a couple of fishes? Do we think that He was provided with all kinds of secret apparatus and stage properties so as to be able to do whatever He might be asked? Do we think He employed his disciples to lug all this equipment about with Him at all times so that He might never be caught without it? Do we think that all this escaped the notice both of His enemies and of His disciples? For we must remember that His enemies never succeeded in detecting Him in a fraud and neither did His disciples, for these last abandoned the Jewish religion and dedicated their lives to spreading the doctrine that Jesus Christ was truly the Son of God. They paid for it with their lives, too, and when a man lays down his life for a cause it shows at least that he is sincere.

What were we looking for? We were looking for the revelation that it is practically certain God has made. What do we need to be sure we have revelation? Miracles. What have we got? A man who cures all kinds of sickness regardless of its nature or its cause, who cures the sick regardless of whether they be present or not, who does all kinds of wonderful deeds, who does them all without any preparation, without any hesitation, without any failures, who does them all by a mere gesture or command, just sufficient to show that it is He who is performing the miracle.

What more do we want? Are we sincerely looking for revelation or has this search degenerated into looking for an excuse for not accepting revelation? The Catholic apologist must be prepared to encounter considerable reluctance in admitting the points he desires to make. By no means will all of his prospects really desire to learn the will of God. The dispositions that we mentioned as obstacles to conversion will begin to manifest themselves, if they be present, just as soon as the prospect sees that he is logically bound to assent to the points as they are made. We commonly begin to hear at this point in the proceedings that our prospect does not believe in miracles, in spite of the fact that if God were to do anything

that we, ourselves, could not do, it would be a miracle and in spite of the fact that He has already done a great deal that we could not do in making the world as it is. We commonly begin to hear at this time, that our prospect does not believe that Christ did the miracles which He is alleged to have done, in spite of the fact that even His enemies in Palestine knew that He had done them. We commonly begin to hear that He did all these things by means of trickery or by the use of unknown natural laws, in spite of the fact that you could not gain the reputation of curing all the sick who present themselves, if, in fact, you do nothing but dodge them, and in spite of the fact that a natural law is never used by anybody. A natural law is not a thing at all. It is merely a description of the way things work. When we speak of taking advantage of the laws of nature, what we mean is, that we take advantage of the way things work. If there are drugs which cure leprosy, if there are drugs which give sight to the blind, if there are drugs which raise the dead, and if Christ knew of these things, His knowledge alone would not suffice to work the cure, He could never afford to be without his supplies, to be without the things which do whatever you are asked to do. The thing to do is to try to bring the prospect face to face with the alternatives to which he must subscribe. Ask him bluntly if he thinks that God could not do anything a man could not do. Ask him if he thinks God could not do anything to show that here was the revelation which He expected man to believe and act upon. Ask him if he thinks the Jews in Palestine were convinced that Christ had worked all sorts of miracles before their very eyes though they, themselves, had neither seen nor heard of them until they were told about them by Christian teachers. Ask him if he thinks that the Jews would never have mentioned the fact that His miracles had been previously unknown to them. Ask him if he thinks that the enemies of Christianity, both the Jew and the Gentile, never made use of this argument simply because they did not want to deal an absolutely crushing blow to Christianity? Ask him if he thinks Christ actually did dodge every sick man in every village who was not one of His accomplices and thereby gain the reputation of curing them all. Make it clear that since God has given us our intelligence, He expects us to use it. He expects us to be reasonable beings. He expects us to act reasonably and there is no reasonable alternative to many of these things. God can do what human beings cannot do. He can do miracles. He will do them if He makes a revelation, for it is the only way we could tell that this really is what God wants us to know and act upon. Christ claimed to be God and proved it by working miracles.

It is also worthy of note that Christ predicted that He would be put to death, but that He would rise again on the third day. Now, when a man does a thing like that, when he lets his enemies know that he intends to rise again after they have put him to death, it is pretty clear that he does not intend to use natural means to carry out his prophecy. If he were depending on trickery, he would be taking the most

effective means possible of thwarting his own designs, for he could count on his enemies seeing to it that it would be a real miracle if he did succeed in coming to life again.

Yet this is just what Christ did. We know that He foretold His resurrection for we know that the Jews knew of it and that they put a guard of their own men about His grave to see that no tricks were pulled off to get that body out of its tomb. Yet, on the morning of the third day, that tomb was empty according to schedule.

And we would have to be pretty credulous to believe the explanation that the guards gave: that they fell asleep on duty and that while they were asleep the disciples of Jesus must have come up and stolen the body away. What is likely about this story? The fact that the disciples sneaked up and opened a tomb surrounded by sleeping guards and took a body out and carried it off without waking anybody? Is it likely that this is the story the soldiers told their superior officers? That they came on duty Saturday evening and promptly went to sleep and someone must have stolen the body? Is it likely that a detail of the Temple guard posted Saturday afternoon promptly went to sleep and did not even bother to sleep across the entrance of the tomb, so that even if they were asleep the body could not be removed without waking them? Is it likely that the soldiers said that they went to sleep at all? What kind of soldiers were these anyway, who, even if they did go to sleep, would not take advantage of the iron-clad alibi that was at their hand in the fact that Christ had said He would rise again? They must have been very paragons of truthfulness, these men, who, although they were confessedly not above sleeping on their post, would not even tell a lie to cover their delinquency and describe even graphically, the resurrection of Christ and their futile efforts to prevent what was being carried out by preternatural powers?

At any rate, we know the story that was given out to explain the empty tomb that first Easter morning. The disciples of Christ did not believe that explanation. They did not believe that they had sneaked past the guards to steal Christ's body. They did not believe He was still dead. They had seen Him, spoken with Him, eaten with Him. They were quite satisfied that His fulfillment of His promise to rise again was quite in line with all the miracles He had worked before His death. Far from being discouraged at the crucifixion of their leader, they now displayed a courage that they had never manifested even while He was with them on earth. They went out and preached to these same Jews who had put Christ to death for claiming to be the Son of God, that He was in truth, the Son of God. They risked their own lives in the same cause. And they succeeded tolerably well if the number of Christian converts that they made means anything. They all laid down their lives in preaching the doctrines of Christ, but that merely shows that they were not acting for merely worldly motives. They were doing as they did because they knew that Christ was God, and they knew that He

had obliged them to go out and preach His doctrines even though it cost their lives.

We are now quite ready to consider the explanation which the Jews gave for Christ's miracles. They thought He did them by the power of the devil. It is hard, however, for us to take this objection seriously, for there is no one today who is inclined to take it seriously. We may rightly feel that if that is the best use the Jews could make of the intelligence which God gave them (to think that the devil was behind Christ and was intent on turning people away from sin) they certainly were not using it for the purpose for which God gave it to them. If there were anyone today who was really inclined to think that the devil was doing the miracles by which Christ proved Himself divine, we would point out the utter impossibility of God's permitting anyone to masquerade as God and give the very proofs of it that God, Himself, would have to give. It would be as if a general were to permit one of his soldiers to masquerade as the general and actually prove that he was the general, and thereafter issue orders to the army as the general. Such a thing might conceivably happen to an earthly general, but only if he were insane or could not help himself. But God is neither insane nor is He powerless to prevent any such masquerade. But, as I say, there is no one today who takes this explanation seriously, not even the Jews. They prefer to pass over the whole matter in the deepest silence—the wisest course surely, if they do not want to become Christians, since it is so obvious that Christ did these things and that they were known by all Palestine and that they were not done by natural means, and because it is so obvious that the devil's whole interest, if he be interested in keeping people from doing the will of God, is to keep them from thinking that what Christ said is true:

that it is better to lose a leg or an arm or an eye than to sin and be cast into hell.

Now, while we are talking about the misuse of intelligence on the part of the Jews in attributing the miracles of Christ to diabolic power, let it serve to recall to us that God gave us our own intelligence so that we ourselves might learn what He expects of us, and let it serve to remind us to use it for that purpose and not, as the Jews used theirs, to use it for the purpose of finding a foolish reason for not accepting revelation. Let it serve to remind us to be sincere in our search for truth and not let our search degenerate into a search for reasons for remaining as we are. It is quite impossible that God gave us our intelligence to use in searching for reasons for not accepting revelation.

Thus far, therefore, we have seen that it is entirely likely that God has told us what He expects us to know and how He expects us to act. We have seen that His revelation, if He has given one, ought not to be hard to find, and that it would be accompanied by miracles to attest its divine origin. So we went looking for a revelation that claimed to have miracles to back it up, and you cannot say that we had to look very far to find the Christian revelation. We have seen that there is not the ghost of a reason for thinking that Christ's miracles were unknown to the people of Palestine, even before the preachers of the gospel came along, nor the ghost of a reason for thinking that they were mere tricks and fakes and frauds, that they were not real miracles. So, we have found what we were looking for. Christ came to tell us what God expects us to know and how He expects us to act. All we have to do now is to find out what Christ taught.

(To be continued)



OUR PROVINCE



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THOUGHT OF THE MONTH

The month of March is consecrated to St. Joseph.

GENERAL INTENTION: Pray to St. Joseph, our protector and our model of the interior life, for the grace to be true missionaries.

INTENTION FOR THE MONTH: "Once you cease being preoccupied with yourself and learn to practice self-renunciation, once you learn to endure all hardships for God, then I guarantee you a fruitful ministry; but not before this."—Venerable Libermann.

OUR DEAD

During the month of April we pray for

Father John Francis Sodwell,
Brother Francis O'Brien, who died April 16, 1932, aged 73 years.

Brother Congal Gleeson, who died April 19, 1899, aged 57 years.

Father Henry Muespach, who died April 23, 1920, aged 72 years

Father Thomas J. McCarthy,
Brother Antoine Williams, who died April 26, 1922, aged 76 years.

Father John Haas, who died April 27, 1914, aged 58 years.

Requiescant in Pace.

"God never abandons His Church; and so the number of priests will be always sufficient for the needs of the faithful, provided the worthy are advanced and the unworthy sent away."—St. Thomas Aquinas.

"Should it ever become impossible to maintain the present number (of priests) it is better to have a few good priests than a multitude of bad ones."—St. Thomas Aquinas.

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Retreats for the Brothers: Ferndale, March 9-16.
Preacher: Father R. H. Ackerman. Cornwells, March 14-19; Duquesne University, June 6-12. Preacher: Father Edmund R. Supple.

* * *

Our 1943 Directory has been published.

* * *

Father Michael A. O'Connor, St. Joseph's House, Philadelphia, Pa.
Father Kerry O'C. Keane, Cornwells Heights, Pa.
Father John J. Sullivan, Lieutenant (j.g.), Chaplains' School, Naval Operating Base, Norfolk, Va.
Father Charles L. Diamond, Captain, Station Hospital, Camp Dix, N. J.
Father John J. O'Brien, Captain, Hdqs. WBS APO 515, care of Postmaster, New York, N. Y.
Father William C. Strahan, Captain, Hondo Air Base, Hondo, Texas.
Father David T. Ray, 1st Lieutenant, Chaplains' School, Harvard University, Cambridge, Mass.
Father Edward A. Curran, 1st Lieutenant, Army of the United States, 122nd Anti-aircraft Bn., Downey, California.

* * *

The Provincial Council will meet in Washington, D. C., April 28, 1943.

Fervor, Charity, Sacrifice
CIRCULAR LETTER NUMBER 12

Received February 5, 1943.
Issued December 8, 1942.

My Dear Confreres:

My first task on my return from Rome was the pleasant one of imparting to all the members of the Congregation the Apostolic Blessing granted to each and every one by the Holy Father in the audience which he graciously granted me on the sixteenth of November, 1942.

However, the Sovereign Pontiff has intended this Blessing in particular for each of our Bishops, Vicars and Prefects Apostolic, for themselves, their missionaries, their religious men and women, their flocks and their catechumens. I made an attempt to inform them of this in a notice I sent out from the unoccupied zone as soon as I got back to France: "Interested as he is in all that concerns our missions, His Holiness knows about your labors, your difficulties, your hardships; he admires and compliments your progress. To this I join my personal congratulations and my prayers for your health, perseverance and continued good spirits. Assistance will be sent you just as soon as possible."

I have at last been able to realize this trip to Rome of which I had been thinking for some time, as I had not had the privilege of seeing our Holy Father for three and a half years.

One always finds strength at the feet of the Sovereign Pontiff. In the present crisis one is particularly encouraged on being able to see with one's own eyes to what extent the Pope is a true Father and how solicitous he is for his flock scattered throughout the four quarters of the globe. At his feet one is well aware of being in the presence of Our Lord's representative, His Vicar here below. The principal concern of the Holy Father is an invitation to all Catholics to pray for peace and to take every opportunity of preparing the way for it.

The French Seminary, at which I stayed from November 11th to 28th, carries on slowly but steadily, with 38 students. Still there is a sad fact to be recognized: Our international scholasticate, which is regarded by higher superiors as a source of present and future unity in the Congregation, no longer fulfills its purpose, for there remain there only a handful of Irish and Swiss scholastics. The same must be said about Fribourg, which was founded for the same end, and where there now remain only a few Swiss scholastics.

These two months of travel, October and November, enabled me to pay a visit to our houses in the unoccupied zone: Cellule, where I presided at the Profession of some thirty novices on October 2nd; Allex, where classes are going on as usual; Recoubreau, the new site of the clerical novitiate, about 40 miles from Allex. Somewhat reminiscent of the converts of Saint Francis of Assisi, this cozy nook, perched on the top of a low mountain, houses 35 novices. They are a bit pressed for space, but good will makes up for the lack of comfort.

Then, with Bishop Grimault and Father Gay, I had an interesting audience with Marshal Petain, whose extraordinary vigor, lucidity, and agility of mind I was able to observe for myself.

Finally, as the visa for Italy was being held up, I took the opportunity of making a trip to Switzerland with the General Econome and Procurator, Father Letourneur. I visited in turn Le Bouveret, where, to suit the times, a complete course of secondary studies has been set up; Montana, which continues to take good care of those who can be sent there, though Switzerland, hospitable as it is, cannot take in nearly all who have need of going there; and finally Fribourg, where I presided at the celebration of Father Grunenwald's Golden Jubilee on October 25th. On this occasion Father Letourneur set about organizing a certain number of outstanding and interested men who consider it an honor to place their learning and experience at the service of our missionary works.

At my request, the Holy Father gave his Special Blessing to our five jubilarians of October 28th: Fathers Riedlinger, Grunenwald, Paul Kieffer, Trilles and Auguste Muller. To this Blessing I gladly add my own good wishes for these veterans of our missionary works and, with assurance of my prayers for them, wish them "Ad multos Annos!"

And now, back at the Mother House, I arrived just in time to celebrate, at least in the bottom of my heart, the centenary of a great favor bestowed by the Holy Heart of Mary upon our Venerable Father and his newborn Congregation. In brief, it was a hundred years ago that the Venerable Libermann, by a favor which circumstances were to render more appreciable, was put in touch with Bishop Barron, Vicar Apostolic of the Two Guineas; it was a hundred years ago that Africa was given him as his field of endeavor. It was in this way that, in the nineteenth century, he truly became the restorer of the Missions of Africa.

He himself, in a letter to Father Desgenettes, pastor of Our Lady of Victories, narrates how the Blessed Virgin, without whom all would have been in vain, arranged for him this fortunate meeting. (Notes et Documents. v. III, p. 360.)

The Congregation of the Holy Heart of Mary had then been in existence fourteen months. Father Libermann had sent out as scouts Father Laval to Mauritius, Father Tisserant to Haiti, and Father Le Vavas seur to the Isle of Bourbon. But, as we have already seen, Mauritius was closed to French priests in the beginning of 1842, and Father Fourdinier opposed allowing into Bourbon missionaries who did not depend upon him. . . .

Father Libermann hastened to Paris, and there the vexing rumors not only proved true but grew worse. . . . At the Nunciature he was told that Haiti, too, was closed for at least two years. . . .

Discouraged by these disappointments, he turned back to his room at his brother's house, dropping in on the way at Our Lady of Victories to confide his troubles to the Blessed Virgin. And how great were those troubles! He had seven missionaries ready to leave, anxious to get away from the Novitiate, and he had no place for them. . . . He described his plight to Father Desgenettes, who accompanied him home, and without having discovered any solution, though still calm and full of confidence in the assistance of Mary, he left for La Neuville the next day.

On Sunday, December 18th, Bishop Barron attended the Archconfraternity exercises. On Monday, the 19th, he said Mass at the altar of the Holy Heart of Mary for the special intention of finding missionaries for his mission territory; for Father Desgenettes, to whom he had unburdened himself the previous evening, had not given him the slightest lead.

It was the pastor himself who celebrated Mass after Bishop Barron, and it was during the Holy Sacrifice that a thought flashed through his mind: the Mission of the Two Guineas was meant for Father Libermann and his missionaries! And as it turned out, our Venerable Father, hurriedly summoned back to Paris, returned to close an agreement that he would furnish Bishop Barron with the priests needed for Africa. That was December 21st, 1842.

This letter of February 9th, in which the Venerable Father tells this story, is permeated with liveliest grati-

tude towards the Holy Heart of Mary. And after a span of a hundred years, we his children have still an obligation of participating in his sentiments, and it is with this in mind that I shall take it on myself to make a pilgrimage on Monday, December 21st next, and say Mass at this shrine to which we are indebted for so many favors. . . . We know not what the morrow may bring, and provided we still have a field. . . . So, let us go to the Holy Heart of Mary; let us tell her of our fears, and let us learn to wait in peace, while neglecting none of the tasks of each day.

With kindest good wishes for the New Year—which will be what God wills it to be, for our human arrangements are very short-sighted—I reassure you, my dearest confreres, of my sincere interest, while bestowing upon each one of you my fond and fatherly benediction.

(Signed) † L. Le Hunsec,

Sup. Gen., C.S.Sp.

NEWS LATELY RECEIVED

MOTHER HOUSE: The Superior General has been away for two months; having obtained permission to enter the unoccupied zone, he was able to pay a visit to our houses, go on to Fribourg, and finally down to Rome. At the rue Lhomond the usual quiet resigns. Father Ganot died on November 25 at the Hospital of Bon Secours. The Colonial Seminary now has 18 students enrolled.

The Paris "Semaine Religieuse" in its issue of September 12 published an article which gave high praise to the work of Father Janin. As space does not permit us to reproduce it in its entirety, we shall quote simply the concluding remark: "We have here a painstaking study of absorbing interest which is a credit to the sacred sciences and to the Congregation of the Holy Ghost."

DEPARTURES: The three confreres appointed to the West Indies and Guiana, who had been held up at Casablanca since April, were finally supposed to set sail for their destination on November 14. They were trapped there by the turn of events and we are without further news of them. While waiting, they were helping out in various ways at school or parish work. Five other confreres who sailed from Marseilles November 4 were on a ship which was halted by the English for examination and taken to Gibraltar. We have been told since that they must have been taken to Oran, from which point they would doubtless have been able to reach Misserghin.

RADIO: Father Gay continues his talks to the Missions over the Vichy Radio. They are given every week on Wednesday. He is glad to broadcast to our missionaries the brief news items which have been sent to him for them.

FRANCE: Quarters have been secured at 393 rue des Pyrenees, Paris (XX), where Father Provincial and the provincial offices will be installed sometime during the summer. A property has also been bought

at 25 rue de Napoleon, Grasse (Alpes Maritimes). A rather roomy mansion there will be able to receive the sick, returned missionaries, and those who need to be built up. The clerical novitiate for the unoccupied zone has been moved from Cellule to the country house of the Alex Mission School at Recoubeau (Drome). The Golden Jubilee of Father Reidlinger was celebrated at Courbevoie on October 28, with as much solemnity as possible.

At the opening of the school year there were 249 theologians, 136 philosophers, 78 clerical novices, 10 postulant Brothers, 8 novice Brothers, and 348 junior scholastics.

PRISONERS: Eleven of our Fathers, 48 scholastics, and 20 Brothers are still in prison. They write regularly, and in a general way are making their time of captivity an occasion for some arduous but worth-while missionary efforts.

PORTUGAL: All goes on as usual, although the cost of living is rising noticeably. After an interval of a year, the clerical novitiate at Silva has reopened with 19 novices. There are 42 philosophers at Fraiao and 39 theologians at Viana. The Postulant Brothers number 19, and the novice Brothers 6. There are 305 junior scholastics, 80 of whom are just beginners. Brother Adelio passed away to his reward September 18, at the age of 92. On October 15 Fathers Henrique Alves and Frederic Duff sailed for Cape Verde. On November 5 three Fathers and two Brothers left Lisbon for the District of Luanda, an equal number for New Lisbon, and one Father and one Brother for Silva Porto.

BELGIUM: In general, health is good, morale excellent, food sufficient, for all are manifesting great ingenuity and a fine spirit of cooperation. There are 29 theologians at Louvain, 13 philosophers at Ingelmunster, 9 clerical novices at Hotgne, and 94 junior scholastics at Gentinnes and Lierre.

HOLLAND: The houses are carrying on. The bursars are managing quite well as regards food. The rebuilding of Gemert goes on slowly but steadily.

FATHER PARKINSON: has been able to set up quarters for his 36 senior scholastics in a section of an old castle at Kendal. Six scholastics were ordained to the priesthood there on October 18. Six novices and 36 junior scholastics remain in the old house. The two young Fathers who made their Consecration in 1942 have left for Bishop Kelly's Vicariate.

SAINT ALEXANDER'S: The senior scholastics still attend classes at the University; there are 5 theologians and 12 philosophers. The Novitiate, with 5 novices, has been established at Lac-au-Saumon. At Saint Alexander's there are 115 junior scholastics. The output of the farms and woods, the products of which are becoming more and more valuable, is being in-

creased. The work is holding up and making progress.

MARTINIQUE: They listen regularly to Father Gay's broadcasts and are glad to get the news. Bishop de la Bruneliere has completed the visitation of his diocese. Works are being established and forging ahead. Relations with the civil and military authorities are excellent. The Retreat was held in common for our Fathers and for the diocesan priests, to the satisfaction of all; it was preached by a Capuchin Father.

CAYENNE: The work of conversion continues its encouraging progress. There are excellent relations between the Fathers and the officials, who are always ready to help out as much as they can. Father Frey makes a tour every three months along the Upper Maroni River, preparing the ground for post-war work. At Mana, Father Le Lay has completed his fine rectory, which later on will become a community. At l'Accarouani, Mother Casimir has had constructed a two-story brick house which will take the place of the old hut put up by Mother Javouhey. At Montjoly, the roof has been put up on the main building; the structure is of a beautiful white stone which reminds one of granite. All are in good health. Wine is still had for Mass, but there is none for the table.

DAKAR: The Golden Jubilee of Father Cimbault was celebrated June 11. Bishop Grimault, who went back to France in July, left there again for Dakar towards the end of October. The Retreat, made by some twenty Fathers, was held about the middle of November. Father Catlin, chief military chaplain for the colonies of French West Africa, is also Vicar Delegate and Pro-Vicar.

GUINEA: Father Solomon is at present making the visitation of this District.

FATHER O'CONNOR: in a letter of June 19 writes that all goes well. Three Fathers had returned to Europe and two others to go back soon; on the other hand, seven young Irish Fathers were being expected out in November.

BISHOP VOGT: in a letter of last June tells us that all are well and are working away as usual. He has now twenty native priests, and he was at that time preparing to turn over three missions to them. Bishop Graffin and Father Bonneau were visiting the missions.

BISHOP LE MAILLOUX: cabled on August 5 that all the confreres were in good health.

BISHOP FRITEAU: in a communication of July 29 had little to say. He had just made the rounds of his missions; they are bearing up well and continuing their work. He ordained one native priest on August 15. On July 19 he blessed a chapel at Tchibanga; the Governor-General, who happened to be passing through that district, was present. When shall we be able to write safely and free . . . ?

BISHOP BIECHY: wrote on June 7 that all were well. They are lacking nothing essential. But the isolation is hard to bear!

LUANDA: Father Gross in April and Bishop Pinho in June reported that all were accepting in good grace the readjustments required by the new organization of the dioceses there. Morale in general is good; religious regularity reigns; all are carrying on courageously. There is no great suffering, in spite of the high cost of living.

NOVA LISBOA: Last May and June Bishop Junqueira wrote that all was going well. The rationing of gasoline and oil has been ordered, but enough is supplied for our works. There is no shortage of anything except manpower. Bishop Junqueira was happy to welcome the priests and nuns of the neighboring missions who went to Angola for their vacation.

BISHOP KLERLEIN: wrote last June that all were in good health, but that they feel as though they have been abandoned to make out as best they can. . . . He saw from the answer of the Superior General that only one of his letters had reached its destination. Father Winterle has not as yet gotten back to his mission. The others are relatively unhampered. He says of himself that he is not so strong, "prematurely aged."

BISHOP BYRNE'S VICARIATE: Father Albrecht writes on May 12 that health remains good and all that is necessary is being obtained, although the cost of living is higher. The former chief of Mashati, who was hostile to the Mission, has died, a pagan to the last; his son, Joseph, who took instructions from Father Grunenwald, takes his place, and better times seem to be in store for Mashati.

FATHER STAM: writes on May 3 that all is peaceful. Work goes on as usual. The Fathers are well, but some few are worn down from overwork. There are only 38 Fathers and 21 Brothers left for the 22 mission stations. The ordination of the first native priest took place at the end of the Fathers' Retreat in August. Bishop Munsch was very sick and even received the Last Sacrament, but he is recovering now, Father Gattang informs us in a letter of June 26.

MAJUNGA: In a letter of last February which reached here in November, Bishop Wolff wrote that all was going well and that up to that time they had suffered little shortage of anything except bread and wine. A cable of September 14 calmed our anxieties after the invasion there; the Vicariate, Fathers, Brothers, and Sisters remained unharmed.

REUNION: A letter from Bishop de Langavant dated October 5, 1941, reached us at the beginning of September, 1942. All was going well. They had begun the use of rationing cards. The building of the Senior Seminary was proceeding slowly; they were at that time putting up the roof. A cable of October 20 last reported that all the Fathers were in good health.

DECEASED CONFRERES OF WHOSE DEATH WE HAVE BEEN INFORMED SINCE SEPTEMBER 8, 1942

Date	Name	Aged	Professed
1942			
Sept. 18	Fr. Louis Spannagel	82	55
Sept. 18	Bro. Adelio Canguiero	92	52
Nov. 19	Bro. Maurus Schwob	69	42
Nov. 24	Bro. Paulinus Van Bree	37	17
Nov. 25	Fr. Aime Ganot	74	49
	Fr. Peter Van Hout	30	9

ORDO FOR 1943

CORRIGENDA ET ADDENDA

- May 3: In 2 Vesp. (Inv. S. Crucis), com. seq. (SS Philippi et Jacobi) et S. Monicae, Vid.
 July 1: Octava SS. Corporis Xti. Com. diei oct. S. Joannis Bapt. et oct. SS. App. In fine M. Ev. Ecce Nos, e die 4 Julii.
 July 2: Smi Cordis.
 July 3: Pretiosissimi Sanguinis D. N. I. C.
 July 4: Dom.
 July 5: Visitatio B. M. V.
 N. B. Take note of the new Proper of the Sovereign Pontiffs, with special Homily for the Third Nocturn; Mass proper; Preface of the Apostles.

LETTERS

Old Mission Santa Barbara,
 Santa Barbara, California,

Very Reverend and dear Father:

Could I ask you kindly to give me some information regarding your grand service and devotion to the Holy Spirit.

I am aware that the devotion is not near made public enough or understood by the faithful, and even by priests and religious; and therefore I would be grateful for whatever information or help you may suggest.

And remain fraternally yours in Xt.,

Father Aegidius Herkenrath, O.F.M.

* * *

C/o Postmaster, N. Y.

Dear Father Collins.

From early October until last week I've lived a rather gypsy existence and had no supplies, nor was I able to borrow any. I've finally been transferred, and at least have a place to work out from. The last bulletin I had was September's. In fact I've had exactly three letters, they were from home, since coming over.

I met Bill Keown two weeks ago. We spent the afternoon together and I had dinner with him. He looks fine and is working very hard. His outfit is scattered and it keeps him busy getting around to the different groups.

I did get an overnight pass after Christmas and went up to Castlehead and visited the community there. There wasn't much time, but I did enjoy the visit very much, and intend to repeat it if I get the chance.

John T. O'Brien, C.S.Sp.

C/o Postmaster, Miami, Fla.

Dear Father Collins.

Here we are in our new location about one hundred miles or so up the line and we are trying to get settled down at least for a while. I suppose when we are more or less comfortable we shall push on again. The boys have promised me a nice church in Rome when we get there. Just now I am having service in a rather small tent, but it serves the purpose. We had a surprise rain the other day and it bogged us down some, but the sun is drying everything now. Things get a little rougher as you go along but the mess is always about the same, good. When we stay long we can manage fairly well. This morning fried eggs and bacon. The second time since I left the States. We saw the President when he passed through here with his entourage. The mail has been delayed for over a month and no one in my group has heard from the States. I am a little worried because my mother has been in the hospital since the New Year. I suppose I would have heard if things were not well. I have heard that rationing is getting serious back home. There is really nothing at all to buy out here. But we have been taken in on almost everything. Laundry bills are sky-high because everyone knows we are not permanent. My regards to all the confreres. Note the new A.P.O. 622. Take care of yourself and God bless you.

James T. Kilbride, C.S.Sp.

* * *

Opelousas, La.,

Dear Father Provincial:

I am writing to let you know that we received a colossal box of clothing and stuff from the Salvage Bureau of East Boston. It was through your intervention, you remember, that we got this shipment. All of it disappeared almost instantly. I wrote to Sister Marie Emile and told her how quickly it all went; my letter was no sooner in the box, when another letter came from the Bureau saying still another box was on its way. I had no idea there was such a need for used things in this parish. I believe we could dispose of twenty such boxes here. Thank you ever so much for thinking of us. Everyone here is in good health, thank God! Mass is being said at each of the four missions every Sunday now.

Respectfully,

F. Cooney.

* * *

Internment & P. of W. Camp,
Jamaica, B. W. I.

Dear Father Provincial:

I beg you herewith to let me have some of the following books. Since a couple of weeks I am segregated from my confreres. Being of Jewish origin I was not allowed to stay any longer in the German compound.

You will do me a great favor by supplying me with the following books: "Education in Africa," by Jones, Phelps-Stokes Fund, 297 Fourth Ave., New York, N. Y. (for others see: British Library of Information, c/o British Consul General, New York, N. Y., or Brentano & Co., Bookstore, Fifth Ave., New York, N. Y.); "The Religion of Lower Races as Illustrated by the African Bantu," Macmillan Company; "Africa," Journal of the International Institute of African Languages and Cultures; "Arica's God," etc. The books you sent have not arrived. Anyhow, I thank you.

With best wishes, I remain

Sincerely yours in Xto.,

Father Morel, C.S.Sp. (No. 564)

* * *

THE MACMILLAN COMPANY
60 Fifth Avenue, New York

Dear Father Collins.

Thank you very much for your letter of February 1. We regret very much that no mention was made of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary in "A Catholic Dictionary," by Donald Attwater. In future editions of the book we shall be glad to consider inserting a reference. Thank you for bringing the matter to our attention.

Sincerely yours,

Ellen F. Shippen.

P. S. May we write you further after we have consulted our Catholic advisors?—E. F. S.

* * *

Dear Father Collins.

We would appreciate it very much if you would kindly send us not over fifty words descriptive of the Holy Ghost Fathers for insertion in the Catholic Dictionary. As the book has been plated, we are somewhat limited as to space, but we hope we can satisfactorily cut some of the other articles on the page so that we can get in the Holy Ghost Fathers.

As a new edition is to come out very shortly, could you let us have this material within a day or so? We feel sure that you can write a better description than we could ourselves and we would very much appreciate your sending it on.

Sincerely yours,

Ellen F. Shippen.

Reply

The Congregation of the Holy Ghost and of the Immaculate Heart of Mary is a society of missionary priests and brothers founded in Paris in 1703. The conversion of the Negro Race is its special work. It has provinces in Europe, the United States and Canada, with a personnel of 4,500 members (including three Archbishops and 29 Bishops). The American headquarters are at 1615 Manchester Lane, N. W., Brightwood Station, Washington, D. C.

Dear Father Collins:

Thank you very much for sending us the material on the Holy Ghost Fathers. We shall be glad to see that it is incorporated in the next edition of "The Catholic Dictionary." It was good of you to let us have it so promptly.

Sincerely yours,
Ellen F. Shippen.

* * *

Dear Father Collins:

It was very kind of you to send in so promptly your article on the Holy Ghost Fathers which we recently requested. This will be printed at a later date in the Academia News Bulletin, which is to be issued quarterly to all the Major Seminarians of the country. Your cooperation is most sincerely appreciated.

Sincerely in Christ,
Thomas J. McDonnell,
National Director, Society for
the Propagation of the Faith.

* * *

Dear Father Federici:

This will acknowledge your letter of January 26, informing us of your withdrawal from actual attendance in the Graduate School here at Georgetown, and your return to Duquesne for teaching duties.

This will also officially certify that you have completed the necessary course requirements for the degree of Doctor of Philosophy in the Department of History, that you have completed and successfully passed the Comprehensive Examination in that field, and that your language and Philosophy requirements have been met. Hence, you have only to prepare your doctoral dissertation and defend the completed and approved dissertation before an oral board to have satisfied all the requirements for the degree.

From time to time we should be happy to hear from you, officially and unofficially, of your teaching labors and of the progress which you are making upon your dissertation.

Assuring you of our real pleasure in having had you with us during the past two years, and with all good wishes for the successful outcome of your dissertation work, I remain

Very sincerely yours,
(Signed) Edward C. Phillips, S.J.,
Dean, Georgetown University.

* * *

St. Mary's College,
Trinidad, B. W. I.

Dear Father Provincial:

Already three weeks have gone by since my arrival in Trinidad. I must admit I hardly noticed the time passing so many things have happened since that memorable evening.

My journey from Miami to Trinidad was quite a normal one and lacked the thrill I had anticipated. As a matter of fact it was monotonous because, owing to war regulations, windows of the plane were covered whenever we traveled at low altitudes, and so we had to be satisfied with admiring the sea and clouds. We left Miami at 8.10 A. M. on Sunday morning and ar-

rived at Ciudad Trujillo, San Domingo, at 1.45 P. M. We were a bit late reaching there because of a rain storm which forced us to approach that island on the Caribbean rather than on the Atlantic, the usual approach.

We spent about 15 minutes there and changed plane for Trinidad. This part of the journey was less monotonous and was even a bit exciting when we ran into a rain storm. I must confess I began reviewing the short forms and lamented the fact that whereas I could help others, I, on my part, would have to go with these consolations of Mother Church. But than God it was not necessary and we made a safe landing in Trinidad at 7.10 P. M. after more than eleven hours of flying.

Unfortunately classes were due to start on the following morning so I had to be satisfied with a short stay overnight at home promising to make up later on during the vacation. Since then classes have been going apace. Our numbers are now around 900 and what scope there is for activity! If ever in the U. S. you have anybody anxious for tropical adventure, you can oblige him by sending him along. We can guarantee he will not be disappointed.

Trinidad has changed quite a lot during the last eight and one-half years, but perhaps most of all St. Mary's. The building is undoubtedly one of the finest of its kind in the West Indies. But the task we have on hand is an enormous one and we do need the grace of God to make it a success.

Wishing you all blessings and again thanking you sincerely for all you have done for me and also for Trinidad, I remain

Yours in Sp. Sto.,
Emmanuel Pinard.

P. S. We would be very thankful for 25 copies of the new Ordo. Father Superior also asks you to send us two copies of Father Bernard Kelly's latest book on the Blessed Sacrament recently published in the U. S., by Sheed and Ward, charging cost of same to Trinidad. Thanks.—E. P.

LETTERS FROM THE APOSTOLIC DELEGATE

Very Reverend and dear Father Provincial:

In reply to your esteemed inquiry of January 23 relative to the need of a rescript from the Holy See authorizing the attendance of some of your Religious at secular universities, I wish to advise that you may continue according to previous arrangements until such time as an official text of the new ruling supposedly announced by the Holy See is forthcoming. Up to the present time no such text has been available at this office.

With sentiments of esteem and with every best wish, I remain

Sincerely yours in Christ,
(Signed) † A. G. Cicognani,
Archbishop of Laodicea,
Apostolic Delegate.

Very Reverend and dear Father Ackerman:

It affords me great pleasure to offer to you my heartfelt congratulations on the occasion of the hundredth anniversary of the Pontifical Association of the Holy Childhood. May the Infant Jesus grant that through this Association the missionary efforts of our Catholic youth will rise to new successes and so reap abundant fruits in the world wide fields of action of our heroic missionaries.

It is particularly gratifying to learn that the Centenary will be observed chiefly by a Novena of Prayer throughout the nation during the month of Our Lady. I am confident that under the zealous and inspiring guidance of your directors and teaching Religious the children of the Association will by their fervent prayers offer a fitting tribute of gratitude to the Blessed Lord and His Immaculate Mother for the blessings enjoyed by the Association during these hundred years, and so also ensure the favor of divine protection in the years to come.

With sentiments of deep esteem, and every good wish, I remain

Sincerely yours in Christ,

(Signed) ✠ A. G. Cicognani,
Archbishop of Laodicea,
Apostolic Delegate.

OFFICIAL

(For Private Circulation Only)

HOLY GHOST FATHERS

Office of the Provincial

1615 Manchester Lane, N. W., Washington, D. C.
Brightwood Station

Dear Father:

For a long time I have been thinking of pooling the experiences of the Fathers of the province with respect to our work amongst the Colored people in the United States. I have mentioned this several times before at the annual retreats.

To further the cause of religion, to promote better understanding and to be genuinely helpful to those seeking advice and guidance, I am asking each Father in the province who has worked or is now working amongst the Colored (in the North or in the South), to write down for our corporate benefit his experiences as a missionary indicating the plain ways of dealing with the difficulties encountered, the successes achieved, etc. These experiences will cover as wide a range of subjects as individual interest will suggest.

The ordinary, humdrum work of every day missionary life will seldom be glamorous or spectacular, and for that reason will rarely get public notice. The War and the Charters of Freedom are giving point and emphasis to this work so familiar to us through the years.

This symposium will therefore gather the personal experiences of the Fathers without running to the extremes so evident today amongst reformers, exploit-

ers, ranters, wild-eyed dreamers, rabble-rousers, crack-pots, agitators, "White Champions," etc., who have moved into the spotlight and are now well on the way to convincing those newly interested in the work of the Church amongst the Colored that theirs is the only way it can be done and must be done. Nothing has been invented yet which can overcome zeal and hard work.

The tried and true methods of the pioneers, slow, quiet, methodical, persevering, may appear to be out of date presently in the whirlwind of interest that is driving the windmills of experimentation on the hill-sides of the country and stirring new movements in our crowded cities.

The stage has been reached where the orators and planners are near the point of exhaustion. They are now seeking the advice of the doers who from sheer necessity have been forced to work quietly for years.

These practical experiences will be carefully edited and will form the basis of a body of missionary tradition and practice for workers of the future. It should prove a worth while contribution to the missionary Church in the United States.

Please send all manuscripts to the above address before Pentecost Sunday, June 13, 1943.

Confident that all will respond wholeheartedly to this request, with every kind wish and blessing, I remain,

Faithfully yours,

GEORGE J. COLLINS, C.S.Sp.,
Provincial.

The following letter has been sent to the ecclesiastical superiors of our mission circumscriptions in Africa.

HOLY GHOST FATHERS

Office of the Provincial

1615 Manchester Lane, N. W.,
Washington, D. C.

Your Excellency:

The Library of Congress of the United States has appealed to me for books on Africa, especially for books in the native languages and dialects (grammars, dictionaries, school books, scientific treatises, catechisms, etc.).

This is a golden opportunity to advance the cause of Africa and incidentally the cause of the missions as these publications will become the permanent property of the Congressional Library and will be available to the public. The new interest in Africa is obviously very great.

I will therefore be grateful if Your Excellency can find it convenient to send me, at the above address, in duplicate, the book available, marking the shipment: "For the Library of Congress."

If I can help Your Excellency in any way, please let me know.

With sentiments of profound respect and esteem, I have the honor to be

Your Excellency's humble servant,

GEORGE J. COLLINS, C.S.Sp.,
Provincial.

NEWS

SAN JUAN, P. R., Feb. 8, 1943: Rev. Edward J. Kingston, C.S.Sp., formerly of Wichita, Kansas, has been appointed pastor of Nuestra Senora del Carmen, Barceloneta, in this diocese. Both Father Kingston and his assistant, Father Paul S. Ford, C.S.Sp., of Philadelphia, were stationed in Arecibo until their transfer to Barceloneta. Father Kingston has worked in Puerto Rico since 1933. Father Ford arrived in Arecibo in 1940. Attached to Barceloneta parish are nine missions, including those at Florida and Palmas Altas. Father Kingston also serves as auxiliary chaplain to the American troops stationed there.—N.C.W.C.

* * *

SANFORD, N. C., Feb. 7, 1943: Father J. J. Bradley (Salisbury, N. C.) has a little store where he says Mass on Sunday for two Catholics. One was a former Red cap foreman at Pennsylvania Station, New York. He was received into the Church by Father Plunkett

* * *

NYERI, KENYA COLONY, E. A., Dec. 1942: There are ten Holy Ghost Fathers from the Vicariate of Zanzibar here. We are also happy to have five more of our Fathers from the Vicariate of Bagamoyo and Father John Marx from the Province of the United States. Necessarily we are stationed far apart. All the Italian Fathers were removed. The Italian Sisters were sent here. They number about 105. These Sisters have been allowed to return to any mission where we have a resident priest. Father McNamara went to South Africa. Fathers Maher and Connaughton are chaplains in the armed forces. The strain of extra work has been felt severely by our less robust missionaries. Bishop Shanahan has suffered poor health for some time. He has aged considerably. Brothers Solanus and Claver are feeling their age, too. Father Austin Lynch suffered a serious injury in an accident but he is well again. Father John McCarthy is Acting Delegate since the departure of Monsignor Riberti. Father McCarthy has recovered from an attack of malaria. He was flown to Nairobi where he spent several weeks in hospital. Brother Gaetano (a Goan) died last year. Brother Florian and two other German brothers are interned in South Africa. There is a possibility of their being released soon. The Fathers at Nyeri earnestly request sufficient funds to open a new mission in the mountainous district overlooking Bura. This mission of Bura was in charge of Father Marx for many years. Father Marx was the first to publish a catechism in the language of the Bura tribe.

* * *

NEW ORLEANS, LA., Feb. 4, 1943: Arrived here safely on the 19th of January and seemed to have brought the cold weather with me. That night the thermometer dropped to 26 degrees and I felt that as bad as the zero weather we had at home. The weather is very pleasant now. My azaleas are blooming. The collection was worth while. It netted \$204, which is very good considering the small congregation. It came in very

handy. Father Kirkwood returned to Holy Ghost shortly after my return. He did excellent work here and I was very pleased to have him. Many thanks for sending him to replace me. Last Sunday I read the annual report at all four Masses and used the occasion to whoop them up to greater efforts. With binating and the blessing of throats it all made me somewhat weak, but it will not happen again. At present my weight is 163, only two pounds under my average weight. Must stop soon or I will be a rolly polly with a corporation and I do not want to be a fat pastor. Father Brooks is well. He took care of things very efficiently and conscientiously. He is a grand lad. Saw the Archbishop as you requested me to do. He was glad to see me. He did not expect me back so soon.

* * *

HOT SPRINGS, ARK., Feb. 14, 1943: Sister St. Emily and Sister St. Clare arrived last Tuesday for a visit to our mission. It was 75 that day and they could not get over the weather after leaving ice and snow in Illinois. Wednesday we drove to Little Rock to visit Bishop Morris. He has just recovered from an attack of the "flu" but seemed to be in good spirits. We then visited Bishop Fletcher at the Seminary. On Thursday I drove them to the Lakes and they visited all places of interest and left at 2.45 P. M. Sister St. Emily said that she was sure they would accept the school, thanks be to God, but would write me after a Council meeting on February 22. . . . The Sisters are coming in September.

* * *

MILWAUKEE, WIS., Feb. 18, 1943: We, that is the two resident chaplains and myself, celebrated January 25 in a proper manner by attending dinner in honor of Father Paul Schauffal. It is his name's day. He is a convert Jew who is a devoted follower of Venerable Libermann and has a picture of the Venerable Founder in his home which was given him by one of our Brothers in Rome. He had visited the attic room of the Venerable Founder, too. He is likewise acquainted with our house in Paris.

CATHOLIC CENTERS

The establishments of the White Fathers and Sisters and the Holy Ghost Fathers will be of particular interest to those who go to North Africa today, because these societies have motherhouses in North Africa, although the African personnel is largely French.

Dakar, on the west coast, is the center of a Vicariate Apostolic, staffed by the Holy Ghost Fathers, who have charge of thirteen missions with more than 50,000 Christians. Other mission territories of the Holy Ghost Fathers in this section of Africa are centered at Bathurst in Gambia, Konakry in French Guinea, Freetown in Sierra Leone, Oni'sha-Owerri and Benue in Nigeria, Douala and Yaounde in French Cameroons, Libreville, Loango, Brazzaville, and Oubangui-Chari in French Equatorial Africa, all of which are probably along the

line of debarkation for United Nation forces in West Africa.

There is also a mission, staffed by four or five French priests of the Holy Ghost Congregation, at Oran.

—The Shield, Feb. 1943.

GREAT FAITH OF REFUGEE POLES IN AFRICA TOLD BY RED CROSS

Washington, Feb. 1943—(NC)—The Red Cross headquarters here tells how thousands of Polish refugees, after a period of tragic wanderings through South Russia and Iran, are being resettled in permanent colonies in fertile regions of East Africa, and makes particular reference to "a significant feature" of their wanderings—"Their steadfastness in the faith of their fathers."

Characterizing the wanderings of the Polish refugees as "one of the most tragic stories of this war," the Red Cross says: "Catholic priests comforted them and gave them courage to bear their terrible hardships. Communion and Mass were held regularly, often in open fields, under the most primitive conditions.

"With the true spirit of pioneers," it continues, "these refugee Poles are adapting themselves to their new life. Clearing the jungles, making roads, planting crops, and building churches, schools and homes, they are establishing themselves in Kenya, Uganda and Tanganyika.

OUR LEVITES

DUQUESNE DOINGS

On Thursday, February 25, before an overflowing congregation, a Solemn High Mass was offered for the 137 students about to leave for camp. It was an inspiring sight, even if tinged with sadness. Father Recktenwald was celebrant and Father Edward Smith delivered an inspiring address on the occasion.

* * *

On Sunday, February 28, the Fathers were guests of Father Kirkbride for dinner at the Roosevelt Hotel. The occasion was the dedication of a new pulpit, two shrines, and an honor roll plaque at St. Anne's, Millvale. The Fathers of the locality were present in large numbers. It goes without saying that the affair was inspiring, high class, and a social success; all in one.

* * *

If you have not received your copy of the "Duquesne Duke" it is because this publication has been discontinued for the duration. Almost the entire staff has been called to the colors. We regret its passing, but live in the hopes of brighter days ahead.

* * *

An extensive renovation project is underway in the Administration Building necessitating, in the eventuality of an Army contract, in the transferring of the Community to other quarters, namely: St. Mary's, St. Edward's and St. Cecelia's. The exodus was without incident or accident.

On Thursday evening, February 25, the Community had as its dinner guests Father Connell, C.S.S.R., of the Catholic University, and the Chaplains of the local Catholic Hospitals. Father Connell was in town for an address to the members of the Catholic Nurses League of Pittsburgh.

* * *

FERNDALE HERALD

The inexorable laws of Time and Tide have passed into proverb, but who can prophesy the wilful weather? A week ago the prospects of an Arctic Summer would have been welcome as May . . . the thermometers stopped dropping at twenty below and stopped there only because, I unscientifically surmise, the mercury froze. And now it is sixty above and sanguine poets sit in muddy corners penning odes to the crocuses (which are not yet). Unpredictable, at least.

The Feast of the Purification of the Virgin was celebrated with usual and fitting solemnity. The Libermann soiree had to be omitted for lack of an auditorium. The effect was produced, though, by the breakfast reading of White Father Leloir's pamphlet on Our Venerable Father, a forceful and stirring, not to say unique pamphlet, lately translated into English.

Calculating roughly, we deposited some 7500 cubic centimeters of rich red blood to the Blood Bank this month. Our spirit is so well received that plans are afoot to send the Mobile Unit directly here, because of the difficulties of transporting us to the Hospital. A painless yet effective mode of giving one's blood for one's country.

Again calculating roughly, some 300 man-hours were contributed to the Local Rationing Board in this latest of rationings. Think of the days when rationing brought to mind only dog food!

A solid and serious Novena sought the intercession of the Venerable Libermann for Father McCarty's recovery.

* * *

The local diocesan priests held their day of Recollection here again, and that through drizzling and sub-zero weather.

The Disputation for the month was handled by the III theology. It concerned the rebaptizing of a Baptist. It wasn't very heated, but the outcome was rather more definite than for most other disputations . . . though it slips my mind at present.

Recollection is upon the community. The III theology has been on Retreat for the past week in preparation for subdiaconate and diaconate, and now the II and I theology are with them, for, respectively, minor orders and tonsure. The Ordinations begin March 1.

RIDGEFIELD

Life in the Novitiate is progressing at a steady pace without any unusual happenings. The return to regularity after the holidays was somewhat trying; but now all is running in accordance with the accustomed routine.

Mercuric inconstancies have made the war and its accompanying satellite, "ration," keenly felt here during this past month. The oil shortage has been the most annoying. In order to use the small amount of oil on hand to the best advantage, heat was completely shut off in the old building. The Novitiate motto for the present is "preserve heat or freeze." Need it be said that it is observed to the very last detail?

The hope for an early spring and warmer days mounted many degrees as the maple trees on the property were tapped. If this means anything, the desire for an early spring will not be in vain.

Any visitor who might have visited the Novitiate during the first and second weeks of February, would have found the Novices with downcast countenances and heavy hearts. More than one deep sigh escaped the Novices whenever they beheld the beloved pet "Mike" in the agony of his recent illness. Indeed, if "Mike" had died, the Novices would have shed tears for weeks, so much has the little dog wormed his way into their hearts. "Mike" has now regained his health and vigor.

Three hundred baby chicks were recently moved into an up-to-date brooder house, containing all the modern equipment. As a matter of fact, the chicken coop is now the warmest spot in Ridgfield—and the chickens are showing their appreciation with more eggs. It's a wonder what modern conveniences can do even to fowls!

The anniversary of the death of our Venerable Father Libermann on February 2 was celebrated with

due solemnity in accordance with the Novitiate tradition. A private Novena was conducted in preparation for the day. An appropriate evening program brought the day's festivities to a close. The program included music, lectures and pictures of our Southern Missions.

The darkened walls of the main room of the Recreation Hall have finally disappeared. The much-needed dabs of paint have been applied. What a difference the "tuscan ivory" makes on the walls! The room is no longer dark and dingy; a homey and pleasant atmosphere now prevails.

KERNELS FROM CORNWELLS

As in past winters, the chief diversity of the students and a good number of the faculty, is basketball. Due to the tie-up of traffic caused by the rationing, we have not been able to have as many games with outside teams. But Father Sheridan has not allowed interest in the game to lag an instant. By organizing an inter-college league, he has kept the spirit of contest at the boiling point all winter. The League consists mostly of students from the College classes, plus a few of the juniors, and so evenly matched are the teams that only two and a half games separate the first and last teams. They play four games a week, on Monday, Tuesday, Thursday and Friday afternoons. Despite the fact that the schedule of outside games has been curtailed, the boys expect to play about ten games with visiting teams. We are not sanguine of victory, especially with two teams from the Bristol League. These teams are composed of ex-college and high school players, and the home team cannot expect the walkover they had with the first two teams with which they came in contact. One of these was the Alumni of St. Francis, whom our boys trimmed 34-24, the other with St. Joseph's House which gave us a victorious score 24-21.



OUR PROVINCE



Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States





OUR PROVINCE

FOUNDED IN NOVEMBER, 1933 BY FATHER C. J. PLUNDETT

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OF THE UNITED STATES

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THOUGHT FOR THE MONTH

O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself (Esth. 13: 15 f.). We have sinned with our fathers, we have done unjustly, we have committed iniquity. Have Thou mercy on us, because Thou art good, or punish our iniquities by chastising us Thyself: and deliver not them that trust in Thee to a people that knoweth not Thee, that they may not say among the Gentiles: Where is their God? (Judith 7: 19-21).

OUR DEAD

During the month of May we pray for:
Father Charles Leroux, who died on May 1, 1915, aged 59 years.
Father Charles Steuer, who died on May 14, 1918, aged 92 years.
Father M. Mayer, who died on May 15, 1936.
Father John Moranville, who died on May 16, 1918.
Brother Pius Bluem, who died on May 16, 1939, aged 80 years.
Father John Desnier, who died on May 19, 1909, aged 52 years.
Father John Wietrzynski, who died on May 20, 1902, aged 27 years.
Father Francis Schwab, who died on May 23, 1903, aged 58 years.
Father Michael Kelly, who died on May 31, 1931, aged 50 years.

Requiescant in Pace!

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OFFICIAL

Father John J. Sullivan, Lieutenant (j.g.), USNR., College of William and Mary, Williamsburg, Va.

Father Joseph B. Murphy, Captain, Army of the U. S., APO 637, care of Postmaster, New York, N. Y.

Father Vincent G. Kmiecinski, Auxiliary Chaplain, U. S. Coast Guard Establishment, Bay City, Mich.

Father Arthur J. Demers, Lieutenant (j.g.), USNR., 27th Naval Construction Battalion, care of Fleet Post Office, San Francisco, Calif.

Father Thomas J. McCarty, superior of the Mission Band, died in Mercy Hospital, Pittsburgh, on Easter Sunday, April 25. Funeral masses were celebrated at Duquesne University on Tuesday, April 27, and at the Church of Our Lady of the Blessed Sacrament, Philadelphia, on Thursday, April 29. Burial was at Cornwells.

Bishop John C. Neville, former vicar apostolic of Zanzibar, died in Dublin at the age of eighty-four, according to a dispatch in the New York Catholic News of April 24.

Requiescant in Pace

Your prayers are requested for Father Patrick McCarthy who is in Temple Hospital, Philadelphia.

Pray for the soul of the mother of Fathers John J. and James D. Manning, who died in Philadelphia on March 12. R. I. P.

Military Ordinariate

March 11, 1943.

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

Word was received from Washington today that the number of unfilled requisitions for Catholic Army chaplains is now 400. We have on hand 180 applications; if all of these were acted upon within the next month we would still lack 220 to fill our present needs.

This means, literally, that there are now at least 500,000 Catholic men without the services of a Catholic chaplain. To help fill this need, we have in service at the present time 581 civilian auxiliary chaplains—but they are the first to tell us how essential it is in most cases that commissioned chaplains be appointed to their posts, to serve the men twenty-four hours a day.

Our quota of **Army** chaplains was raised again only a few days after my last appeal. It now stands at 2250. We now have 1284 commissioned, leaving a balance of 916 to be supplied. While the **Navy** has never given us a definite total, we can reasonably anticipate a demand for 200 more than we have. Definitely, then, we need 1116 additional chaplains this year; the sooner they are supplied, the better the chance of salvation of the men we are given to serve.

One alarming note came recently. An official of the War Department proposed that the Catholic quota be reduced, so that our position would not look so bad on the books. Naturally, we will oppose vigorously any reduction of the quota—but the proposal itself is ominous.

We can give no more heartening testimony to the work of the chaplains than the number of Holy Communions reported for December, 1942—686,000. The total for the previous December was 206,000. The afternoon Mass has wrought miracles of grace!

We take this occasion to thank the hierarchy and the religious superiors for the constant support they have given—and in particular this time for the special assistance granted Chaplains' Aid Association. More than a hundred chalices and other religious articles, and several thousands of dollars have been contributed in response to the appeal made in November.

With sentiments of respect and cordial esteem, I am,
Devotedly yours in Dno.,

✠ John F. O'Hara, C.S.C.

Segreteria Di Stato Di Sua Sanita.
Dal Vaticano . . . uff. Inform.—2,
Novembre 23, 1942.
Nuntiatura Apostolica,
Haiti, Dec. 14, 1942.

* * *
Evil thoughts are an abomination to the Lord; and pure words most beautiful shall be confirmed by Him.—Prov. 15:26.

* * *
Blessed are the clean of heart; for they shall see God.—Matt. 5:8.

NEWS

NEWS FROM WASHINGTON

We hear that there are some Oriental cherry blossoms on display at the Tidal Basin but the ordinary business of the day, plus the demands of a victory garden and next winter's wood supply, make a view of them impossible this year. Oh, well, they'll be back next year.

Father Charles O'Donoghue, late of Nigeria, who stopped off unexpectedly (the unexpectedness was mutual) at Brooklyn enroute to Ireland, gave a Lenten course at St. Mary's, Alexandria, as part of his rest cure.

Father Wrenn stopped in on his way to St. Anthony's parish, Washington, where he is helping out for a month. Other recent visitors were Bishop Joseph Bonhomme, O.M.I., of Basutoland; Fathers Quinn, Wallace and Costello, of New York; Father Charles Murphy, of Cincinnati.

Father Provincial and Father Guthrie returned from a three-week visit to Puerto Rico in time for Holy Week.

FROM A BISHOP'S PASTORAL

" . . . God has blessed the Catholics of the upper Arkansas River Valley with the inspiring presence and zealous pioneer labor of the Benedictine and Holy Ghost Fathers and Brothers. At a time when it was impossible for the diocese itself to supply priests for the only Catholic immigrants ever to come to the State in considerable numbers, the Fathers from Subiaco not only ministered to the German and Swiss Catholics who settled in the counties surrounding the monastery, but also established Subiaco College, the oldest existing Catholic institution for young men in the diocese. In like manner, the Holy Ghost Fathers cared for Catholic immigrants who originally composed the parishes in the vicinity of Marienstadt, the mother-foundation of their community in this country.

"In fulfillment of my long cherished desire to bring the Church to the members of the negro race in the diocese, the Holy Ghost Fathers and the Fathers of the Society of the Divine Word have, by every means at their command, labored untiringly and most successfully in this fertile field of apostolic work. Six thriving parishes, which are in charge of these Fathers, show the evident blessing of God on this great work. . . ."

✠ John B. Morris,

Bishop of Little Rock.

—From the Little Rock Guardian, March 5, 1943.

It came to pass that the beggar died, and was carried by the angels into Abraham's bosom: and the rich man also died, and he was buried in hell.—Luke 16:22.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever.—Ps. 83:5.

LETTERS

MISSION PROCURATOR

LETTER NO. 2

My Dear Friend:

The mere expression of my sincere appreciation and that of each of our Religious can in no way measure the extent of our gratitude for your generous and most timely assistance.

You can truthfully regard yourself as another missionary who, through prayer and sacrifice, enables our Fathers to work with ever increasing zeal among unfortunate human beings for whose spiritual and frequently temporal welfare it is our loving duty to provide.

With the passing of a little time you will the more readily understand just how much we appreciate your friendship and how beneficial your alms are not only to God's work but to yourself.

In the meantime I felt that you should be greatly pleased with the membership certificate that I am enclosing. It is one way in which we can share with you the possessions that Almighty God has placed at our disposal.

Please let me thank you again for your true charity and your sincere expression of genuine Christian love.

With kindest regards, I am

Devotedly yours,

Father Charles Connors, C.S.Sp.,
Mission Procurator.

HOLY GHOST FATHERS

Mission Seminary
Norwalk, Conn.

March 1, 1943.

Dear Friend:

The heart of many an American soldier has been gladdened on his arrival in Africa and other foreign countries by the unexpected welcome of American missionary priests. For the first time he is brought to realize that other American boys have long ago preceded him to almost unheard of places.

Like the soldier, the missionary faces great sacrifices; but unlike the soldier, the missionary has been unable to elicit the same enthusiasm and support. When our soldiers return, they will be the greatest boosters of the foreign missions. Meanwhile, however, we must carry on the work of supporting the missions and preparing other missionaries. This is the will of God, but we cannot do it without your help.

When you buy United States War Bonds and Stamps to help our soldiers, won't you think also of those other soldiers—our missionaries? May we ask this favor of you during the holy season of Lent: sacrifice five or ten cents each day; convert this sacrifice into War Stamps to help our soldiers; send these Stamps

to us to help our missionaries. Envelopes are enclosed for your convenience and for that of your friends, whose interest we beg you to obtain for us.

Every sacrifice you make will be a strong prayer to the God of Peace for the success and safety of your dear ones in the armed forces. Send us their names that to your prayers for them we may add our own grateful intercession.

Begging your assistance in our apostolate to "abandoned souls," and wishing you every grace and blessing.

Sincerely yours in Christ,
HOLY GHOST FATHERS,
 A. F. Lechner, C.S.Sp.,
 Superior.

Obispado,
 San Juan, Puerto Rico,
 Febrero 27, 1943.

Reverend Father Superior,
 Arecibo, Puerto Rico.

Having returned to the Mother House after two weeks in Rome, I am happy to send the Holy Father's paternal blessing on you, your missionaries, the sisters, faithful and catechumens.

Being well informed, His Holiness knows of your work, your difficulties, your sufferings. He praises and encourages your success.

To all this I add my own felicitations, wishing you health and perseverance. Be of undaunted courage. Help will be sent you as soon as possible. Unite with us in prayer.

Please send acknowledgment to Santa Chiara.

✠ L. Le Hunsec, Superior General.

... Arusha

The number of Polish refugees here has increased and I do not know how many there are in the camp now. The Italians here are civilian internees from Ethiopia and have been let out of their camp to work in the neighborhood. A few of them come to church.

Three of our Fathers are to go to Ethiopia to replace the Italian priests who have been evacuated from there. It seems nearly every vicariate of Tanganyika is supposed to send up three Fathers. Two of the vicariates of the White Fathers have sent their men up already.

Some of the changes to date are: Father Manning, vicariate procure; Father White, Tanga; Father Fusan, Junior Seminary; Father Kelly, Gare. Some more changes will be made in the near future but no word yet as to when or whom.

Simon J. Stark.

... Mexico, Maine

Mission Procurator: Enclosed please find eighty mass intentions . . . I have some boys in Africa and they tell me that your Fathers there are living in the most terrible poverty . . . Hope you will remember me in your prayers. . . .

Rev. C. E. Proulx.

... New Orleans

Dear Sir:

I have your letter of recent date concerning the possibility of forwarding through this office the religious equipment for Rev. E. J. Kingston, Auxiliary Chaplain in Puerto Rico. I shall be very glad to take care of this for you if you will send it directly to me.

One of the functions of this office is to assist in the procurement and shipment of religious supplies for chaplains in the overseas area from this Port. We are glad indeed to do all that we can to facilitate such matters.

Very sincerely yours,
 Gail Cleland, Port Chaplain (Lt. Col.),
 New Orleans Port of Embarkation

... Corvallis, Oregon

February 1, 1943.

Dear Father:

A few months ago I had a very difficult problem confronting me and the solution looked almost hopeless. One day I had an inspiration to pray to the Holy Ghost. In an almost hopeless situation a solution came.

I sent a letter of inquiry to St. Joseph's Magazine in St. Benedict's, Oregon, seeking information about a religious society or congregation of the Holy Ghost. They gave me your address. I would like to help your society in some way. Perhaps there is something I can contribute to your cause that will help.

Yours respectfully.

Frank McManus.

Dear Father:

Thanks for the information you sent. I think my wife and I will contribute towards a mission chapel altar. Enclosed you will find a money order for fifty dollars. We will send the other fifty some time in the future.

Please pray for us.

Sincerely in the Holy Ghost,

Frank McManus.

... Guadeloupe

No news of Monsignor Gay. We heard that his consecration took place on March 25 in the chapel of St. Teresa at Auteuil.

... Arecibo

Thanks so much for the letter and the enclosure for the altar and the Mass stipends. I am sure that I will be able to find the other seventy-five dollars for the tabernacle. Just yesterday I saw a new liturgical altar and tabernacle (both of mahogany) and built at a cost of a little more than two hundred dollars. You never saw a more beautiful piece of work. Mine will be more or less a duplicate.

Thanks also for the ciborium. I'll watch and wait for it. Next week I am preaching a mission to the soldiers at one of our bases. The evening sermon will be in Espagnol and the morning one for the boys from the States.

The bishop dropped in to see us yesterday.

E. J. Kingston, C.S.Sp.

... Opelousas

The chalice you sent arrived today and for it we are deeply grateful. It's just the size for placement in our mission kit.

Haven't seen any of the men in this section of the vineyard for a couple of weeks. The gas rationing is keeping us isolated in Opelousas. We got B cards for our cars. I suppose we can get along with them. If not, further application will remedy the situation.

F. J. Cooney.

... New York

The mission given by Fathers Williams and McCaffrey has just come to a close; and I must say that religiously socially and financially it was a success.

It was a privilege to be associated with these Fathers for two weeks.

We must not pry too curiously into the future, especially now when the poor old world rocks so violently; but I am hopeful that when, in the not-distant future, she will regain her equilibrium once more, men may need a mission then as now. I'll keep you in mind.

Fraternally yours,

Bernard J. Rourke.

... Tuscaloosa

The ciborium arrived, and I like it very much. Many thanks for thinking of this mission when you had a chance to help some place. . . .

The children sing very nicely. Many of their non-Catholic relatives and friends accompany them to Mass so they do splendidly. They are at their best when we have visitors.

James A. Murnaghan.

OUR LEVITES

FERNDALE HERALD MARCH

No one noticed much whether it came in like a lion or not, but it's going out nastily and gustily enough. If spring would only come 'round as easily as the Pars Verna.

The month began with the Third Theology's elevation to Diaconate, Second Theology to Minor Orders, and First Theology to Tonsure by the Most Reverend Henry O'Brien. Sanctuary and Choir were excellent as ever.

The Feast of St. Thomas fell on Sunday next—well, it can't come on Sunday for some years yet. The Rule was sufficiently festive.

Wednesday following was Ash Wednesday, the only day of fast and abstinence for Hartford diocese this Lent. Fridays are our only days of abstinence. But eggs are nutritious.

The next Wednesday was St. Patrick's, and since it was Wednesday we had our few classes anyway, with extended recreations the rest of the day. Oh—and green candy.

And then St. Joseph's day. Solemn Mass, sung excellently by the whole Choir. Rain was expected and came.

Father Ackerman was with us for a week, conducting the Brothers through their retreat, from the ninth to the seventeenth.

The OCD has been trying us out again . . . one night and one daylight practice, and all prepared in advance. If only our raiders will inform us in advance we'll have nothing to worry about. Naturally the daylight practice didn't come during a class day—it was St. Joseph's (with rain). We run our perils . . . did you ever try to follow the white line in the middle of the road, knowing there are cars parked on both sides, with you headlights out, of course?

The Diocesan Priests again used Ferndale for their day of recollection on the eleventh.

The flying time is indicated by the presence of mid-term tests. They are not meant to worry about—but are effective in their way.

Awaiting the poet's days "when nature tries earth, if she be in tune, and over it gently her warm ear lays." The good Dame seems sluggish. . . .

RIDGEFIELD

Spring is on the wings of time but it has not yet officially alighted from its flying steed. Its precursors have been around for some time announcing its arrival; and what a melodious announcement! The ears of the Novices now resound with the music of nature's symphony. Surely this music rivals some of the masterpieces of the masters.

With the expected arrival of spring, there is a feverish anxiety to have everything ready for the huge victory garden campaign which will get underway as soon as the weather and ground permit. The farm implements are being severely overhauled—cleaned, repaired, painted and greased. There is nothing like having everything in good condition for the first day of work. Then, too, there is that age-old and worn adage: "Well begun is half done." To begin with good workable tools is well begun.

Anyone who might have walked through the orchard these past few weeks would have thought that a cyclone passed this way. Confronting them would have been piles of branches strewn everywhere. The apple trees suffered a trying ordeal of pruning. It is a miracle that some limbs are still attached to the somewhat naked trunks.

A new road is under construction here in Ridgefield. This new project extends from the well located near the Grotto to the lake. It lies at the base of the hill where many happy winter hours were spent speeding down on the Novitiate toboggans. Stones for the road are gathered from every corner of the property—especially

from the garden land, a blessing to the gardener and the vegetables.

KERNELS FROM CORNWELLS

Just before we plunged into Lent, which seems longer in the Junior Scholastic than elsewhere, we were treated to a Shrove Thursday entertainment by the seniors of the Dramatics Class. It took the form of two plays, one serious and the other a first-class bit of comedy, partly improvised and partly an adaptation of a famous farce. As usual, the players lived up to the traditions of dramatic effort, which this year has certainly suffered no let-down under the direction of Father Kletzel.

The spring has brought its usual annual epidemic of planting, planning, digging, cleaning, making new roads, etc. The lawn in front of the house, which has gone through such a transformation during the last year, is still far from the ideal of the landscaper; and we expect to see many a period of manual labor devoted to that between now and June.

We are now in the Mid-Semester tests, and everyone is doing well so far despite the difficulties and distractions which the spring weather brings to the best of students.

The Brothers' Retreat was held from March 14 to 19. Father Edward Supple, of St. Mark's, New York, gave the conferences.

On the Feast of St. Joseph the following renewed their vows: Brother Novatus, of Ridgefield; Brothers Godfrey, Hyacinth, Gangolph, William, Matthew and Michael, of Cornwells. The ceremony took place at the Benediction which followed Solemn High Mass.

DUQUESNE DOINGS

During the illness of Father Thomas McCarty, the Mission Band has borrowed Father Williams from the University for two engagements, New York and Pittsburgh. For these four weeks our loss is the Band's gain, for rumor has it none of the zest and oratory that made him known down the land was lost.

* * *

It was a treat and pleasure to welcome an old friend in the presence of Father Brannigan, who was able to take time off between missions at the Cathedral in Cleveland to visit the scene of his former and fruitful labors. Father McCaffrey, too, spent a few hours with us recently.

* * *

On April 4 (Sunday), three hundred and fifty men from the Army Air Corps arrived on the campus and were greeted by a crowd that had gathered for the occasion. These are a pre-flight group and are now quartered in the Administration Building, which has undergone as a preparation a remarkable overhauling. Classes will begin at once. The boys from various parts of the United States are lauding their praises of the dormitories, house facilities, the cafeteria, and their picturesque surroundings. A daily feature is their marching, singing as they go, to and from the cafeteria. From all indications the move is a profitable and popular one.

ARTICLES

LEST WE FORGET

Brother Daniel Tuerkes

On November 17, 1942, the Province sustained an appreciable and deeply-felt loss in the passing of Brother Daniel Tuerkes. His remembrance in the minds of those who knew him will be as potent after death as his sterling qualities were an example during life.

Brother Daniel descended from a distinguished Bavarian Catholic family. One of his brothers was Right Reverend Monsignor J. Anton Tuerkes, a professor in the College of Kaiserlautern, where he died in 1932. Another brother, Jacob Tuerkes, was judge of the Superior Court of Munich.

Daniel Tuerkes was born in Schrollback, a village in the Bavarian Rhine Pfalz (Palatinate). He made his elementary studies in Kirchmohr from 1874 until 1881. The school certificates of those days always give the aptitudes of the student with exactness and thoroughness, and from the certificates of Brother Daniel we can be in no doubt as the excellent satisfaction he gave in progress and application.

In 1885 he came to the United States, and shortly after his arrival applied for admission to the Congregation. At that time Very Reverend Joseph Strub, the first Provincial of the United States, was residing at Holy Ghost College, Pittsburgh, Pa., and of course gladly welcomed so promising an aspirant. The same Provincial conferred the habit on the zealous postulant on May 5, 1885. It was on Father Strub's suggestion that the good brother retained his name in religion when taking his religious garb. On the Feast of the Immaculate Conception, 1887, Brother Daniel had the happiness of pronouncing his First Vows. It fell to his lot to be appointed to Holy Ghost College. He enjoys the distinction, almost unique, of remaining at that college from 1885 until 1939. He witnessed the growth and variegated changes of the institution, from its modest existence as Holy Ghost College to a great university. In 1885, the Main Building was just completed. Then came the slow changes in the contour of the buildings: the building of the Chapel in 1894, its enlargement in 1904; the erection of the Science Hall in 1915; the Power Plant, the Gymnasium and Canevin Hall in 1922. In 1911, the College was changed to a university, with the legal right to offer all the professional courses implied in that title.

Although the work assigned to Brother Dan was attending to the dining rooms, his zeal would never leave him satisfied with such a confined scope. The establishment was his home, therefore its material and spiritual well-being was his work, and to that end he spared neither time nor trouble. Collecting advertisements for the monthly magazine, taking care of programmes for plays, spreading wholesome reading matter, finding subscribers for numerous magazines, as well as providing them with articles and

illustrations, these were some of the works with which he diversified his humble manual work in the building. "The Paraclete," published in Cornwells for many years, and the Holy Ghost Almanac of Ferndale, contained a number of contributions from him.

After the First World War when inflation set in in Germany due to the depreciation of the German mark, many of the mission houses there were threatened with collapse. Here Brother Daniel's love for his native land showed itself in the ardour with which he collected funds to prevent the religious establishments from complete ruin. The German Province made public acknowledgment in the following words: "Our Province cannot requite adequately the sacrifices and doings of the good Brother so generally lavished on us during Germany's great need after the war." His efforts were not unmixed with disappointments and rebuffs, but his perseverance and vitality were kept strong by the motive upon which his work was based.

But there was something besides his lofty motives and zeal which contributed appreciably to his success. This was his love of order. Everything was carried out under the influence of practical planning.

A red-letter day in his life was the fiftieth anniversary of his Religious Profession. It brought forth expressions of esteem and reverence from hundreds of friends. One past student of Duquesne, Paul G. Sullivan, in a letter written on that occasion, typifies the general eulogy showered on the jubiliarian. "Fifty years of service cannot be recompensed through any earthly channel, but you who have chosen so wisely know that a divine and omnipotent Master can bestow adequate reward upon His faithful servant. That reward, Brother Dan, we all know you richly merit, but we are selfish enough to hope that the eternal phase of it should be withheld from you for many years to come, and that your life of inspiration and usefulness may be extended to cover that lengthy period."

But this wish of a friend was not to be granted. Less than two years after the happy occasion, the Brother was stricken with an illness which finally undermined his physical and mental powers. He was first sent to St. Francis Hospital in Pittsburgh, then removed to the Novitiate in Ridgefield, Conn. There, in the solitude of his room, which was close to the chapel, he found some alleviation from his sufferings and tranquillity of mind. Soon his erstwhile energy asserted itself, and he wished to be given more active work. For a while he assisted in the tailor shop, until he complained of heart trouble, whereupon the doctor urged a complete rest.

His condition became graver, and after some time in the hospital he was sent back to Pittsburgh, where he died in St. Francis Hospital on Tuesday, November 17, 1942. On Thursday a Solemn Requiem Mass was offered in the University Chapel, at which the Very Reverend Father Provincial officiated. Interment took place in St. Mary's Cemetery in Sharpsburg.

May this indefatigable brother now enjoy eternal rest.

"Unless the Lord build the house, they labor in vain who build it." (Psalm 126: opening words.)

Sermon preached by the Reverend John L. Manning, D.D., Chancellor of the Diocese of Charleston on the occasion of the celebration of the 75th anniversary of the founding of St. Peter's Parish, Charleston, S. C., January 17, 1943.

I have chosen this text from Scripture because it expresses so well the purpose of this celebration today. For we have gathered here this morning not to commemorate an accomplished fact, but rather, in the manner of a family, to join with our Spiritual Father in offering to the good God the Holy Sacrifice of the Mass in thanksgiving for the success that has so far attended the effort of the Church in behalf of the Negro race, not in the world at large, not in America, but in the Diocese of Charleston, and particularly in the city of Charleston. Seventy-five years ago this effort was initiated and it still goes on, but if we think back over the difficulties that the Church faced then and in the successive years to this day, the conclusion is inescapable that if the work was not of God it could not have survived.

Long ages ago the Catholic Church received a command from the lips of Christ: "Go, teach ALL nations," and that command embraced without exception every man born into the world—white, black, yellow, Greek, Roman and barbarian. The Church has never wavered in obeying that command even at the cost of her blood. She moves slowly, but she moves surely; not in secret, but in the open light of day. Time to her is nothing, for she is eternal. She is human in her ministers and she suffers from human defects, but she is divine in her origin and in her mission and no man or group of men will ever halt her march while the world lasts. History shows that the Catholic Church has suffered in her prestige and in her mission when her march was easy and unimpeded, but that she has grown stronger and younger when the effort has cost her her blood. The span of human life is brief and men grow discouraged when obstacles block their paths, but where men fail the Church has succeeded and obstacles have only made her more determined. She is never discouraged. For three centuries she lived in the bowels of the earth like a hunted animal. Little did the Emperors and the people of Rome think

as they watched the red blood of the Christians crimson the arena that that blood was watering a seed that would one day become a mighty tree. Where are the Roman Emperors today? They built with human hands and what they built was built in vain. Who in the Roman stadium watching the slaughter of Christian men and women would ever have given the Church a chance to survive that ordeal. Yet, it was that same Church that stood young and virile when the last Roman Emperor disappeared from the face of the earth.

When she was given her freedom, the Catholic Church made herself felt in the activities of men. She built well and worked heroically, she changed confusion to order, she was happy in the thought that the worst was over, when the barbarians overran Europe and destroyed overnight what she had accomplished through the long years. She viewed the havoc, she was saddened but not discouraged. She set to work and christianized the savages, taught them the industrial arts, taught them to read and write and to build, and under her guidance, these savages ultimately became the modern nations of our world. Who, living in the world when the barbarians had completed their work of destruction, would ever have given the Church a chance in her effort to make these savages Christians? No man living would have had the courage to face that apparently impossible task, but the Church accomplished it through her missionaries, her confessors and martyrs. History will tell you how this Church progressed in spite of powerful kings and emperors, how she fought the Henrys and Fredericks, the Bismarcks and the Napoleons through the centuries. In those struggles the Church seemed destined to lose, yet the kings and emperors have all disappeared. They were human and they built with human hands. The Church goes on and she grows stronger because her work is of God.

It is not surprising, then, that the Catholic Church, reared in adversity and thriving on opposition, gladly welcomed the challenge to established herself in the lands which her own Catholic sons had opened up in the new Western world. Here was an invitation to a struggle that was as great as, if not greater than, the struggle against Rome, against the barbarians and against the proud kings and emperors of the old world. The struggle of the Church in the new American republic is an epic of heroism and martyrdom. Here was a land that was discovered and opened by Catholic explorers, but a land that had, in the early days, a place for everybody but the Mother Church. These early settlers brought to this country an intense hatred and fear of the Catholic Church, a hatred that they had imbibed in the England of Henry VIII and the Europe of Martin Luther. The few Catholic emigrants who did come to America were shunned; they were denied the freedom of religion by those very ones who had crossed the ocean to enjoy that same liberty; here in America was the concerted antagonism of Protestantism; slanderous lies were spoken against Catholic religious, Catholic institutions were burnt; anti-Catholic political organizations mushroomed overnight. Yet, in the face of this opposition, the Catholic

Church hesitated not a moment, but sent her missionaries to hostile shores in obedience to the command of Christ to teach all nations. When those missionaries set foot on this continent, who living then would have given the Church a chance to outlive her persecutors and to become in a few short centuries the strongest single religious organization in America?

But the Church in America of necessity soon came to grips with a problem peculiar to the Southland, the problem of slavery. As the faithful guardian of a divine command to teach ALL nations, she felt the necessity of doing something for the American negroes who were slaves in the land of the free. To understand fully the nature of the opposition to the Church in this new struggle, it is necessary to bear in mind two things: first, the position of the Catholic Church in South Carolina when the Church was first organized here; secondly, the position of the Negro in South Carolina at the same time. Catholicism came officially to South Carolina with the arrival of John England in 1820. Almost two hundred years previously the first settlers had set foot on Carolina soil. The Church of England, the Huguenots, the Presbyterians, the Baptists, the Lutherans, the Methodists had long ago been given legal status. They differed in creeds, but they all agreed in their suspicion of Catholicism, and they were determined that that religion should get no foothold here. Their battle cry was: "No Popery." The Catholics among those early settlers were few and even those few gradually lost their faith because there were no priests. Ignorance of the Catholic Church, religious bigotry, national prejudice made the Church as unpopular to Carolinians as the early Christian Bishops were to Rome. When John England arrived in Charleston he found a field of activity that gave less promise than an island in the far off Pacific. Here he was, the representative of a Church with no legal status. Against the religious institution that he represented, lies and slanders poured from the press, from the pulpits and from the schools. The name of Catholic was a disgrace. Catholic lives were menaced, Catholic institutions were marked for the flames. State Constitutions eliminated Catholics from places of honor or of trust; a Catholic's word would not be taken under oath nor would a Catholic be trusted with the most menial office.

John England found in his new Diocese two classes of society: the whites and the slaves: the one, aristocratic and proud; the other, carefully guarded from all outside interference, guarded as carefully as a miser's gold against a burglar. To molest a Southerner's slave was as grievous a crime as to belittle a Southerner's name. The Gospel could not be preached to the slaves who must follow in the religion of their masters; they must embrace his religion, they dared go nowhere, they could affiliate themselves with no church, nor marry without their master's consent. They were without standing in the eyes of the law, and it was even preached from the pulpits that the slave had no soul. It was difficult to determine whether the Catholic Church or the negro slave held the less favorable estimate of the Southerner in the days of John England. In spite of such antipathy it

was Bishop England, representing the Catholic Church in this distant diocese, to whom was given the office of preaching to these slaves the religion of Jesus Christ, the basic doctrine of which is that ALL men are equal in the sight of God, white and black, free and slave.

Because of circumstances and because of the lack of priests organized services among the negroes was impossible in the times of Bishop England. But no sooner had John England taken over his Diocese than he recognized the sad lot of the slaves and, in the face of opposition, immediately set about to do what he could to lessen the drudgery of their daily lives. They became his first care. He taught them himself, he founded two schools, one for boys and one for girls. Because the law forbade, under heavy penalties, teaching negro slaves to read or write, Bishop England was forced to desist. But because it was lawful to educate the freed negro, he arranged for their education. The Bishop said Mass every Sunday morning himself for the Negroes and preached to them in the afternoon to the exclusion of the whites. England died before he could organize the Church in behalf of the Negro, but what he started was ably carried on by his successors.

With the emancipation of the Negro in 1863 a new problem faced the Church. Until this time the negro slave of Catholic masters attended the same Church as the white master; to each group was allotted a separate portion of the church, although there was no distinction in the administration of the Sacraments. Due, however, to the high feeling that existed between the races after Emancipation and during the Reconstruction days, it was no longer considered wise to maintain mixed congregations. The added burden was then thrown upon Bishop Lynch to form for the negroes their own distinctive churches, but just as Bishop England had long ago foreseen, so now did Bishop Lynch see that to elevate the religious standards of the Negro the Church without schools would not be enough. He appealed for priests especially fitted for work among the Negroes but with sad success. Finally, in 1867 he purchased a synagogue located on Wentworth Street in Charleston, and in the following year opened the first church for the exclusive use of the Negroes in the city. The church was given into the charge of an Italian priest, Father Folchi, and under this same priest the first school for colored children originated in the dining room of the church rectory. It is the commemoration of that event that we celebrate this morning.

The work for the spiritual welfare of the Negro received new impetus during the reign of Bishop Russell. In 1917 he brought to this city the Oblate Sisters of Providence, Colored religious, to take charge of the work for Negroes. There were, at the time, two schools for Colored children in Charleston, St. Peter's on Society Street, and the Immaculate Conception on Sheppard Street. At the same time Bishop Russell enlisted the aid of the Holy Ghost Fathers who, to this present time, have labored exclusively for the advancement of the Negro. The Catholic Negro schools made such progress that it was not long before children had to be

turned away because of lack of room. When Bishop Russell died he had the happiness of knowing that the Church was well on the way in her efforts for the colored race.

Today, seventy-five years after the opening of the first Colored School in Charleston, we have good reason for commemorating that event. From a human standard, the harvest has not been what might be expected. But the Church is divine, and now that the seed has been planted, we can content ourselves with the knowledge that the Church will advance surely and slowly, that each Bishop will take up where his predecessor left off, that the Church, ever faithful to the divine command, will persevere in her efforts to help the Negro, her child, to know God and to love God.

APOLOGETICS

G. F. KNIGHT

—PART FOUR—

Christ Founded a Teaching Church

That Christ taught new truths or gave new commandments not contained in the Jewish law is manifest by the fact that His followers did not remain Jews. If He had simply taught what was already contained in the Jewish religion, He would merely have taught people to be good Jews. His followers, if He had any, would, therefore, remain Jews. But they did not. They became Christians. They were persecuted by the Jews for not being Jews. If He had taught what was contained in any version of religion then existing on the earth, His followers, if He had any, would have become members of that religion. But they did not. They became Christians. They constituted a new religious group. So, we know that Christ actually added to the sum of those things which God expects men to know and do. Religion, in other words, had increased in scope. It remained, of course, the sum of all those things that God expects of man, but He now expected something more than had been the case. We must find out what those things are that Christ taught so that we may know just what it is that God now expects of us.

We may be sure of one thing and that is Christ did not teach that He did not care what men believed or did. And, yet something like this appears to be in the minds of a good many people today—that all that God expects of them is that they act in accordance with their "lights." But like a good many other "truths" that are current today, this is only a half-truth. Of course God expects us to act in accordance with our lights, that is to say, in accordance with our conscience. This is merely to say He expects us to do what we know to be right and avoid what we know to be wrong. That is what He gave us our intelligence for, so that we might learn how to act, but it does not seem to have dawned on these people that God also expects them to learn what He came to teach mankind. And, yet this is an obvious truth, otherwise He would not have bothered to teach. But, we know that He did teach new truths for His fol-

lowers abandoned one form of religion and took up another, just because they were His followers, just because they believed and acted upon what He taught them. We may not have been there ourselves to hear Christ, but we are just as sure as if we had heard Him that He taught a new religion for otherwise His followers would have remained Jews. It is not sufficient, therefore, to do what we already know that God requires of us, we must also learn all that He actually requires of us. We must learn the form of religion which He taught His followers to observe.

Now His followers did more than merely become Christians. They actually set out to convert the rest of the world to this new form of religion. They set out to convert not only Jews but the entire world, and they did this at the cost of their lives. It is clear that they had no worldly motives in doing this. There was, at that time, no possible worldly advantage in a Jew becoming a Christian. It meant then, as it still does, the loss of his friends, the loss of his social standing among his former co-religionists. But for such a man to seek to make converts of other Jews is to seek the open hostility of the Jews. The followers of Christ did both of these things, they became Christians themselves, and they set out to make converts among the Jews. What is this a sign of? They had known Christ. They were in a position to know what He expected them to do. And if they went and taught His doctrines to the world, it is a sign that they thought, at least, that He had sent them to do this. This is what He wanted them to do.

We know from their action, therefore, that Christ's followers thought He wanted them to teach His doctrines to the world. Were they right? Did Christ actually send them to teach the doctrines He had taught them? Bear in mind that the whole purpose of this inquiry is to determine whether or not God has revealed to man what He expects man to know and how He expects human beings to act. We have seen and satisfied ourselves that Christ accredited himself as the true Son of God. We know that He taught new doctrines to His followers. We know that His followers, some of them at least, went out to teach these doctrines to the world. We know that they claimed He had sent them to do this. Is it possible to know these things and reject the conclusion that He actually did send some of His followers to teach these doctrines to the rest of men? If He did send them to teach His doctrines to the rest of the world, that means that He expects the rest of us to learn His doctrines from these teachers. Could there be a satisfactory reason for not learning or for not practicing the doctrines which these men actually taught? Remember that we are supposed to use our intelligence to find out what God expects us to know and not to find excuses for refusing to learn what He expects us to know. Bear in mind that if God has given a revelation at all, He has not given it to each individual man (for He has not given it to us) and that therefore He has given it to others and expects us to learn it from them. Does it now look reasonable that God only expects us to act in accordance with our lights? That He does not expect us to learn the doctrines He sent His followers to teach us?

We know that Christ was God. We know that He gave a revelation to His followers. We know that those of His followers whom we call the Apostles went out and taught these new doctrines. We know that they claimed to have been sent by Christ to teach them. What more do we wish to know before we admit that Christ actually sent men to teach His doctrines to the world?

If I stress this point it is not because it is particularly hard to see, but, because of its tremendous importance. If Christ actually sent men to teach His doctrines to the world, He thereby instituted the means whereby the rest of mankind, including ourselves, might come to the knowledge of those things which He, Himself, taught. Their teaching is the means whereby we may come to know what God expects of us. If He sent out teachers, their teaching is what He expects us to learn.

Might these men not have misunderstood Christ? Might they not have forgotten some of His teaching? Might they not gradually have changed, consciously or unconsciously, the doctrines which they were sent to teach? In other words, would they actually teach the doctrines He sent them to teach? Remember that their teaching is the means which Christ chose whereby the rest of us might learn what He expects of us, and now answer these questions yourself. The men chosen to teach His doctrines were men whom He, Himself, had chosen, whom He, Himself, had taught, and when He sent them out to teach His doctrines, He knew exactly what they were going to do. The future actions of men are not unknown to God and the future actions of His teachers were not unknown to Christ. And do you think that an all-wise God would select as teachers of His doctrine men whom he knew would not teach them? Men whom he knew would misunderstand them? Whom He knew would teach doctrines of their own invention as His own? If we thought that the doctrines which the Apostles actually taught were not the ones that they had been sent to teach, we would have a valid reason for not accepting their teaching. But now that we have discovered that God did make a revelation to man, now that we have discovered that He did send men to teach His revelation to the world, are we going to refuse to accept their teaching on the ground that they might not be actually teaching what God sent them to teach? Is that what God gave us our intelligence for? So that we might find excuses for not believing the teachers He sent to teach us His revelation? So that we might refuse to learn how He expects us to conduct ourselves?

Who were these men? It does not make any particular difference who they were. It is sufficient that Christ sent some men to teach us His doctrines and that they taught them. As a matter of fact, we call these men the Apostles, but that is merely a name which means "those who were sent." The point is that the Apostles were actually the first teachers of Christianity (after Christ, Himself). They were the ones who preached His doctrines to the world. They were the ones who made the converts to Christianity.

They were the first teachers of the Church that Christ founded, for in teaching new doctrines and in sending the Apostles out to death these doctrines, Christ had founded a teaching Church.

All that now remains for us to do in order to find out what God expects us to know is to learn His doctrines from this teaching body, this teaching Church. Does it, indeed, still exist? Is it still teaching the doctrines it was founded to teach? If so, which Church is it?

(To be continued)

"BULLETTIN MENSUEL"

for 1873 to 1880 and 1935 to 1937. If you have any of these copies to spare or know where they can be obtained please communicate with

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**THE FAVORITE CHARITY OF GOD
THE ADOPTION OF A PRIEST
HOLY GHOST FATHERS
Mission Seminary
Norwalk, Conn.**

"Give me souls!" cried out the great missionary, St. Francis Xavier, in an ecstasy of love for our Divine Saviour, Who gave His life for men, and Whose dying thirst upon the cross was but a faint symbol of His consuming love for souls.

Although it is not the exclusive business of priests alone, it is the priest's exclusive business to labor for souls. Moreover his ministry is unique in this that to him alone of all men is confided the distribution of redemptive grace through the sacraments, and he alone may stand between God and man in the Holy Sacrifice of the Mass.

The highest honor, therefore, that God can confer upon men is the holy office of Priesthood; nor can any greater blessing be visited upon a family than that one of its sons should be so honored. Catholic parents do well then to hold up the Priesthood as an ideal to their sons, and to nurture vocations among them by jealously safeguarding the Christian atmosphere of their homes, for parents share in an altogether special way in the meritorious work of their priestly sons.

For those who have not been thus signally honored by God there is still this opportunity to participate in the merits of the Priesthood: they can sponsor, in part or in full, the education of a priest. This can be done by

1. Providing in their wills for a bursar for the education of a student for the Priesthood in perpetuity
2. Investing money as an annuity, which at death will provide for the education of a student for the Priesthood in perpetuity
3. Donating now a sum of money for a bursar for the education of a student for the Priesthood in perpetuity
4. Contributing towards bursars that have already been opened, and which, when completed, will provide for the education of a student for the Priesthood in perpetuity
5. Contributing \$25.00 a month, or \$250.00 a year, for the education of a student now in the seminary preparing for the Priesthood.

Such donors become in a sense foster parents of a priest, and share in a particular way in all the masses and good works of their "adopted" priestly son.

Can any charity be dearer to the Heart of Christ than that of assisting a young man to become "another Christ"? Can any investment bring a greater dividend than a share in the work of saving souls, "the most divine of all divine works"?

You are cordially invited to write to the HOLY GHOST FATHERS for further complete information.



OUR PROVINCE



Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

2





OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 11

MAY, 1943

NO. 6

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE
OF THE UNITED STATES

Publication Office: 1615 Manchester Lane, N. W., Brightwood Station, Washington, D. C., U. S. A.
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THOUGHT FOR THE MONTH

"Train yourself so that you may little by little attain an even disposition. Be always the same at any time and under any circumstances. This evenness of soul demands death of self, victory over the senses and peace of mind." (Direct., 246).

—Venerable Libermann.

OUR DEAD

During the month of June we pray for:

Father Francis Retka, who died on June 6, 1938, aged 61 years.

Father John Schroeffel, who died on June 6, 1925, aged 48 years.

Father Martin Hehir, who died on June 10, 1935, aged 80 years.

Father Francis Gres, who died on June 10, 1940, aged 70 years.

Father Albert B. Mehler, who died on June 20, 1942, aged 68 years.

Father Paul Kwapulinski, who died on June 22, 1927, aged 52 years.

Mr. Michael Kenny, who died on June 25, 1916, aged 25 years.

Father Theophile Meyer, who died on June 30, 1938, aged 81 years.

Requiescant in Pace!

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OFFICIAL

ORDINATIONS AT FERNDALE

March 1, 1942

By decisions of the provincial Council dated April 28, 1943,

- a) Mr. Robert M. McGrath was admitted to vows for three years, (Const. 10, par. 73b; Const. 19, par. 161);
- b) Mr. Albert Louis Gretillat to perpetual vows, Const. 10, par. 73b);
- c) Messrs. Albert Louis Gretillat and Marcel Crittin to major orders, (Const. 10, par. 73d);
- d) Fathers John R. Kanda
John Gerald Walsh
John P. Gilligan
James F. McNamara
John A. Burns
Roland T. Cookson
James P. O'Reilly
Francis E. Stocker
Francis P. Curtin -
Jean A. Deckmyn -
John J. McHugh
to Apostolic Consecration, (Const. 10, par. 73b);
- e) In understanding with the local Ordinary the Fathers in Puerto Rico are permitted to wear white. (Const. 5, par. 23);
- f) Five hundred copies of the Rules and Constitutions will be printed.
George J. Collins, C.S.SP.,
Provincial Superior,
Delegate of the Superior General.

* * *

The annual public retreats in the province will be omitted for 1943 as a war measure. However, it is suggested that the retreat be made privately in each house in understanding with the local superior. The quarterly retreat should not be forgotten.

In prescribing these periods of prayer and meditation the Church has our best interests at heart as religious, priests and missionaries.

It is planned to hold local meetings wherever possible for the reading of the annual reports and for the provincial chapter.

All appreciate the difficulties of the times with the extra burdens war imposes.

* * *

The Director of Vocations obtained permission to speak in the grade schools of the archdiocese of New York. To date twenty-nine schools have been visited. As many as possible will be visited before the school year ends.

A Vocation Exhibit was held in Wheeling, W. Va., in Philadelphia and in New York. A display of mission curios and literature about the Holy Ghost Fathers was sent to each exhibition.

Vocation pamphlets have been printed and are being distributed to the schools.

First Tonsure:

Messrs. Anthony MORGENROTH, Remo BONIFAZI, Leonard BUSHINSKI, Philip BANNISTER, Francis COLVARD, Robert HEIM, Edward MARLEY.

Porter and Lector:

Messrs. Clement MOROZ, Walter MROZ, Leonard TROTTER, Robert McGINN, Robert PUHL, Francis MEEHAN, Robert McCRALEY, Joseph McGINLEY, Francis GARSTKIEWICZ, Regis BURKHART, Arthur WOEHREL, Joseph VARGA, James PERGL, William HURNEY, Raymond SHANAHAN, Albert GRETILLAT.

Subdeacon:

Messrs. Paul MURRAY, Joseph ZYDANOWICZ, William McELROY, John J. GALLAGHER, William NEBEL, Herbert SCHUSTER, Andrew O'ROURKE, Harold McNEIL, John PERGL, Henry SCHOMING, John SCHLICHT.

March 2, 1943

Exorcist and Acolyte:

Messrs. Clement MOROZ, Walter MROZ, Leonard TROTTER, Robert McGINN, Robert PUHL, Francis MEEHAN, Robert McCRALEY, Joseph McGINLEY, Francis GARSTKIEWICZ, Regis BURKHART, Arthur WOEHREL, Joseph VARGA, James PERGL, William HURNEY, Raymond SHANAHAN, Albert GRETILLAT.

Diaconate:

Rev. Messrs. Paul MURRAY, Joseph ZYDANOWICZ, William McELROY, John J. GALLAGHER, William NEBEL, Herbert SCHUSTER, Andrew O'ROURKE, Harold McNEIL, John PERGL, Henry SCHOMING, John SCHLICHT.

The ordaining prelate was Most Rev. Henry J. O'Brien, D.D., Titular Bishop of Sita, Auxiliary of Hartford.

TEXT BOOKS

A large supply and variety of grade school texts are available at Ferndale. Send your request immediately to the Librarian. These texts will be available for thirty days after publication of this notice. What remains will then be destroyed in order to increase library space.

MILITARY ORDINARIATE

462 MADISON AVENUE

NEW YORK, N. Y.

March 27, 1943

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States

Possibly this letter should be listed as merely a postscript to our appeal of March 11th. Conditions have not changed notably since that letter was sent, but public appeals, both in the Catholic press and secular papers (through releases from the War and Navy Departments) make it advisable to place our needs in more concrete form

Various Army and Navy spokesmen have proposed that chaplains be drafted. Other suggestions have been made that quotas be set for the various dioceses and religious communities. The Military Ordinariate has never favored any measure that would seem in any way restrictive of the liberty of choice that belongs to the Bishops and religious superiors. Furthermore, the records of the Military Ordinariate indicate that the quotas set during the last War were largely disregarded in practice.

However, we believe it proper to indicate *that we will need one priest out of every twelve* in the United States.

This figure includes less than 10% for replacements for chaplains killed, captured or incapacitated, and this is very low. It is drastic, we realize, for when allowance is made for priests over age and under age, for those in essential work, for the infirm and physically disqualified, as well as for those ill-suited by temperament for the particular vocation of a chaplain, it may mean in many cases fifty or even sixty percent of those who are available.

In view of this serious difficulty, we are willing to accept the applications of priests ordained only two years, provided their Bishops or religious superiors feel that they are sufficiently mature in judgment and spiritual practice to warrant their recommendation.

We are well aware that many Bishops and Provincials will find it impossible to give ten percent of their priests; we are confident, on the other hand, that others will continue to give lavishly of their more abundant personnel, disregarding, as they have in the past, any possible maximum.

Through a news story which we are releasing to the Catholic newspapers we are correcting the impression that Catholics are lagging behind Protestants in the offering of chaplains. We are slightly in the lead in the Army, and have a larger lead in the Navy. There is little consolation in this, however, if our boys are missing Mass and the Sacraments through lack of priests.

With renewed thanks for the constant support given by the hierarchy and the religious communities to the Military Ordinariate, and with cordial good wishes, I am,

Devotedly yours in Dno.,

✠ JOHN F. O'HARA, C.S.C.

MILITARY ORDINARIATE

462 MADISON AVENUE

NEW YORK, N. Y.

April 20, 1943.

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

Two important modifications of the War Department qualifications for chaplaincy candidates should be brought to the attention of the Most Reverend Ordinaries and Very Reverend Superiors. The age and experience limits have been modified.

The maximum age limit has been raised to fifty-five years; the minimum experience requirement after ordination has been reduced to two years.

We are informed that, for the present at least, only twenty-five priests beyond the age of fifty will be admitted; further, none beyond the age of fifty will be accepted unless their physical examination shows a perfect score under the minimum physical standards prevailing at present. In other words, no waivers will be granted.

As of today, we need 998 additional commissioned chaplains. We have in process 246 applications. Therefore, we must have 752 new applicants who are able to meet the government standards.

I enclose two lists which show the generous contribution of the hierarchy and the religious superiors to the spiritual care of the servicemen. One lists chaplains and applications, the other auxiliary chaplains. We apologize profoundly for errors in previous lists, and we ask the Superiors kindly to continue to offer corrections if they are needed.

With renewed assurances of deep gratitude, I am,

Devotedly yours in Dno.,

✠ JOHN F. O'HARA, C.S.C.

(Twenty-four members of the Province of the United States are now serving as chaplains: nineteen full-time; five auxiliary. One in Kilimanjaro is awaiting his commission—Editor.)

NEWS

Owing to the trials and delays of wartime travel the Revs. Kenneth Green and Francis Dutton, of the Sacred Heart Fathers, Palestine, and the Rev. Francis Marrian, of the Holy Ghost Fathers, Kenya, East Africa, arrived in the United States recently after a journey begun six months ago. Fathers Green and Dutton, ordained in the Holy Land July 12, 1942, having studied philosophy at Nazareth and Theology at Bethlehem, are enroute to their homeland, England. The Sacred Heart Fathers were founded at Betharram, near Lourdes, France. Father Marrinan hopes to visit Ireland before returning to his Mission in East Africa, where he has already spent ten years.

Since the outbreak of the war eighty-one Holy Ghost Fathers have gone out from Ireland to Africa as Missionaries.

NEW PREFECTURE IN AFRICA

Vatican City, April 26, 1943: A new Prefecture Apostolic of Mbulu in Africa has been set up by a decree of the Sacred Congregation for the Propagation of the Faith dated April 13.

The new Prefecture is erected by partially dismembering the Vicariates Apostolic of Kilimanjaro and Tabora and the Prefecture Apostolic of Dodoma, and by changing the boundaries between the Vicariate Apostolic of Tabora and the Vicariate Apostolic of Kilimanjaro.

LETTERS

"Many thanks for the two copies of 'Our Province.' It is delightful to read about the familiar places and 'goings on' back home. Attendance at Mass during Lent was excellent: I have six who are daily communicants. My Friday evening devotions which consist of rosary, hymns and a short talk followed by a question and answer period is attracting more and more each week. It now becomes necessary for me to say three Masses on Sunday with confessions before each Mass. Please remember me to all the Fathers." **James T. Kilbride, C.S.Sp.,** APO 622, Miami, Fla. (March 29, 1943).

* * *

"This is the last day of another month here in Merry Old England, so I am enclosing my monthly report. Since I am a member of the colonel's staff I am living at Regimental Headquarters. I render all the service possible to the men passing through. Father John

O'Brien was one of my recent visitors. It was a real treat to shake hands with another C.S.Sp. We spent two days together. I have very few Catholic men here with me. However, Sunday mornings here are no different from those back home: 'Every man out for Mass' is the slogan at this post. All goes well. I hope to visit Castlehead next month." **William J. Keown, C.S.Sp.,** APO 871, New York, N. Y. (Feb. 28, 1943).

* * *

"Our travels have brought us to . . . After a boat ride without danger and with excellent attendance at Mass and with frequent reception of the Sacraments, we arrived in . . . wandered down here and have 'dug in.' With the perils of the sea removed and no very close attacks from the air, the boys are going along as usual as if they were in the States. Probably one of these days Jerry will drop a few close to us and induce sufficient of the fear of God to bring about a more exact observance of all the things which make it easier to get through the Pearly Gates. Moral conditions are absolutely stinking in . . . and some of the larger smug . . . Our military authorities have adopted policies that condone rather than reduce vice.

I have been engaged in an interesting discussion on the matter and I hope that Archbishop Spellman's coming visit will bring about some action to remove the wholesale dangers which face our men. I have been keeping very much on the move in an open jeep, looking after our men who are stationed at two different fields.

When I arrived I learned there was no other Catholic chaplain in the Fighter Command in . . . The boss, a Lutheran, asked me to visit the various airdromes and make a survey of the opportunities afforded Catholic soldiers to fulfill their duties. The trip covered a great deal of . . . and gave me a splendid opportunity to see some places I had read of many times." **Joseph B. Murphy, C.S.Sp.,** APO 637, New York, N. Y. (March 7, 1943).

* * *

"Way out here on Island X, things get pretty hot at times. Practically every night we receive a visit from unwelcome raiders. But, thank God, their sight is either very poor or their marksmanship quite inaccurate, because their eggs have not yet caused much damage here. Nevertheless, our foxholes feel safe although quite a number of our men are beginning to get jittery.

Since the beginning of Lent, I asked the men to meet at the chapel every evening at six in order to recite the Rosary in common. Many have answered the call, but still not enough. At night after chow they seek refuge in caves and do not return until morning in time for work. Beginning tonight and every Friday evening at the same time I will hold the Stations of the Cross. We have no Stations but I will recite with the men the prayers at the chapel and hope thereby to get them in the habit of coming every evening.

Sunday attendance at Mass has greatly increased since Tojo has started bombing us. Many a one who had been away from the Church is returning. The pamphlets which I received from the Chaplains' Aid

are doing a lot of good and already some are inquiring about the Catholic Religion. Some have expressed their desire of becoming Catholics. But I must add that they come from the Marines and the Soldiers, and not from the Battalion. Most of our men are non-Catholic and already settled. They are a group of older men who are not easily convinced.

All has been quiet here for the past week. Many cases of malaria and dengue have been reported. Probably some men are not fully covered after sunset. Remember me to the Fathers." **A. J. Demers**, 27th Naval Construction Battalion, c/o Fleet Post Office, San Francisco, Cal. (March 31, 1943).

* * *

"Dear Father Collins: I was delighted to have your letter of April the tenth accepting the invitation to speak on the Catholic Hour Program for October the seventeenth. Your subject has a wide appeal and I know you will do a splendid job for the missions." **Rt. Rev. Msgr. Michael J. Ready**, General Secretary, N.C.W.C, Washington, D. C. (April 15, 1943).

* * *

"I have just learned of the great sorrow that has come to you and the loss that your Congregation has sustained in the death of Reverend Father Thomas J McCarty. You have my profound sympathy and that of all our Sisters and the assurance of our prayers for the happy repose of the soul of Father McCarty. He has gone to reap the reward of his zealous missionary labors and surely after all these months of suffering he has entered into the 'joy of the Lord.'" **Mother Katharine**, St. Elizabeth's Convent, Cornwells Heights, Pa. (April 27, 1943).

* * *

"I have changed the altar as you suggested. It is greatly improved with red velvet in back. The interior of the church has been refinished with celotex. It does not look like the same church. Dr. Bell (of St. Mary's Parish) remodeled the tabernacle, helped me refinish the altar and donated a standing sanctuary lamp to the church. The students of the Senior Crusade Unit of the Sacred Heart Academy presented a hanging crucifix; the Junior Unit gave a silk flag. The church was crowded on Easter Sunday. Many non-Catholics attended the High Mass. Graduation will take place on May 30th." **Edward F. Wilson**, C.S.Sp., Helena, Ark.

* * *

"Dear Father Therou: Subsequent to my visit to your school on February 18, I wish to make the following report: First I want to compliment you on the fine organization which you have in your school system. You are doing an unusual piece of work. Of course, you have an unusual type of school, but you are doing some good work and you are to be commended for it. Your building is in good shape. Your equipment is adequate and the instruction is good.

I would suggest that you add some reading material to your library as your finances will permit. I enjoyed my visit with you and I appreciate the courtesies extended me while visiting there. At a regular meeting of the Board of Inspectors I will be glad to recom-

mend your school for the number of units shown on the enclosed inspector's report." **E. T. Dunlap**, School Examiner and Auditor, State Board of Education, Oklahoma City, Oklahoma. (March 2, 1943).

* * *

"Dear Father Collins: Just after you left the office yesterday a letter came to me from Martinique dated April 6, advising that the wine had arrived at Fort-de-France. I quote for your information the following paragraph from Father Danis' letter: 'Your letter of March 29th reached me on April 6. Great and quite agreeable was our surprise when, as a first intimation that you had received my letter, we were informed by the Pan American Airways that a five gallon keg of Altar wine had arrived at Fort-de-France for us. Please accept our most sincere thanks and our compliments for the efficiency with which you have handled the matter. We are twelve priests to share in the shipment and it will last us approximately four months.'" **William F. Montavon**, Legal Dept., N.C.W.C., Washington, D. C. (April 14, 1943).

* * *

"By the time this letter reaches you I think I will be once again on the high seas. I have not the slightest notion in what direction I will be headed. You will hear from me again at the first opportunity." **Joseph T. Keown**, C.S.Sp., Chaplain, USNR. (April 20, 1943)

* * *

"It may interest you to know that I received a letter from Fr. Morley dated February 17, 1943, giving the following news: Fr. Morley is temporary Naval Chaplain in Tanga. Fr. J. Manning is now Vicariate Procurator with residence in Moshi. Fr. White has been transferred from Kilema to Tanga; Fr. Fusan from Kilema to the Junior Seminary. Fr. Kelly is now in Gare with Fr. Dolan. The four native priests are in Kilema. Three Fathers are scheduled to go to Ethiopia. No names have been mentioned. A letter from Bishop Byrne, dated December 13, 1942, states that three native priests were ordained in 1942, ten native sisters made their profession, and activities in all fields are in full operation." **J. G. Noppinger**, C.S.Sp., Millvale, Pa.

"Reverend and dear Father: At a meeting of the State Board of Education held on April 7, 1943, it was voted that St. Mary's Seminary, a Roman Catholic Technological School in Norwalk, be approved for the years 1938-1943 and until such time as a further inspection shall have been made." **Alonzo G. Grace**, Secretary, Connecticut State Board of Education, Hartford, Conn. (April 9, 1943).

"Some twenty or more loads of clay and top soil have been hauled in and leveled off on our property. The grounds are assuming some beauty. We have our wooden crosses erected for the Stations. An Episcopalian gentleman did me the favor of cutting them. The artist is working on the sketches of the fourteen

pictures which shall be finished in oils for the Stations. We had the Manual Training High School **a cappello** choir sing in four voices the Palestrina Stabat Mater. Neither the members of the choir nor the directors are Catholic. Twenty-five of the twenty-eight members of the choir were present. The Southernaires Quartet was in town that night so I treated the choir to seats. On Palm Sunday I received a man back into the Church after an absence of fifty-two years. He made a public profession of Faith before the congregation. Another lapsed Catholic of twelve years will be reinstated soon. An adult woman was baptized recently." **Richard F. Wersing, C.S.Sp.**, Muskogee, Oklahoma. (April 22, 1943).

* * *

"Dear Father Collins: We have just prepared a summary of the shipments made to the various missions during the past five years, and I thought you would be interested in seeing the shipments made to the Holy Ghost Fathers. These figures have to be interpreted in view of the fact that the shipments contained a variety of medical supplies, some very precious, and all in response to requests made by the missionaries themselves. Please let me know what reports you have received from your own missionaries about the supplies sent them by the Board.

We are very desirous to increase our medical aid to the missions. What we receive gratis we give gratis, but when special orders come in we give the missionaries the advantage of the very low prices we can obtain and make additional donations as well.

The arduous work of sorting and shipping this material is done by our Sisters, the Daughters of Mary, Health of the Sick, and I shall be very grateful if you will keep in mind their need for more vocations, and ask your Fathers to make the community known to those who might be interested. I enclose some leaflets about the Sisters and the Medical Mission Board and will be glad to send you as many more as you can use." **Rev. Edward F. Garesche, S.J.**, President Catholic Medical Mission Board. (March 26, 1943).

Report: Summary of Shipments to Missions of Holy Ghost Fathers

Country	1938	1939	1940	1941	1942	1943
Africa	4-144	11-1377	9-1168	13-1359	7-888	44-4936
U. S. (Conn.)				1-38		1-38
Totals	4-144	11-1377	9-1168	14-1397	7-888	45-4974
	Number of cases 45.		Net weight 4,974 lbs.			

* * *

"Dear Father van de Putte: I am very grateful to you for bringing to my attention the name of the Venerable Libermann. I feel it is no coincidence that another letter I received at the same time also mentions the name of this mystic Jew. If you can let me have some more information about him, I shall appreciate it greatly." **Franz Werfel**. (Feb. 24, 1943).

* * *

"Dear Mr. Morgenroth: Thank you ever so much for your letter of March 6, 1943, and for the book about the Venerable Libermann. I shall read it very care-

fully, and if the subject should be of particular interest to me, and I should need additional information, I shall take the liberty to communicate with Father van de Putte again." **Franz Werfel**, Hotel St. Moritz, New York, N. Y. (March 9, 1943).

* * *

"Work carries on as usual, but some of the missionaries feel very tired; the season is bad—very hot. We received news from Yaounde (Cameroun) of the death of Bishop Vogt who died on the sixth of March. No news from the Mother House." **Bishop Biechy**, Brazzaville. (March 23, 1943).

* * *

"Your Father Brannigan and Father Wrenn conducted our two weeks' mission and a week's retreat for the K. of C. here at the Cathedral. They certainly are fine lads and brought great spirit and enthusiasm with them. It was a pleasure to have them in the house and we shall be glad to welcome them again at any time. God bless them." **Jos. F. Smith, V.G.**, Cleveland Diocese.

OUR LEVITES

RIDGEFIELD

All the Novitiate activities these days give abundant evidence of the arrival of spring. Some are employed in clearing up the debris of the winter's ravaging months, others in landscaping, and still others in preparing the garden plots for the reception of seeds. "Old Timers" will recall what spring meant for them; I suppose it is safe to say that the class this year enjoy similar emotions.

The familiar air "Take Me Out To The Ball Game" is again re-echoing around the Novitiate as the Novices scamper toward the ball field armed with bats and balls. Yes, another mushball season has been inaugurated.

FERNDALE

The cold winds, rains, the fuel-less days of winter have given way to the invigorating breezes and fresh green landscape of spring.

We have finished the planting of potatoes. This is one of the precautions we have taken against a lean table for next year. Other precautions are: the keeping of our own calves to supply veal; increased production of eggs and chickens in the henyard; a supply of pigs that is self-perpetuating—some offspring are already in the porker stage, or close to it. These young pigs are dubbed "piglets" by some scholastics not well acquainted with the terms of swinedom. Be that as it may all agree that they (the pigs) will not die of old age.

The ceremonies of Holy Week were carried out with the usual exactness and beauty.

William Thomas Walsh's Passion Play, "Silver Shekels," was presented on Palm Sunday. The author was present. From the congratulations conveyed to those in charge of the play, Mr. Walsh indicated that he was highly pleased with the talent of the cast.

"The Necessity of Revelation" was the topic for First Theology's Conference.

The new mission library is to be found in the class room, third floor. It is the beginning of a practical Missiology Library in a room now attractive enough to foster interest.

Another air-raid practice sent white helmets and arm bands flying in all directions.

The Kenrick Seminary Movement (Religion by mail) is meeting with fair results. It is part of the Mission Unit's activities.

DUQUESNE DOINGS

The Annual Retreat for the students was held on Tuesday and Wednesday of Holy Week. It was conducted by Rev. Thos. Brown, pastor of St. James' Church, and an alumnus of Duquesne.

The exercises were very well attended, and the general Communion was most edifying.

* * *

On Easter Sunday afternoon we were deeply grieved by the death of Father McCarty, an all-time favorite at Duquesne, where the best part of his priestly career was spent.

At his dying request the mortal remains lay in state in our Community room, where hundreds viewed the body throughout the afternoon and evening of Easter Monday.

The diocesan choir sang at the Office on Tuesday morning, and were aided by the Fathers' Community choir.

Very Rev. Father Provincial was the Celebrant at the Solemn Requiem that followed. Father James McCaffrey and Father John Fitzgerald were deacon and subdeacon.

The crowded chapel on the occasion was a glowing tribute to the esteem in which Father McCarty was held. Fully half this congregation was composed of priests of the diocese of Pittsburgh.

Very Rev. Father Kirk, Fathers Williams and E. Smith assisted also at the obsequies in Philadelphia.

ARTICLES

LEST WE FORGET

Father Prosper Goepfert, C.S.Sp.

1842—1914

His life-long ambition was to become an African missionary but he was sent to Ireland instead. "A missionary in Ireland instead of in Africa," was a thought that kept repeating itself many times during his stay of twenty-two years in the Emerald Isle. The last five years of his stay in Ireland were spent as Superior of Rockwell. Prior to his becoming superior he was professor of Latin and Greek. His spare time was spent in compiling and publishing the Messenger of St. Joseph. The life of the Venerable Libermann is a credit to his untiring zeal and intellectual ability. Even when the Mother House called him home in 1890, or thereabout, his desire to go to Africa was still unshaken. But he had to accept another substitute; this time it was the United States instead of Africa.

His first appointment in the New World was to St. Joachim's in Detroit. In due time he became pastor. Other parishes—Dearborn, Green Bay, Eagle River and Sharpsburg were also proud to call him their pastor. He administered them all with special care.

Like all of us he had his faults. It seems that the failing which troubled him most and to which he paid special attention, resulted from his spontaneity and tenacity of judgment. Sometimes he had recourse to higher superiors when he thought the cross laid on him by immediate superiors was too heavy. But such recourse was always had with this in mind: he consulted his higher superior like a captain of a storm-tossed ship seeks guidance from his compass. His spirit is manifested in a letter dated April 26, 1872: "Henceforth, my reverend and well-beloved superior, correct, reprove, destroy what you find repugnant in me. Chide, command and rebuke me. Always you will find me *in manu tua, paratus ad omnia*. May my fidelity and generous submission rejoice your heart! which I have saddened in the past."

For the sake of the record, I may mention a few dates. He was born in a little village called Obermorschwihr in Alsace, on April 3, 1842. He crossed the threshold of Langonnet on October 7, 1859. On September 22, 1866, he was ordained to the priesthood by His Excellency, Bishop Chigi, the Nuncio at Paris. He died in Pittsburgh on October 11, 1914.

Shortly before he died he summed up the spirit of his whole life in a letter to the Superior General, His Excellency, Archbishop Le Roy: "I, the least and most lowly of your subjects, wish you many more years for the glory of God, for the good of the Congregation and for the salvation of souls. I greatly desire to offer my own life for the same purpose. I ask you to bless my last days and my last hour. I ask a memento in your prayers. To my last breath I will remain your grateful and devoted son, in the Holy Hearts of Jesus and Mary."

APOLOGETICS

G. F. KNIGHT

—PART FIVE—

The Church Christ Founded is the Catholic Church

The problem before us is now no longer that of determining whether or not God has revealed to man what He expects man to know. We have discovered that God did make such a revelation and that it is contained in the teaching of the men whom Christ sent to teach His doctrines. Yet a problem still remains. There are quite a few Christian churches in existence today and their teaching is by no means the same. We have yet to find out just what that doctrine is that Christ sent His Apostles out to teach.

It is clear that no two of these Christian churches are teaching exactly what Christ sent the apostles to teach, for the teaching of no two of them is quite the same. It does not follow, however, that no one of them is teaching exactly what Christ sent the Apostles to teach. Indeed that is a hypothesis that is almost untenable on the very face of it. It would mean that Christ failed to provide a means for the effective transmission to mankind of the very doctrines which He wished mankind to know. If the differences between the doctrines of the various Christian churches were only trifling, it might not make much practical difference which teachers we listened to, for their teaching would be substantially the same. As it happens, however, these differences are profound and concern matters that are evidently the very essentials for salvation, such as the necessity of the Sacrament of Penance for the forgiveness of sin; the necessity of valid orders for the administration of the Sacrament of Penance.

As a matter of fact, there is practically no single doctrine of any Christian church which is not flatly contradicted by some other Christian church. Thus, we, of this age, are confronted with a problem which the first Christians did not have to face. We must determine which is that church whose teaching Christ obliges us to believe. In the days when the apostles were the only teachers of Christianity, that problem did not exist. Their teaching was what Christ obliged men to believe. There was then but one Christian church. They were the only teachers of Christianity and their teaching was perfectly unanimous.

Are we sure that the apostles were in unanimous agreement on the doctrines of Christ? Because if we were sure of this, it would be a notable help in finding out which church today is the one which is actually carrying on their doctrines, the same doctrines and in the same sense as that in which they themselves taught them. For it stands to reason that if the Church which Christ founded began as an unanimous teaching body, it would enlist as assistant teachers none but those who were in accord with that unanimous teaching, and it would drop from its ranks anyone who, by changing his teaching, should depart from the unanimous teaching of all the others. And we may be time came when it no longer cared what its members taught. It would remain unanimous in its teaching until the time came when it would tolerate as a member in good standing, one who contradicted the unanimous teaching of all the others. And we may be

quite sure that such a time would be very long in coming, for until it did come, the unanimous teaching of the Church would be the very teaching of the apostles, the very doctrine which Christ, Himself, had taught and which He wished men to know and every member of that teaching body would know that this was the case. It is utterly inconceivable that such men could ever call that man a fellow teacher of the doctrines of Christ, when they knew and believed him to be a contradictor of the teaching of Christ, a disseminator of false doctrine, a wolf in the fold.

Are we, therefore, sure that the Apostles began their teaching in unanimous agreement on the doctrines of Christ? Only a very little reflection is needed to show that since the Apostles were actually chosen by Christ to teach His doctrines to the world and sent by Him, so that the world might learn what He wished it to know, they would actually be in perfect accord as to His doctrines. And one reason for this is the fact that otherwise no one would be able to tell just what the doctrine of Christ really was. If the Apostles themselves were to contradict one another's teaching, no one could be sure just what they had been sent to teach. In other words, the very men whom Christ chose to make His doctrine known to the world would not only fail to teach it, but their discord would present an insuperable barrier to anybody ever finding out just what the Son of God ever came on earth to teach men.

Remember who He was who selected these apostles and taught them and sent them out to teach. He was God and the future was not unknown to Him. And do we really think that an all-wise God would include in the number of His chosen teachers men whom He knew would not teach His doctrines? Men whom He knew would, by their very contradiction, nullify the efforts of the others and render futile the very means He had chosen to make known to the world the doctrines He wished the world to know? Do we really think that God did this? Sent out teachers whom He knew would frustrate His purpose in sending out teachers at all? Remember that God gave us our intelligence to use, but to use in learning what He expects us to know, to use in learning the revelation that He came to give us, not to use in finding foolish reasons for not accepting the teaching which He came to reveal. And that reason for not accepting the teaching of any church because Christ might have been foolish enough to send us teachers who would disagree about His doctrines, that reason is a foolish one indeed.

Therefore, since Christ was God and knew what the Apostles would do, and since He picked them to go out and teach His doctrines, we know that they did so and did so unanimously. We know that the Church which Christ founded began as a teaching body which taught His doctrines unanimously.

Now there is a very interesting consequence of this which will be of inestimable service in determining just which church today is the one whose teaching is identically that of the apostles, identically that of Christ. For the unanimous teaching of His Church, as long as it remains without change, will be identically the doc-

trine which the Apostles themselves taught, identically the doctrine which Christ wished us to know. As long as it remains without change, we may say that the teaching of His Church is not merely the way by which people may learn what to believe, but its teaching is precisely that which they must believe.

"As long as it remains without change"—and what will happen then? It is clear that until someone departs from that unanimous teaching, there will be no false doctrine taught, there will be no other than that single teaching body instituted by Christ to teach His doctrines and it will be teaching them unanimously, and it will be teaching that its unanimous teaching must be believed, for it is in fact the doctrine of Christ Himself.

But something has gone wrong. Until someone departs from that unanimous teaching, no false doctrines will be taught. But false doctrines are now being taught for contradictory doctrines are being taught by the various churches now in existence. Where do all these churches come from? The answer to this is important, for it will supply a means of identifying these churches which teach false doctrines, or what comes to the same thing, of identifying that church whose unanimous teaching is identically that of the apostles themselves.

Since the church began as a body which taught the true doctrine of Christ and taught it unanimously, there are only two possible ways in which false doctrine could arise: either someone departs from that unanimous teaching or else the entire teaching body acting as a group changes its doctrine. For error to appear in the first case is surely not improbable for it is of almost daily occurrence in our own times that men are found to differ with the teaching of their respective churches. Yet, if such a man appeared in the Church that Christ founded, in that Church whose unanimous teaching was still the doctrine of the apostles themselves, he would be at once ejected as a disseminator of false doctrine. For his doctrine would, in fact, be false, inasmuch as it differed from the doctrine of Christ, and such a man would really be in error, and all those whom he persuaded to follow him would be as much in error as he was. He and his followers would constitute what we may call a false church. He might think, indeed, that the version of religion which he taught was the true version. But he would be mistaken. The only points in his version of religion which would actually be in agreement with what Christ taught would be the points in which he still agreed with the unanimous teaching of the Church which Christ founded. The points on which he disagreed with that unanimous teaching would be the points in which he was in error. They would be the points which would cause his version of religion to be a false version. For, as we have seen, it is not at all necessary that a version of religion be wrong on every point in order to be a false version. Thus we have seen that one way in which a false version of religion can arise is by the departure of someone from

the unanimous teaching of the Church which Christ instituted to teach His doctrines. The second way in which a false doctrine might conceivably arise is if the unanimous teaching of the true church underwent a gradual change, so gradual, however, and so uniform that it went undetected. Thus nobody would be ejected from this teaching body on account of the error and the final result would be that the teaching which Christ founded to teach His doctrines unanimously would now be unanimously teaching something else. All would, in this case, slip simultaneously into this error. In this second hypothesis the true doctrine would have perished from the earth, never to reappear until someone should rise to contradict the unanimous but now false doctrine of the church which Christ founded, and begin to preach once more the doctrine which the apostolic teaching body had unanimously taught in the beginning.

If it should prove to be impossible for error to arise in this second way, it will be clear that it can only arise by departure from the unanimous teaching of the Church. Departure from that teaching would, therefore, be the universal sign of error. Now could the unanimous teaching of the apostolic teaching body undergo such a change that it would finally be teaching error in perfect unanimity? There are very good reasons for thinking that this condition cannot arise. We shall see these reasons in the next instalment.

(To be continued)

I will give you pastors, according to my own heart, and they shall feed you with knowledge and doctrine. (Jer. 3:15).

Pray ye the Lord of the harvest that he send forth laborers into his harvest. (Mat. 9:38).

My doctrine is not mine, but his that sent me. (John 7:16).

For Christ we are ambassadors, God, as it were, exhorting by us. (2 Cor. 5:20).

Woe is unto me if I preach not the gospel. (1 Cor 4:1).

Blessed is he whom thou has chosen and taken to thee: he shall dwell in thy courts. (Ps. 64:5).

You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth. (Acts 1:8).



MAIN ALTAR—CHURCH OF ST. MARK THE EVANGELIST
New York, N. Y.



OUR PROVINCE



Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

Veni Sancte
Spíritus Et emít
te caélitus Lúcis
túae rádium



OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

VOL. 11

JUNE, 1943

NO. 7

OFFICIAL MONTHLY BULLETIN OF THE HOLY GHOST FATHERS OF THE PROVINCE
OF THE UNITED STATES

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THOUGHT FOR THE MONTH

Rejoice with all your heart that God has selected you from among so many others to work for the salvation of souls, and what is more, for miserable and abandoned souls.

—Venerable Libermann.

OUR DEAD

During the Month of July we pray for:

Father Patrick McDermott, who died on July 3, 1918, aged 59 years.

Brother Rudolph Goeckler, who died July 5, 1902, aged 74 years.

Father Basic Kuhn, who died July 11, 1897, aged 43 years.

Father Anthony Thome, who died July 12, 1936, aged 65 years.

Brother Placidus Nohr, who died July 22, 1905, aged 34 years.

Brother Adolphus Wolfe, who died July 22, 1909, aged 64 years.

Brother Wenceslas Senger, who died July 28, 1882, aged 45 years.

Requiescant in Pace.

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OFFICIAL

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 Father Kerry O'C. Keane, North Tiverton, Rhode Island.
 Father G. F. Knight, Duquesne University, Pittsburgh, Pa.
 Father Thomas R. Jones, Cornwells Heights, Pa.
 Father Joseph B. Murphy, Captain, 93rd Bomber Group, APO 634, New York, N. Y.
 Father Joseph A. McGoldrick, 1st Lieutenant, Hq. 1st Bn. 21st Engineers, Avn. Regt., APO 509, New York, N. Y.
 Father Edward A. Curran, 1st Lieutenant, 122nd C.A., Bn (AA), Wilmington, California.
 Father Joseph T. Hanichuk, Helena, Arkansas, pastor.
 Father Edward F. Wilson, Fort Smith, Arkansas, pastor.
 Father Joseph F. Sweeney, bursar, Arecibo.
 Father Edward D. Clifford, Holy Ghost, New Orleans, La.

* * *

According to the new postal regulations the address of the provincial residence is now:

1615 Manchester Lane, N.W.,
 Washington (11), D. C.

Please inform this office of your new postal zone number.

Your prayers are requested for the happy repose of the souls of:

Most Rev. Aloysius Munsch, C.S.Sp., D.D., titular bishop of Magnesia, who died in Kilimanjaro, December 28, 1942, at the age of 73.

Father A. Joseph Szwarcrok who died at the age of 83 in Ferndale, on May 25, and was buried there on May 28.

Rt. Rev. Msgr. Joseph F. Smith, Vicar General of the Diocese of Cleveland and pastor of the Cathedral of St. John the Evangelist.

Mother of Father Joseph J. Skibinski who died in Philadelphia, Pa., May 8, 1943.

Requiescant in Pace.

Father Charles P. Connors received the Degree of Licentiate in Canon Law from the Catholic University of America on May 26, 1943.

HOLY GHOST FATHERS

Office of the Provincial
 1615 Manchester Lane, N. W.
 Washington, D. C.

May 22, 1943.

PETITION for the privilege of a Monthly Mass in honor of the Immaculate Heart of Mary.

The Holy Ghost Fathers are desirous of obtaining the privilege of saying a Votive Mass in honor of the Immaculate Heart of Mary on the First Saturday of every month under conditions similar to those that govern their Votive Mass of the Holy Ghost (Cf. XLV Ordo 1943, C.S.Sp.—missam votivam de Spiritu Sancto celebrandi, in Feria 2 et sub ritu dupl. maj., cum Gloria et Credo, quae prima in unoquoque mense occurrit, dummodo non sit impedita festo ritus dupl. I vel II cl. aut Feria, Vigilia vel Octava ex privilegiatis. Quo in casu facultas ad Feriam 2am sequentem extenditur. Indult, S.R.C., 27 Aprilis 1922).

Reasons for the petition:

- A. Our Holy Father, Pius XII, has recently consecrated the world to the Immaculate Heart of Mary, emphasizing the fact of her needed mediation and intercession for the needs of humanity and a just peace.
- B. Our demand is not extravagant, since other Congregations which have a subtitle similar to ours have the privilege of a solemn Votive Mass toties quoties, on all First Saturdays. Neither is it an imposition on the Fathers who do not desire to use the privilege, since there is no obligation of making use of the same.
- C. It is proper that this devotion to Mary increase in our Congregation and in our Province:
 1. Because of what we owe to the Venerable Libermann, as Founder of the Congregation of the Holy Heart of Mary.
 2. Because of the evident help which he himself received from the Immaculate Heart in founding and in organizing his Congregation.
 3. Because we have thus far been unsuccessful in hastening the beatification of our Venerable Father, who deserves the title of co-founder.
 4. In order to obtain this beatification and thereby to spread Libermann's influence as guide of souls, and to increase the power of our appeal for missionary vocations.

GEORGE J. COLLINS, C.S.Sp.,
 Provincial,
 Delegate of the Superior General.

When the Paraclete cometh whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father he shall give testimony of me. John 15:26 f.

I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace, and of prayer; and they shall look upon Me, whom they have pierced. Zach. 12:10.

NEWS

NEWS FROM WASHINGTON

In its first appearance, this column was guilty of a gross omission. We failed to mention that Father Frank Trotter returned from Puerto Rico with Father Provincial and Father Guthrie and honored us with his presence for a few days. At his departure a number of electric switches, locks, springs, etc., were working better than they had been. We are getting ready for his return—looking up everything in the house that wants fixing.

Two parishioners of San Felipe's parish, Arecibo, Mr. Jose A. Canals and Mr. Emilio V. Venegas, spent a few days with us. The latter assisted at several Senate hearings on Puerto Rican affairs. So did Senator A. Reyes Delgado of Arecibo who also called later on.

An attempt to organize the Duquesne alumni in this vicinity was successfully begun with a reception to Father Kirk given here. Almost thirty attended. Not all were alumni of Duquesne, however, for alumni and alumnae were permitted to bring their spouses. Several former professors attended.

Father Wrenn finished up his work in Washington, but managed to pay us a few more visits before leaving for Locust Gap.

We welcomed Father Supple for a few weeks' stay and said au revoir to Father Moroney. The latter is replacing the former at St. Mark's for a few weeks.

Other recent visitors were Father McGowan, of the N.C.W.C., Fathers Keane, Stegman, Stanton, Cleary and George Rengers.

We are indebted to Father Kirk for our latest acquisition—a half dozen man-size wastebaskets. They are big enough to satisfy even the most exacting connoisseur of this sort of thing. (Alas! they should have been dark in color. White belongs in a hospital operating room. Ed.)

FATHER SZWARCROK DIES

Washington, D. C.,
May 25, 1943.

Death today claimed Rev. A. Joseph Swarcrok, C.S.Sp., former provincial procurator of the Holy Ghost Fathers' American Province, at the age of 83.

It was after a career of public service that Father Swarcrok, born in Gnesen, Poland, was ordained to the priesthood. During the years 1879-1889, he served as secretary of the tribunal at Ostrzeszow, inspector of prisons at Ostrowo, procurator of the Miedzyrzec tribunal and auditor of accounts at Gnesen.

Ordained at Chevilly, France, in 1892, he was stationed at Pittsburgh, Pa., from September of the same year until 1914 when he was named provincial procurator. In 1936 he retired at Ferndale, Norwalk, Conn., where he died.

Father Swarcrok was an accomplished linguist, being proficient in English, French, German, Yiddish, Polish and Platt-Deutsch.

NEAR HOME NEEDS

Governmental investigation has been ordered into conditions in the neighboring island of Puerto Rico, but in the meanwhile reports reach this office from missionaries who, living and working on the island, have first hand information. Now the Holy Ghost Fathers, with headquarters at St. Philip's Church, Arecibo, Puerto Rico, furnish the following facts:

"In the best of years the island has struggled along, barely eking out an existence, relying for its sole support on the production of sugar cane. This sugar cane season lasts no more than three to five months and the small pay received by the natives (a little over a dollar a day) must tide them over the remainder of the year. As a consequence it is impossible for them to support a priest and a church.

As a result of this poverty the Holy Ghost Fathers must offer the Holy Sacrifice of the Mass in the open air, in private homes, in garages, store-houses and even in stables. There is a flock of some 90,000 souls under their care and they would welcome any aid possible to continue their work for Christ.—The Tablet, May 15, 1943.

100 YEARS IN HAITI

Port-au-Prince—(NC)—The centenary of the arrival in Haiti of the Holy Ghost Fathers will be observed in November. Dr. Edouard Roy heads the committee in charge of preparations for the centennial. One feature will be an exhibition of the contribution made to Haitian religious and cultural life by the Fathers, the first of whom, Father Tisserand, reached Port-au-Prince on August 15, 1843.—The Catholic Transcript, March 25, 1943.

Gold begets in brethren hate;
Gold in families debate;
Gold does friendship separate;
Gold does civil wars create.

—Abraham Cowley.

But as good as you are, and as bad as I am,
I am as good as you are, as bad as I am.

—Old Scotch toast.

English, Scotchmen, Jews, do well in Ireland—Irishmen never; even the patriot has to leave Ireland to get a hearing.—George Moore.

LETTERS

Connecticut State Board of Education, Hartford, Conn., May 5, 1943:

Dear Father Lechner:

"Thanks very much for your letter of April 24 and the bulletin. It was very revealing and an excellent illustration of the fine work which apparently is in progress in your institution. There is no other information that we would need at this time. Sometime early next year if I am still a civilian, I shall enjoy meeting you and visiting the school. Thanks much." Alonzo G. Grace, Commissioner of Education.

Fort Smith, Arkansas, May 19, 1943: 'Since you read or heard of the floods down this way you may be anxious to know to what extent we suffered. Thank God the flood was a block away. The roof of the school leaked. That did not prevent the building being used as a refugee center from Wednesday, May 12, to Tuesday, May 18, under the supervision of the Red Cross and the City Welfare. Some thirty women and children from over the river were housed and fed there. The thunder storm and rain began on Saturday night, May 8, and we had a steady downpour till Monday evening, May 10. The work of evacuating the homes then began and continued till all were brought to safety. The soldiers from Camp Chaffee did great work as they had both the men and the equipment. Tuesday forenoon the river reached its highest point, 41.7 feet. Since then it has gone down to 27 feet. But the newscaster gave us more bad news at noon today. We may have to start all over again, he said. A crest of 38 feet is expected in 36 hours. Muskogee is flooding again. Warnings were given to get out of the lowlands all down the river. No lives have been lost in Arkansas. Oklahoma reports 26 dead and missing. Great damage was done to victory gardens, crops in the fields and to the factories along the river front. Our water main was broken, and although repaired, we have to go light on the use of water. Those who hang out clothes are fined \$100 or a month in jail unless they can prove they did the washing with rain water. I do not believe there was a single Catholic among those we had as refugees. It was amusing to see their blank look at the priest and sisters. But of course they were frightened. I passed among them frequently and was surprised at their want of gratitude for what was being done for them. Most of them went away without saying 'Thank you,' to anybody. However, last night I went around as the last group was leaving and two women did say: 'Father, I thank you for what you have done for us.' The public schools near here were flooded and probably are closed for the year and maybe forever as both are condemned buildings."

Father A. J. Sheridan, C.S.Sp.

Apostolic Delegation, Washington, D. C., May 11, 1943: "I have received your letter of May 9, 1943, and have read with interest the information regarding the number of Holy Ghost Fathers who are acting as chaplains and the wonderful work that is being done in Puerto Rico. I wish to congratulate you and your Fathers and to wish you every blessing and success in your new undertakings."

✠ A. G. Cicognani, Apostolic Delegate.

Internment and P. of W. Camp, Jamaica, March 26, 1943: "We have received Circular Letter No. 11. We thank you very much. On this occasion I wish to convey to you the good wishes of our community here. The Masses you sent are being said."

J. Kirsten, C.S.Sp.

Military Ordinariate, 462 Madison Ave., New York, N. Y., May 18, 1943: "It will interest you to know that in a recent letter Archbishop Spellman mentioned that he had met Father W. J. Keown and that he is well and happy. Father wishes you to be notified and we are glad to carry out his wish."

✠ John J. O'Hara, C.S.C., Military Delegate.

APO 622, Miami, Florida, May 6, 1943: "I had all the ceremonies possible for Holy Week. The cooperation of the commanding officer was very pleasing. We had a perfect record for Communion on Easter morning. That morning I sang a high Mass in the mission church of the neighboring town. It was supposed to be a Mass for the soldiers, but it seems everyone in the town attended. The Easter collection is for the Bishop. The boys came through in a real American way. The total was more than one-third of all the collections of the previous year in his vicariate. I was principal speaker at the Jewish Passover Ceremony. All the high ranking officers were present as guests. I created quite a stir when I told them that a member of their race founded our society. On Good Friday it was necessary to tie up the sides of the tent chapel so that all could get in. Over 700 were present, although I have only 500 Catholics. There are many Duquesne boys out this way and we get together at times and talk over Duke sports. Many were wondering why their paper did not come. I was glad to be able to show them the notice in Our Province stating that it is discontinued for the duration."

James T. Kilbride, C.S.Sp.

APO No. 634, New York, N. Y., May 7, 1943: "A couple of reports from a new address. I may have mentioned in my letter of two months ago that we were having a merry little scrap within the group over the matter of advertising and providing contraceptives to the men. I took the only possible attitude: respectful but insistent protest. The twenty-three year old Commanding Officer held his position, so I referred the matter to higher authority and won an order to have all the offensive advertising removed. It did much good for our cause, but was one of those instances where a win for principle means a loss personally. We arranged

a transfer very amicably. The new outfit has been much publicized recently as 'Ted's Flying Circus.' The boys have done great things with their Liberators. These boys have never had a Catholic chaplain and a number have become careless about their religion. John O'Brien is in the western part of the country, but I have not seen him yet. Archbishop Spellman gave us a splendid talk (and a lunch) during his visit here. On learning that I was a Holy Ghost Father, he proceeded to tell me about his visit to St. Peter's, Charleston, just before leaving the States. Please continue your prayers for all of us. Remember me to all the confreres."

Joseph B. Murphy, C.S.Sp.

Office of the Chaplain, 122nd C. A. Bn. (AA), Wilmington, California, May 6, 1943: "We have not had a good night's sleep in over a week. The last two weeks saw us on the move. Our entire battery moved from Downey, Calif., to Wilmington, Calif. All the barracks had to be hauled. Our new surroundings: railroad, ship yards, air fields, main roads—all activity but no sleep. I have arranged so that my men will be transported to the naval chapel on Sunday mornings. This gives an opportunity to all, soldiers, sailors and marines, to hear Mass."

Edward A. Curran, C.S.Sp.

Tuscaloosa, Alabama, May 13, 1943: "St. Mary's here has an extra Mass for a few months. I say Mass at six Sunday mornings for a group of carpenters and bricklayers, who are working on the new 2,000 bed hospital in this city. Most of these tradesmen are members of Corpus Christi parish in New Orleans, and likewise members of the A.F. of L."

James A. Murnaghan, C.S.Sp.

St. Elizabeth's Convent, Cornwells Heights, Pa., May 12, 1943: "On my return from the South your gracious correspondence was brought to my attention, together with an appeal on behalf of the Puerto Rican missions. The latter was both enlightening and touching. I do not think any of us were fully aware of the large number of missions that are under the care of your Fathers in that territory, or of the poverty that exists there. It must have rejoiced your heart to see the progress that has been made, and I agree with you that Father Plunkett's spirit must be watching over a place that was very dear to his missionary heart. With the desire to help a little in the grand work that is being accomplished in this portion of God's vineyard, I am pleased to send you our contribution of \$200. I am sending it to you, Very Reverend Father, as you will very probably have other funds to send to the Fathers in Puerto Rico."

Mother Mary of the Visitation.

Chancery Office, 1712 Summer St., Philadelphia, Pa., April 28, 1943: "His Eminence, the Cardinal Archbishop, has asked me to convey his sympathy to you and to the Fathers of your community on the occasion of the

death of Father Thomas J. McCarty, C.S.Sp., superior of the Holy Ghost Mission Band."

J. Carroll McCormick, Chancellor.

Bishop's House, Little Rock, Ark., May 18, 1943: "I note in the fourth paragraph of your circular what you say about the 'White Champions.' They are certainly not very practical in what they do to help either white or black. Your reflection that zeal and hard work are the thing is not very far from evangelical truth, if it be not blasphemous to say so, and if it is, let it go as unsaid."

John B. Morris, Bishop of Little Rock.

Marksville, La., May 18, 1943: "We finished with Confirmation in Mansura. Had ninety-four in the class. The bishop was quite pleased with everything and was in such fine spirits that I asked him if he thought it would be possible for us to erect a new school in Mansura. He told me to find out how much it would cost and let him know. I am now waiting for one of the lumber companies there to furnish me with all the necessary details. For the past few weeks I have been teaching school in Mansura. Two teachers left me recently. I have been trying to get sisters to teach there next year, but so far have not met with much success. However, there is still hope that I may have the sisters for next year. We are having the church in Mansura painted through the kindness of Father Schillo and some friends of his. I am enclosing the front lawn with a white picket fence. A cow has been going into the church yard at night and ripping off the boards of the side of the building with her horns. Three times I had to repair sections that had been badly torn and damaged. Our two schools are closing soon as there are very few children attending school due to the work in the fields. The war has drained the farms in this section. Our cement sidewalks run in front of our church here in Marksville. We have enlarged the sanctuary. The latest in stain glass windows in our sanctuary are a gift of one of the lumber companies in Mansura."

Father F. X. Walsh, C.S.Sp.

And it shall come to pass, in the last days (saith the Lord), I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy. Acts 2:17.

God hath not given us the Spirit of fear, but of power, and of love, and of sobriety. 2 Tim. 1:7.

Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us. 2 Tim. 1:14.

OUR LEVITES

KERNELS FROM CORNWELLS

The funeral of Father Thomas McCarty on April 29 was another sad occasion for a gathering of confreres at Cornwells. A large number of the secular clergy besides many confreres assisted at the Mass and burial.

Twenty-four blood donors from among the students answered the call of the American Red Cross Blood Bank at Nazareth Academy.

The cemetery, which had figured so largely in the landscape plans, is at last being re-shaped. A group of students, under the supervision of Father Kletzel, are working daily at this project and it looks as if by the end of the school year the new cemetery will have been completed.

Monsignor Edward Hawks, pastor of St. Joan of Arc Church in Philadelphia, was guest of the College Tuesday, May 18, and gave the boys a lecture.

The annual play for the benefit of the College was held in St. Joseph's House Auditorium on Thursday, May 20.

DUQUESNE DOINGS

On Wednesday, May 5, Father Ackerman entertained, and sumptuously, the Fathers of the District. Almost all the Fathers from here were present. It was on the occasion of the First Centennary of the Holy Childhood.

* * *

On Sunday, May 9, the annual crowning of the May Queen took place amidst scenes and atmosphere of loveliness and art.

The queen was crowned at the altar by Father Kirk, President. Afterwards Father Kirkbride delivered a most inspiring sermon to the overflow congregation.

* * *

The beginning of a good tradition was a dinner for the quarter century graduates, held in the Community rooms on May 13. The members of the class of 1918 were the guests.

* * *

Among the Confreres to visit us regularly is Father Murphy from St. Benedict's. He reports great and rapid strides being made in his parish.

* * *

Father Williams, the much-in-demand preacher, has returned from a very successful mission at Locust Gap, Pa.

Father Lucey is doing promotion work in Iowa and Father Dietrich has returned from Marquette University to take over the office of Secretary General (of the Alumni).

OUR PROVINCE has carried the news of Father John J. Sullivan as Navy Chaplain, lieutenant (j.g.). May I make a correction? His official papers read "Senior Grade."

The Commencement exercises, stripped of much of their former glamor, because of the war and the weather, were held on Sunday, May 30.

Father Williams was celebrant at the Solemn High Mass in the University Chapel. And Right Reverend Monsignor Thomas J. McDonnell, National Director, Society of the Propagation of the Faith, delivered an eloquent and inspiring sermon on the occasion.

In the afternoon at the Soldiers' Memorial Hall, the degrees were conferred on a class of 193. The Most Rev. Hugh F. Lamb, D.D., Auxiliary Bishop of Philadelphia, who received the Honorary Degree of Doctor of Laws, gave a learned address on Catholic Education, having first paid a glowing tribute to the work of the Holy Ghost Fathers. Father Edward Leen, C.S.Sp., superior of Holy Ghost Missionary College, Kimmage, Dublin, Ireland, was also awarded the honorary degree of Doctor of Laws.

Father Provincial was present for the entire celebration. The Community was host at an evening banquet to the Bishops Hayes, Lamb, and His Excellency, Most Rev. Hugh C. Boyle, Chancellor of the University. Monsignor McDonnell and the Deans of the various departments of the University were also present.

RIDGEFIELD

On April 28 the novices donated fourteen more pints of blood to help some poor wounded soldiers. The attendants at the blood center were greatly pleased with the cooperation received.

The cool days that came in May were real surprises. The wearing of overcoats was a source of comment especially for those who kept repeating: "Will summer ever come?" Delayed blossom-time resulted in many a poetic thought receiving its coverage of verbal expression very late this year.

New rock gardens are appearing on the green lawns. The novices were assisted to a great extent by spring to make the novitiate grounds more beautiful. The corporate spirit, too, is most cheerful. "Never a dull moment" is the password to a happy day and a sleepful night.

In the novitiate sport-world tennis runs a prominent favorite over horseshoe pitching and other minor maneuvers designed to spur on already fleeing time. Horseshoe pitching seems to be the favorite of those on the heavy side of the avoirdupois ledger.

The big feast days of the novitiate year are fast diminishing in number. Our "good angels" advised us to keep looking forward to the great feasts and in that manner the year would seem to pass rapidly. We are following that advice.

From a sincere heart love one another earnestly; being born again not of corruptible seed, but incorruptible, by the Word of God who liveth and remaineth forever. I Pet. 1:22 f.

ARTICLES

VERY REVEREND THOMAS J. McCARTY, C.S.Sp.

The statistical data on the life of Father Thomas J. McCarty which terminated at Mercy Hospital Easter Sunday afternoon are already available to those who desire to obtain them. All who knew Father Tom know that he died at the age of forty-three, after twenty-one years in the priesthood as a member of the Congregation. He grew up with us through Cornwells and Ferndale, though all of the clerics, diocesan and religious who had their origins in St. Columba's parish, Philadelphia, will demand loudly that due credit be given to that nursery of vocations.

He was, to put a strain on an already overworked phrase, a typically American boy—an American Catholic boy, to be more exact. He had all the faith, idealism, generosity and good humor that usually distinguish this species. He had intelligence of a high order and his studies in the junior and senior scholasticates presented no problem—either to him or to his instructors. He got along without effort with his fellow students—a trait, or better, gift that became so conspicuous with the passing of years that it was a fore-ordained conclusion that wherever Father McCarty was he was bound to be popular. He was not the sensitive type; he didn't look for slights, real or imaginary, and when unpleasantness came his way, he had the charitably blind eye and the mercifully peaceful tongue. Most of such inevitable concomitants of human existence, in his case, ended up with the laugh for which he was famous. One of his friends—their name being legion—once remarked: "When Father Tom is about, the good-natured laugh seems to spread all around."

He was a first-class athlete and the stories are still current about his association with Connie Mack and his beloved "A's"; the account being that he turned down a tryout for that team to enter Cornwells. At our last Retreat, which he preached, he was out on the Ferndale ball field, pitching, batting, fielding with all the zest of the former days on the Cornwells diamond, where the hoots of the trains often express their opinions of the umpire's decisions. If he had not quite the agility of those days—and some of his confreres were scrupulous in calling this to his attention—it didn't bother him. He could grasp the profound philosophical maxm, which not all can clearly comprehend, that at forty-two you are not eighteen.

At Duquesne, his first appointment, he moved not only naturally but joyously into the routine of classroom and campus activity. Young people are notoriously critical, and often shrewder in their judgments than their elders like to admit. The procession of Duquesne University alumni who came to visit Father Tom during that last sad period was proof sufficient as to how his students reacted to his influence.

On the Mission Band he accomplished the difficult feat of pleasing both pastors and people. His sermons were forceful; they were also clear, simple and interesting. He spoke with ease and naturalness; he sounded as though he enjoyed preaching. In the con-

fessional he was patient and tolerant even with those who are the bane of the missionary's existence, and whom he himself would describe as "screwballs." Being Superior of the Band raised his emotional temperature not a single degree. Exercising authority over others was—to be truthful—something that had little appeal for him. His subordinates naturally did not hold this against him.

His final illness brought to his confreres the sense of shock that inevitably comes when a man in the prime of life and apparently in the prime of condition is suddenly and hopelessly laid low. It brought out a characteristic in him that many even of his closest friends hardly expected, his courage, his acceptance of God's will in the most difficult circumstances of all. When he learned the worst, there was no futile grieving, certainly no complaining but a quiet calm acceptance. His faith was never more evident, and the tranquility with which he made his final arrangements, even to the details of his own funeral, showed the sterling qualities, natural and supernatural, that underlay the cheery remark and the hearty laugh.

ALEXANDRE JOSEPH LEON PAUL SZWARCROK, C.S.Sp.

Over the years of his early life, or rather over the years of his life which passed before he entered the Congregation, Father Szwarcrok of late years purposely drew a tight veil, and although he was fully cognizant of some of the tales that had grown up about that past, he neither confirmed nor denied them. This attitude is representative of the man. For him, life began, persisted and endured with the Congregation. For him it began when he entered, and it continued so long as he was in the Congregation. He was one of the most thoroughly Holy Ghost Fathers whom anyone could meet. As far as he was concerned what went before his entrance into the Congregation was not part of his life. Yet the years that went before his profession had a very definite effect upon the days of his religious life. It was during those days that he acquired the meticulous regard for punctuality, the sustained attention to detail and the able administration of finances which characterized the life he afterwards spent in the Congregation.

Born January 8, 1860, in Gniezno (Gnesen), Poland, Alexandre Joseph Leon Paul Szwarcrok (known all his life as Joseph and affectionately as "little Joe") passed through the elementary schools, through the Lyceum and through the Gniezno College Royal. From the college he graduated in 1878 with the degree of Bachelor of Letters. As far as we know, he was serious-minded, studious, faithful in the discharge of his duties, but could nevertheless relax with his fellow students, although even in his moments of relaxation he kept before his mind the serious outlook on life which he had developed. After his school days came the days of his military training and during those days the characteristics which had marked him as a student developed and became set. His superiors of the time saw in the earnest young man great possibilities of a successful political career and advanced him rapidly

in public office. Secretary of the Tribunal of Ostrzeszow, Inspector of Prisons at Ostrowo, Procurator of the Tribunal of Miedzyrzec, Auditor of Accounts at Gnesen, these were the successive occupations held by the young man and presaged a long and useful career of public office.

But there was at work in the soul of Joseph Szwarrok the quiet, constant voice issuing the invitation to give himself wholly and unreservedly to God, a voice so persistent that it gradually beat down all the promptings of ambition, all the hopes of official public success. And the young man gave himself to God and permanently and unreservedly did he give himself. As a result of this surrender he made his way in 1889 to Chevilly, there to begin his theological studies and his preparation for the priesthood, there to begin, too, the life that he would claim his own, forsaking all other, the life of a missionary priest in the Congregation to which he bound himself by his religious profession, pronounced at Grignon on August 15, 1892, and consummated and perpetually sealed when in Pittsburgh in August, 1895, he bound himself irrevocably by enunciating his perpetual vows. On March 12, 1892, the sacred priesthood of Christ was conferred upon him and henceforth in a peculiar sense to most of the younger men who knew him, like Melchisedech "without father, without mother, without genealogy, having neither beginning of days nor end of life . . . he continues a priest forever."

His first appointment was as assistant at the Church of St. Stanislaus in Pittsburgh. His missionary activities were to be expended among the people of his race in a foreign land where the language and the customs were new and strange. From September, 1892, to January, 1898, he labored in this parish and then he was made pastor of the Church of the Immaculate Heart of Mary in the same city, where he remained until August, 1914. The people for whom he labored in both parishes were hard-working, God-fearing men and women, many of whom had wishfully come to escape persecution and to find peace and opportunity in this land that was to so many strange and so different from their native soil. But they found an anchor to the windward in their Church, which was the same here as in their native Poland, and in their priests they found steadfast friends and kindly fathers, and in none more so than in Father Szwarrok. He spoke to them forcefully with the sound of their native language, and although at first sight he seemed so cold and distant, so far removed from them in every way, upon closer acquaintance, when disaster fell or sorrow struck, he showed the kindly heart, the deep interest and the tender sympathy they so much needed. Every phase of parochial work came within the gambit of his energy and zeal. The love for the glory of the house of God, the fatherliness towards those confided to his care bore their fruits in a compact, energetic Christian life among these hard workers. Their priest was with them. He preached, he administered unto them the Sacraments, he heard their confessions, he baptized their children, he blessed their marriages, he closed their dying eyes with the oil of Extreme Unction and he prayed for them whilst they

were living and when they were dead. He instructed, he warned, he advised and when he deemed it necessary he rebuked and scolded, and for all his interest they repaid him in the finest gift that can in this life come to any priest, the love of his people. Therefore it is not astonishing that as pastor of the Immaculate Heart of Mary parish he received the cooperation of his parishioners so wholeheartedly that the magnificent church structure stands as a monument to his ability and their love. And it was a sad day for the parish when on that August day of 1914 it was announced that their pastor so beloved was to be taken from them. If the hearts of the people were heavy, the heart of the pastor was still heavier, for he loved his people, but he was a religious and to a religious, the voice of his superior is the voice of God.

For a long time Father Szwarrok's abilities as an administrator of finances had been known to his superiors, and now the task of Provincial Procurator was laid upon him. World War I had just begun and the future looked none too rosy when he assumed the burden of managing the finances of the province. The province had begun to expand and the calls on the Provincial Procurator were many and great. Pittsburgh College burgeoned forth into Duquesne University, Cornwells was ready for enlargement, a new novitiate was being sought, missions were being opened. The dire war years were followed by the reconstruction years of the early twenties and the boom years of the late twenties gave way to the calamitous depression years of the early thirties, and through them all, Father Szwarrok carried on in the procurator's office until his retirement in 1936, when his health, which was never robust, no matter how carefully he nursed it nor how well he wrapped it up, caused his superiors to relieve him of the burden of office. He merited a rest. He had administered his office successfully and well, he had remained a good priest and religious, well beloved and honored. Thus it was that when the golden jubilee of his priesthood rolled around in 1942, he was surrounded by a large number of the brethren who came to show their respect, their regard and their affection for him.

Those of us who passed through Ferndale in the days of Father Szwarrok's active life will long remember him not so much as the Provincial Procurator, although he did make several attempts to instruct us in the intricacies of bookkeeping, but as the Prefect of Health who looked after our physical well-being with solicitude and kindness. If he was quick with the clinical thermometer, it was because he was genuinely interested in keeping us in good health. We still fondly recall the minor epidemics when the good Father Szwarrok stalked a sneeze or tracked down a cough and took measures to stop the spread of colds and flu and grippe. But it was not morbidity which prompted him. It was his innate kindness of heart.

Perhaps the most significant role that Father Szwarrok played was that of confessor. He was always a popular one, not because he was lenient but because he had a profound realization of the need of souls for someone who could understand their maladies and prescribe the correct remedy. He took his duty of con-

lessor very seriously. And nowhere was better manifested his love for the holy souls in Purgatory than in the **fervorinos** he gave to his penitents. The care with which he administered the Sacrament of Penance was no different than the care he exercised in every sacred duty, whether it was saying Holy Mass or administering any sacrament. His daily life was an inspiration to all those who came into contact with him. He edified by his regularity, inspired by his piety, comforted by his charity, buoyed by his fidelity to rule, encouraged by his resignation to the will of God. Unquestionably we were better religious, more spiritual men, gentler souls and holier priests because Joseph Szwarcrok spent fifty-one years with us. Faults he may have had, but they were little ones and harmless, and his peculiarities may have seemed strange to some, for like us all he had some, but in our memory of him there will be no recollection of an unkind idiosyncrasy, but we shall most assuredly long remember his lasting, outstanding virtue. And we know that on that 25th of May, 1943, when the summons came for him to appear before the judgment seat of the God he served so well and loved so much, he gladly clicked his heels together, saluted, and answered "Adsum."

D. J. K.

APOLOGETICS

G. F. KNIGHT

—PART FIVE (Cont.)—

The Church Christ Founded is the Catholic Church

The first reason for thinking that the Church which Christ founded to teach His doctrines would never come to the point where it was unanimously teaching a false doctrine is the fact that the teaching of His church is the means which God selected as that by which man should learn what He expects him to know. And as long as the teaching of His church is the means by which He expects us to learn what He wants us to know, it will be up to God to see to it that the teaching of His church does not become the means of leading the world astray. He obliges us, as He must do, to listen to the unanimous teaching of the authentic teachers of His doctrine. It is His business to see to it that the teaching which He obliges us to believe is in fact that which He wishes us to know and act upon. It is His to see to it that His church does not fall into error in its unanimous teaching. And we need have no fear that God has failed in what belongs to Him to do.

The crux of the matter is this: the teachers whom Christ sent to teach His doctrines were the authentic teachers of His doctrines. They were authorized to teach His doctrines. They were actually sent to do so. And the same command which placed on them the obligation of teaching Christ's doctrine, places on the rest of men the obligation of receiving their teaching. It is utterly impossible for it to be otherwise. God could not have sent men to teach His doctrine to the world if He did not care whether the world believe it or not. That would be the same as saying that although He revealed to men what He expected them to know and act upon, He did not expect them either to learn it or act upon it. And, as we have already

seen, when dealing with the question of whether or not the apostles themselves actually taught the doctrines they were sent to teach, it would be a most remarkable abuse of the intelligence God gave us to learn what He expected us to know, if we were to use it to find reasons for not accepting the teaching of those who were sent to teach us what He expects us to know. Yet, exactly the same reasoning applies to the teaching of His church from that time on. Its teachers will always be authentic teachers, those authorized to teach His doctrines. Its original members were certainly authorized for they had been chosen to teach His doctrines, by Christ, Himself. Yet, those who were subsequently enrolled as members of that teaching body were also authorized for they had been appointed as teachers of Christ's doctrines by those whose duty it was to see that the world was instructed in what Christ expected it to know. The addition of new members to that original band of teachers did not make it less the authentic teacher of Christ's doctrine. Nor did the death of the original members change this state of affairs. The new members of that body had been authentic teachers of Christ's doctrine before the death of the Apostles; they still remained so after the death of the Apostles. The care of teaching the doctrines of Christ, of propagating unchanged their unanimous teaching, had now devolved entirely on them. And they, in their turn, would enlist other teachers and these, too, would be authentic teachers of Christ's doctrines as long as they were retained as members of this body. And what sort of use is it that we would make of our intelligence, if we use it to determine that Christ did not oblige us to receive even the unanimous teaching of the authentic teachers of His doctrine, on the ground that perhaps they were unanimously teaching false doctrine? If we were not obliged to believe even the unanimous teaching of the authentic teaching body, we would certainly not be obliged to listen to anyone else's teaching. Does that mean that Christ instituted a church to make known His teaching to the world and did not care whether anybody listened to its "teaching" or to that of anybody else? Does that mean that Christ revealed to the world what He expected it to know and act upon, but He did not care whether the world learned these things or not? Did not care whether men acted upon these things or not? What kind of nonsense is this? Did God give us our intelligence so that we might learn that we were not obliged to believe even the unanimous teaching of that body which is the authentic teacher of His doctrines?

It is clear that God expects men to believe the teaching of the church He sent to teach them. This church began by teaching His doctrines unanimously. It will continue to teach unanimously for it will eject from its ranks any member who chooses to contradict the unanimous teaching of the rest. That is why it belongs to God to see to it that the unanimous teaching of the church which is the authentic teacher of His doctrines is, in fact, that which He wishes mankind to know and to act upon. And that is the first reason which makes us sure that the unanimous teaching of the church which Christ founded to teach us will

never be in error. For it belongs to God to see to it that it does not fall into error and, however much we human beings may fail to do what we are supposed to do, we need have no fear whatever that God has failed to do what belongs to God to do.

This is confirmed by consideration of the fact that if it were possible for the unanimous teaching of the church to change so gradually as to escape detection, yet so profoundly as to be teaching error unanimously, the evil would be without remedy. For it is clear that the teachers of this body would not accept correction of this doctrine at the hands of someone who was not even a member of this body, for they would regard themselves and indeed rightly so, as the ones who were supposed to teach that other person what the doctrines of Christ were. Under no circumstances could such a person succeed in showing them that the case was the other way around and that the authentic teachers of the doctrines of Christ should learn His doctrines from an outsider, from someone who was not an authorized teacher of His doctrine. Neither could they accept correction at the hands of one of their own body for they would necessarily regard that man who refused to teach the doctrine that they were unanimously teaching and which they believed, even though erroneously, to be the true doctrine of Christ, they would necessarily regard such a man as one who was himself mistaken, as one who had fallen into error and who was now bent on misleading the people. They would necessarily eject him from their body and would take away from him that commission to teach by which he had been previously known to be one of the authentic teachers of the doctrines of Christ.

Thus we see from the very nature of the case, that since God has chosen to make known to the world by means of a teaching body, the doctrines He wishes the world to know and to act upon, two things follow of necessity. First, He must see to it that the body which teaches these doctrines teaches them unanimously, for otherwise He could not expect the world to believe its teaching. (What indeed would its teaching be, if it did not agree on its teaching?) And secondly it follows that He must see to it that its unanimous teaching would never be in error, for otherwise not only would the evil be without remedy, but the very means He instituted to teach the world what He wanted it to know would become the means of leading the world astray with regard to those very things.

Thus far we have been arguing from the very nature of the case as to the way in which the church Christ founded to teach His doctrines, must teach them. We have seen that it must teach them unanimously and must continue to do so. It will always be possible, of course, for error to rise. It will always be possible for men to teach false doctrines and ascribe them to Christ, but only at the cost of either being ejected from the authentic teaching body, or, if they never belonged to it, at the cost of denying that the teaching of any church must be believed. And thus we have arrived at a way of distinguishing the church which truly teaches Christ's doctrines from others which teach doctrines falsely ascribed to Christ. The true teacher will not only teach unanimously, but will teach that

its unanimous teaching is the very doctrine of Christ and is to be believed as such, to be believed as His doctrine simply because it is the unanimous teaching of the church which Christ founded to teach His doctrines. All the false churches will have begun by someone rising to deny some point of the unanimous teaching of the true church. They will, therefore, universally deny that the church is infallible in its teaching. They will invite people to accept their teaching as a "return" to the pure doctrine of Christ.

It cannot be denied that this unanimous teaching church which reason tells us the church that Christ founded must be, is the living image of the Catholic Church. Neither can it be denied that what reason tells us must be the character of a false church is the living image of any and all of the Protestant churches. Yet it must not be overlooked that what reason tells us of the nature of Christ's church and of false churches is confirmed in a very singular manner by what the scripture has to say.

For even at this stage of an apologetic argument, we should be entitled to use the scripture, at least as an indication of what the Apostles, themselves, taught. At the very least it can be said of the New Testament that it has the reputation of being what the Apostles taught. Actually it has more than that reputation. It has the reputation of being what they or their immediate disciples wrote. More than that it has the reputation of being the Word of God. And this is not merely in the Catholic Church. This was the universal belief of all Christian churches until quite recent times. Whether or not these books were actually written by those to whom they are ascribed is beside our present point, and whether or not it is really the word of God is also beside the point. The point is that there is, or there was until quite recently, a wide-spread and immemorial belief that the New Testament was the Word of God. And we can use this belief in the inspirations of the scriptures to the extent that we can recognize that the existence of this belief in those who copied and preserved the scriptures to our times, would cause them to take much greater care in their preservation than would be the case if they were thought to be merely the writings of some ordinary historian. We may consequently feel that they are much more accurate copies of the originals than is the case with any other document of anywhere nearly equal age.

Now what does the New Testament say about the church which Christ founded and about the way in which it should teach?

The New Testament describes at considerable length the efforts which Christ made to prepare the Jews for the religious change He was about to introduce. We might call this the preparation of the people for the founding of His church. It must be remembered that the Jews expected a Messiah or a messenger from God. Their expectation was shared even by the Samaritans, and was expressed by the Samaritan woman who, at Jacob's well, at the very beginning of Christ's public ministry, remarked to Christ that whereas the Jews worshipped God at the temple in Jerusalem, the Samaritan did so at Mt. Garizim. And when Christ had replied that salvation was of the Jews, the woman said that when the Messiah came, He would explain

all these things. To which Christ answered that He was the expected Messias. Thereafter Christ began His public ministry. He went about preaching that the "Kingdom of God" was at hand, the new religion which was to supplant the Mosaic law. "The Law and the Prophets were until John; henceforth the Kingdom of God is preached."

The purpose of his numerous parables describing the Kingdom of God was not merely to prepare the Jews for the new teachers He was to send out, but also to remove the scandal which might be taken at the sight of so many wicked people as members of the divinely founded church He was to institute. At one time He compares the Kingdom of God, His church to a net which gathers in it all sort of fish, both good and bad. They are both to be separated at the end of the world. At another time, He compares it to a wheat field in which there also grew weeds. Again the admixture of good and bad is to endure until the end of the world. He compares the teaching of His church to the broadcasting of seed only some of which finds good soil to grow in. Though the teaching of the church is broadcast, yet only some people are actually going to take this teaching to heart and live up to it. To prepare the world for the rejection of His Church by His own people, the Jews, He compares His Church to a wedding feast to which a king invites his friends, but they refuse to come, so he calls in strangers. He compares it to a vineyard, which was entrusted to workmen, who, however, refused to render to their employer the fruits of his vineyard, stoning his servants and even putting his son to death; for which reason the vineyard was taken away from them and given to others: "Therefore I say to you that the Kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof. And when the chief priests and Pharisees had heard His parables they knew that He spoke of them."

What might be considered the proximate preparation for the founding of His Church (in contradistinction to the preparation of the Jewish people) was the selection and preparation of the men who were destined to be the first teachers of the new church. These men, twelve in number, were singled out from among His followers. They were specially called to follow Him. They witnessed all His miracles. They heard all His teaching. There is scarcely a Christian who is not familiar with these words of Christ to His apostles: "Going, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." But we are not to think that such a command was given to the Apostles suddenly or unexpectedly. The entire time of Our Lord's public ministry was spent in preparing the Apostles to be His fit instruments in preaching to the world the doctrines which He wished the world to know and act upon.

We have already seen that the teaching of Christ was not the same as that of the Synagogue for the Apostles did not remain Jews, but the very fact that He selected laymen to be the teachers of the church is a sort of preliminary indication that this was to be

the case, for had He merely wished to continue the Jewish law, there would have been no reason for selecting as His teachers men who were not specially versed in the Jewish law.

Moreover, the very fact that Christ selected one of the twelve (Simon) and said to him: "I say to thee that thou art Peter (which means bed-rock), and upon this rock I will build my church," indicates again that He was about to found a church distinct from the Synagogue. And when He went on to promise to Peter the supreme power of binding and loosing in the "kingdom of heaven" (His church) saying to him: "to thee will I give the keys of the kingdom of heaven and whatsoever thou shalt bind on earth, it shall be bound in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." He was only making it clearer and clearer that His church was going to be altogether different from the Synagogue, for Peter never had and was never going to have and never even thought he was going to have any power whatever in the Synagogue.

And then when Christ went on to foretell to His Apostles, long before He sent them out to preach, that His gospel would be preached throughout the entire world before the end should come, that many from the East and from the West would come into the Kingdom of God; when He said, "other sheep I have that are not of this fold, them also must I bring, so that there be but one fold and one shepherd," He was making it pretty clear that there was some preaching to be done. And when He went on to add that they would be brought before kings and judges for His sake, He was making it pretty plain to them that they were going to do some at least of the preaching. And all of this indicates that His church was going to be a different institution from that of the Synagogue for membership in the Synagogue was practically limited to the Jewish race. The Synagogue could not in any sense be spoken of as a missionary church.

Thus at the time Our Lord went to lay down His life on the cross, all was ready for the actual founding of the church. The Apostles had been made priests having received the power to offer the sacrifice of the New Law. They had learned Christ's doctrines. Their field of labor, the whole world, had been indicated to them. The principal sacraments of the New Law, Baptism and the Eucharist, had been instituted. All that was now needed was the command to go forth and perform the work for which they had been prepared. All that was needed was that command which would make Baptism and belief in their teaching obligatory on all people. As for Christ, Himself, His own work was now nearly done. When He should have given this command to his Apostles, when He should have turned over to St. Peter, to whom He had promised the supreme power in His church, the care of His sheep on earth, then He, Himself, might return to His heavenly Father. His own work on earth would then be done. His church would then be formally founded and He could leave to it the task of teaching to all men what God expected of them, and He could leave to His church the task of administering to men the sacraments He had instituted for their salvation.

(to be continued)



OUR PROVINCE



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THOUGHT FOR THE MONTH

What Makes a Saint?

Why Were the Saints Saints?

Because they were cheerful when it was difficult to be cheerful; patient when it was difficult to be patient;

And because they pushed on when they wanted to stand still; and kept silent when they wanted to talk; and were agreeable when they wanted to be disagreeable.

That was all.

It was quite simple and always will be.

OUR DEAD

During the month of August we pray for:

Father Francis A. Schwab, who died on August 1, 1938, aged 55 years.

Brother Methodius Lobos, who died on August 5, 1915, aged 37 years.

Brother Aloysius Kapp, who died on August 5, 1920, aged 35 years.

Father August Rumbach, who died on August 9, 1924, aged 72 years.

Father John Simon, who died on August 12, 1920, aged 35 years.

Father Dominic Salles, who died on August 13, 1884, aged 45 years.

Very Rev. Christopher J. Plunkett, who died on August 17, 1939, aged 72 years.

Father Andrew Feger, who died on August 18, 1923, aged 61 years.

Father John Kelly, who died on August 24, 1912, aged 37 years.

Brother Liberato Rena, who died on August 25, 1912, aged 24 years.

Father James MacEneaney, who died on August 30, 1888, aged 31 years.

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OFFICIAL

APPOINTMENTS

Father J. J. Boehr, Ferndale.
 Father K. O'C. Keane, North Tiverton, R. I., pastor.
 Father E. R. Supple, Ferndale.

* * *

SUMMER ASSIGNMENTS

Father J. G. Noppinger, mission lectures, archdiocese of Dubuque, Iowa.
 Father F. R. Duffy, North Tiverton, R. I.
 Father E. E. Moroney, New York, N. Y.
 Fathers J. P. O'Reilly, J. F. McNamara, R. T. Cookson, Ferndale.
 Fathers J. A. Deckmyn, J. R. Kanda, J. P. Gilligan, J. J. McHugh, Cornwells.
 Fathers J. G. Walsh, J. A. Burns, E. E. Stocker, F. P. Curtin, Duquesne University Summer School.

* * *

Father Eugene L. A. Fisher, Chaplain, U.S.A.R., Captain, Fort Jay, Governor's Island, New York, N. Y.

* * *

Father John J. Sullivan, Chaplain, U.S.N.R., Lieut. (s.g.), Naval Air Station, Corpus Christi, Texas.

* * *

Father Joseph T. Keown, Chaplain, U.S.N.R., Lieut. (s.g.), c/o Fleet P.O., San Francisco, Calif.

* * *

Father John J. Todorowski, C.S.Sp., pastor of St. Catherine's, Little Compton, R. I., will preach the Scholastics retreat for the opening of the new school year (1943-44) in Ferndale and in Cornwells.

* * *

Your prayers are asked for Father Schiffgens' father who died May 30, 1943, at his home in Tarentum, Pa. R.I.P.

F. C. S.

Anno Domini 1943, die 17 mensis Januarii pie obiit Huilae districtus Novae Lisbonae, confrater noster presbyterus ALPHONSUS MARIA LANG, aetate 79 annos quorum 53 in nostro sodalicio professus permansit.

Eodem anno in eodemque districtu die 5 mensis Februarii e vita decessit in Tyvinquiro confrater noster presbyterus JOHANNES STEINMETZ, aetate 69 quorum 45 nostri sodalicii professus degit.

Superiores principales omnes enixe rogamus ut preces a Constitutionibus prae scriptis pro animabus Fratrum fundere jubeant.

ORDINATIONS AT FERNDALE

On Friday morning, June 18, Most Reverend Henry J. O'Brien, D.D., auxiliary bishop of Hartford, ordained fourteen scholastics to the priesthood in the chapel at Ferndale.

Those ordained and the places of their first Masses are as follows:

Father Thomas H. Conner, St. Mary's, Sharpsburg, Pa.
 Father Marcel Crittin (of Chamoson, Switzerland), Ferndale Chapel.
 Father John J. Gallagher, St. Edmund's, Philadelphia.
 Father Albert Gretillat (of Geneva, Switzerland), Ferndale Chapel.
 Father William J. McElroy, St. Barnabas', Philadelphia.
 Father Harold S. McNeil, St. Patrick's, Roxborough.
 Father William C. Nebel, All Saints, Philadelphia.
 Father Andrew A. O'Rourke, St. Edmund's, Philadelphia.
 Father John P. Pergl, St. Ann's, Millvale.
 Father John R. Schlicht, St. Peter's, Butler, Pa.
 Father Henry Schoming, St. Anthony's, Millvale.
 Father Paul V. Murray, St. Patrick's, Johnstown, Pa.
 Father Herbert F. Schuster, St. Anthony's, Millvale.
 Father Joseph B. Zydanowicz, Our Mother of Consolation, Mount Carmel, Pa.



ORDINATION CLASS 1943

Those ordained are (reading from left to right in the above picture); back row: Rev. John Schlicht, C.S.Sp., of Butler, Pa.; Rev. Marcel Crittin, C.S.Sp., of Switzerland; Rev. Henry Schoming, C.S.Sp., of Sharpsburg, Pa.; Rev. John Pergl, C.S.Sp., of Millvale, Pa.; Rev. Paul Murray, C.S.Sp., of Johnstown, Pa.; Rev. Albert Gretillat, C.S.Sp., of Switzerland; Rev. William McElroy, C.S.Sp., of Philadelphia. Middle row: Rev. John Gallagher, C.S.Sp., of Philadelphia; Rev. Joseph Zydanowicz, C.S.Sp., of Mount Carmel, Pa.; Rev. Herbert Schuster, C.S.Sp., of Pittsburgh. Front row: Rev. Thomas Conner, C.S.Sp., of Sharpsburg, Pa.; Rev. William Nebel, C.S.Sp., of Philadelphia, Pa.; Rev. Andrew O'Rourke, C.S.Sp., of Philadelphia, Pa.; and Rev. Harold McNeil, C.S.Sp., of Boston, Mass.

1615 MANCHESTER LANE, N. W.
WASHINGTON 11, D. C.

May 30, 1943.

Dear Father:

The Pentecost Novena should take on special solemnity this year. In these anxious times we need more than ever to implore the help of the Holy Ghost, our patron, who is the Spirit of Wisdom and of Understanding, the Father of the Poor, the Comforter.

In our prayers and those of our people we should include the intentions of our Holy Father, the welfare of the entire Church, our Father General, the Congregation with its missions everywhere, our benefactors, the provincial and the province with its problems, the sick, the old, the chaplains, those in isolated places, the poor of the world, the soldiers of the world, the leaders of the world, a just and lasting peace.

Last year the Pentecost Appeal was \$5,202.78. It enabled us to change and improve the water system at Ferndale. This year we are completing the stain-glass windows in the main chapel of the Holy Ghost at the Missionary College in Cornwells and in the chapels of the Seven Gifts, six large windows and fourteen small. I need not urge you to be generous in such a cause. I have only to make it known.

Due to the severity of the past winter extensive caulking and waterproofing are necessary to restore and preserve the new building at the Novitiate in Ridgefield.

Duquesne University is undergoing a thorough change-over because of the emergency war program. It only remains for us to encourage the community to renewed zeal in the all-important field of Catholic education in these critical times. The Army authorities are loud in their praise of the fine spirit of cooperation shown by the Fathers and the splendid course of studies offered the students. All are watching Duquesne.

Vocations in the province have been sought sedulously. The injunction of the Holy See to accept only exceptional characters for the priestly, religious and missionary life has been uppermost in our minds. The Encyclical of Pius XI on the Priesthood (*Ad Catholici Sacerdotii*, December 20, 1935) covers the subject admirably.

The past year's support of the province was more generous than ever. The sum of \$14,704.87 was obtained from outside sources.

The transfer of the Mission Procurator's office to Washington, D. C., has been beneficial in many ways. Its importance has grown. The missions both at home and abroad will be the beneficiaries.

Regarding new war taxes official decisions will be announced from time to time in OUR PROVINCE as the legal experts promulgate them in final form affecting religious.

To meet the needs of the English-speaking provinces five hundred copies of our Rules and Constitutions are being reprinted.

A new edition of the breviary, printed in Canada, with our proprium will soon be available.

In spite of the heavy demands on the province in war time we are pushing further our field of work. An extensive new mission territory has been accepted in Puerto Rico where our influence is growing by leaps and bounds.

Our chaplains with the armed forces are doing a real missionary work. They are in our prayers constantly. Uni-

formly fine reports about them come regularly from Archbishop Spellman.

Parochial and other debts were reduced last year by \$105,820.55. In two parishes the debt was increased slightly. The Holy See insists that we use every means in our power to lessen these debt burdens in order to "remove discredit cast upon religious life and the resulting harm to the good name and reputation of the Church itself."

Where there are surplus parish funds to be invested the permission in writing, of the local Ordinary and of the provincial Superior, are necessary.

For investing community funds nothing must be done without the advice and consent, in writing, of the provincial Procurator.

The insurance problem has been under consideration for some time. We now wish to make an accurate and up-to-date survey of all our property or of property under our care together with the insurance carried on it. Experience has proved that many of our churches, schools, rectories, convents and other buildings are over-insured or under-insured. Furthermore, in many of our places the insurance is not carried with reliable firms.

The time cannot be much longer delayed when we must find Sisters to look after our houses of training and our infirmary for the sick and retired.

In reply to our letter of March 19, 1943, on our work as missionaries amongst the Colored people of the United States, several worthwhile papers have been received.

This fall marks the centenary of the arrival of Venerable Father Libermann's first missionaries in Africa and in Haiti.

OUR PROVINCE continues to give all the important and interesting news of the province and of the Congregation in keeping with war censorship regulations.

Mindful of the needs of the many mission fields of the Congregation we ask the special blessing of God's Holy Spirit upon them all and the protection of Mary Immaculate Our Lady of Victories, and assure the missionaries of the Holy Ghost everywhere from our Father General down to the newest recruit, of our daily prayers, our deep attachment, our abiding interest and our continued support, hopeful of the early dawn of a better day when the Holy Ghost shall renew the face of the earth.

With gratitude to all, I remain,

Faithfully yours,

GEORGE J. COLLINS, C.S.Sp.,

Provincial Superior,

Delegate of the Superior General.

WASHINGTON

Seven hundred and eighty-six adult converts were received into the Church during 1942 in the parishes and missions of the Holy Ghost Fathers in the United States and Puerto Rico, figures released here show.

Of this number, 4 were in Puerto Rico and the remainder in 64 parishes and missions in this country.

Of these, the parish of San Felipe, Arecibo, Puerto Rico, has the largest number of souls—72,338 in 13,998 families—and Salisbury, N. C., the smallest number—one family and two Catholics—the report states. St. Mark's parish, New York, had the most adult converts, 158 during the year.

NEW PRIESTS

The Rev. Thomas H. Conner, C.S.Sp., sang his First Solemn Mass in St. Mary's Church, Sharpsburg, Pa., on Sunday morning, June 20, 1943, at 10:30 o'clock. Assisting were: Father Rossenbach, archpriest; Father Zehler, deacon; Father Paga, subdeacon. The sermon was delivered by Father McAnulty.

The Rev. Marcel Crittin, C.S.Sp., sang his First Solemn Mass in the Seminary Chapel, Ferndale, Norwalk, Conn., on Sunday morning, June 20, 1943, at 8:30 o'clock. Assisting were: Father Lechner, deacon; Mr. Shanahan, subdeacon.

The Rev. John J. Gallagher, C.S.Sp., sang his First Solemn Mass in St. Edmund's Church, Philadelphia, Pa., on Sunday morning, June 20, 1943, at 11 o'clock. Assisting were: Father King, archpriest; Father Dougherty, deacon; Father McLaughlin, subdeacon. The sermon was delivered by Father Brannigan.

The Rev. Albert Gretillat, C.S.Sp., sang his First Solemn Mass in the Seminary Chapel, Ferndale, Norwalk, Conn., on Saturday morning, June 19, 1943, at 6:15 o'clock. Assisting were: Father Cookson, archpriest; Father Deckmyn, deacon; Father Stocker, subdeacon.

The Rev. William J. McElroy, C.S.Sp., sang his First Solemn Mass in St. Barnabas' Church, Philadelphia, Pa., on Sunday morning, June 20, 1943, at 11 o'clock. Assisting were: Father LaRue, archpriest; Father Duffy, deacon; Father Connolly, subdeacon. The sermon was delivered by Father Duffy.

The Rev. Harold S. McNeil, C.S.Sp., sang his First Solemn Mass in St. Patrick's Church, Roxbury, Mass., on Sunday morning, June 20, 1943, at 11:30 o'clock. Assisting were: Father Whalen, archpriest; Father Kinneen, deacon; Father Lorden, subdeacon. The sermon was delivered by Father FitzGerald.

The Rev. Paul V. Murray, C.S.Sp., sang his First Solemn Mass in St. Patrick's Church, Johnstown, Pa., on Sunday morning, June 20, 1943, at 10:30 o'clock. Assisting were: Father Mullane, archpriest; Father Bradley, deacon; Mr. Patrick Murray, S.J., subdeacon. The sermon was delivered by Father Holt.

The Rev. William C. Nebel, C.S.Sp., sang his First Solemn Mass in All Saints' Church, Philadelphia, Pa., on Sunday morning, June 20, 1943, at 10:30 o'clock. Assisting were: Father Kuss, archpriest; Father Trotter, deacon; Father Hak, S.J., subdeacon. The sermon was delivered by Father Stanton.

The Rev. Andrew A. O'Rourke, C.S.Sp., sang his First Solemn Mass in St. Edmond's Church, Philadelphia, Pa., on Sunday morning, June 20, 1943, at 10 o'clock. Assisting were: Father Grace, archpriest; Father Gallagher, deacon; Father Dougherty, subdeacon. The sermon was delivered by Father Flynn.

The Rev. John C. Pergl, C.S.Sp., sang his First Solemn Mass in St. Ann's Church, Millvale, Pa., on Sunday morning, June 20, 1943, at 11 o'clock. Assisting were: Father Kirkbride, archpriest; Father Recktenwald, deacon; Father James F. Pergl, C.S.Sp., subdeacon. The sermon was delivered by Father McGuigan.

The Rev. John R. Schlicht, C.S.Sp., sang his First Solemn Mass in St. Peter's Church, Butler, Pa., on Sunday morning, June 20, 1943, at 11 o'clock. Assisting were: Father Weisenberger, archpriest; Father Wersing, deacon; Father Appeldorn, O.F.M. Cap., subdeacon. The sermon was delivered by Father Harcar.

The Rev. Henry Schoming, C.S.Sp., sang his First Solemn Mass in St. Anthony's Church, Millvale, Pa., on Sunday morning, June 20, 1943, at 11:15 o'clock. Assisting were: Father Szumierski, archpriest; Father Reitan, deacon; Father Schoming, subdeacon. The sermon was delivered by Father Federici.

The Rev. Herbert F. Schuster, C.S.Sp., sang his First Solemn Mass in St. Anthony's Church, Millvale, Pa., on Sunday morning, June 20, 1943, at 9:15 o'clock. Assisting were: Father Kline, archpriest; Father Noppinger, deacon; Father Lipinski, subdeacon. The sermon was delivered by Father Ackerman.

The Rev. Joseph B. Zydanowicz, C.S.Sp., sang his First Solemn Mass in the Church of Our Mother of Consolation, Mt. Carmel, Pa., on Sunday morning, June 20, 1943, at 10:30 o'clock. Assisting were: Father Skibinski, archpriest; Father Lachowsky, deacon; Father Grondziowski, subdeacon. The sermon was delivered by Father Maciejewski.

HOLY GHOST FATHERS—PROVINCE OF THE UNITED STATES

STATUS ANIMARUM SUMMARY

1942

	Colored	Puerto Rican	Others	Total	*Increase	*Decrease
Families	8,426	16,998	9,268	34,692	10,559	
Souls	39,322	82,338	37,688	159,348	25,878	
Baptism (Children)	1,532	2,986	1,056	5,574	620	
Baptism (Adults)	672	4	110	786		163
First Communions	2,262	940	1,023	4,225		559
Easter Communions	20,079	7,656	28,028	55,763		3,647
Communions in 1942	323,083	57,299	481,940	862,322		123,333
Confirmations	1,486	312	1,253	3,051	1,138	
Marriages (Catholic)	263	215	354	832		86
Marriages (Mixed)	270	—	91	361	8	
Sick Calls	5,910	754	6,516	13,180	1,694	
Burials	442	50	443	935	34	
Children in						
Parochial Schools	7,020	333	5,695	13,048		17

* As compared with 1941 figures.

1942 STATUS ANIMARUM

COLORED

	Number of Families	Number of Souls	Baptism of Children	Baptism of Adults	First Communion	Easter Communion	Communion During Year	Confirmation	Catholic Marriages	Mixed Marriages	Sick Calls	Burials	Children in Home
Abbeville, La.	115	800	26	6	30	400	2,825	—	2	9	45	5	127
Alexandria, La.	167	913	50	14	78	—	10,180	141	10	14	—	7	544
Carencro, La.	500	2,500	91	—	102	1,200	5,000	82	28	1	26	24	280
Charleston, S. C.	—	808	20	28	40	472	9,900	—	—	25	132	3	681
Dayton, Ohio	49	372	3	6	15	310	2,380	—	2	6	—	3	197
Detroit, Mich., S. H.*	414	2,035	81	110	166	1,176	20,100	60	16	16	1,218	29	457
Detroit, Mich., St. Benedict	140	542	15	16	39	—	—	14	6	5	84	4	—
Fort Smith, Ark.	12	159	—	—	—	159	5,000	—	—	—	5	2	126
Helena, Ark.	8	60	—	—	1	30	290	4	—	—	2	1	45
Hot Springs, Ark.	4	24	9	2	21	14	1,025	9	—	—	—	—	45
Isle Brevelle, La.*	321	1,591	35	1	29	1,272	8,684	—	5	1	47	27	175
Lafayette, La.*	650	3,100	67	—	135	—	39,500	—	13	2	205	28	—
Lake Charles, La.*	547	2,826	115	12	187	1,600	22,545	—	27	12	193	41	502
Marksville, La.*	260	1,330	68	—	—	555	5,345	—	10	10	82	17	310
Muskogee, Okla.	4	45	3	7	7	40	700	—	1	1	25	2	—
Natchitoches, La.*	249	1,106	23	2	21	551	16,943	—	10	3	99	6	123
New Iberia, La.	650	2,375	118	6	135	1,700	2,500	—	25	17	140	20	272
New Orleans, Holy Ghost	1,200	4,500	172	34	43	2,300	28,840	183	28	32	750	38	504
New Orleans, St. Monica	433	1,185	88	15	171	950	8,500	95	5	17	36	16	339
New York, N. Y.	500	1,700	70	158	226	1,300	27,000	227	8	28	1,900	40	329
Okmulgee, Okla.*	200	746	22	14	72	593	17,400	—	1	—	30	7	230
Oklahoma City, Okla.*	x	156	7	17	17	x	3,309	50	—	6	14	1	127
Opelousas, La.	1,170	5,250	221	28	358	3,010	31,200	331	44	19	184	58	524
Phila., St. Peter Claver	348	1,715	131	21	x	x	5,000	205	—	6	x	18	281
Phila., Our Lady B. Sac.	187	1,003	40	30	61	703	15,900	85	4	13	181	17	112
Pitts., St. Benedict	93	1,000	25	30	31	632	1,800	—	3	9	125	7	42
Salisbury, N. C.	1	2	—	—	—	—	—	—	—	—	—	—	—
Sanford, N. C.	—	—	—	—	—	—	—	—	—	—	—	—	—
Shreveport, La.	140	395	16	12	19	250	7,833	—	1	8	26	4	256
Tulsa, Okla.	64	1,024	5	103	249	792	23,134	—	14	10	358	16	376
Tuscaloosa, St. Mary M.	—	60	11	—	11	70	250	—	—	—	3	1	16
	8,426	39,322	1,532	672	2,262	20,079	323,083	1,486	263	270	5,910	442	7,020

* Includes missions attended.
x No figures available.

OTHER PARISHES

Bay City, Mich.	772	2,390	123	16	106	1,800	45,000	176	31	16	185	50	562
Chippewa Falls, Wis., N. D.	467	2,145	65	11	68	1,700	45,962	—	9	6	450	20	625
Chippewa Falls, Wis., H. G.*	420	1,549	68	10	60	955	28,447	—	5	5	306	15	198
Conway, Ark.	150	722	25	7	31	573	30,049	—	3	3	63	6	238
Detroit, Mich., St. Joachim	450	1,300	23	1	22	800	12,000	76	5	1	40	15	304
Detroit, Mich., St. Mary	5	345%	36	22	21	x	25,750	42	36	3	2,150	27	160
Eddington, Pa.	—	250	—	—	—	250	21,600	—	—	—	1	—	—
Emsworth, Pa., S. Heart*	334	1,378	55	3	28	769	10,350	34	7	4	151	12	229
Emsworth, Pa., H. F. Inst.	140	327	1	—	16	295	18,455	—	—	—	—	—	225
Little Compton, R. I.*	121	599	14	—	10	380	5,180	—	3	—	40	4	—
Millvale, St. Anthony	907	3,500	79	7	87	3,000	48,000	265	30	5	412	33	439
Millvale, St. Ann	409	1,697	69	4	46	1,193	14,464	227	15	9	109	26	333
Morrilton, Ark.	68	403	13	—	11	350	13,000	—	1	4	12	5	121
Mt. Carmel, Pa., O. M. of C.	823	2,763	69	1	69	2,680	40,579	186	27	1	479	52	436
Mt. Carmel, St. Joseph	350	1,361	22	—	13	1,120	12,700	—	6	1	96	19	153
North Tiverton, R. I.*	384	1,842	26	—	29	1,560	7,250	—	21	—	41	17	9
Pittsburgh, Pa., St. Stan.	217	1,118	50	2	15	899	9,514	—	24	—	81	32	100
Pittsburgh, Pa., Imm. Heart	1,350	6,245	120	3	178	4,000	37,385	—	43	2	210	44	696
Portsmouth, R. I.**	432	2,330	39	8	53	1,460	15,300	13	34	16	162	12	33
Sharpsburg, Pa.	865	2,937	84	5	85	2,384	16,000	234	30	4	1,282	23	611
Tarentum, Pa.	241	835	28	3	16	760	5,750	—	5	2	65	11	103
Tiverton, R. I.*	282	1,030	30	1	42	850	6,905	—	13	4	133	17	—
Tuscaloosa, Ala., St. John*x	81	622	17	6	17	250	12,300	—	6	5	48	3	120
	9,268	37,688	1,056	110	1,023	28,028	481,940	1,253	354	91	6,516	443	5,695

PUERTO RICO

Arecibo*	13,998	72,338	2,819	—	891	7,156	50,999	—	185	—	688	47	280
Hato Rey	3,000	10,000	167	4	49	500	6,300	312	30	—	66	3	53
	16,998	82,338	2,986	4	940	7,656	57,299	312	215	—	754	50	333

* Includes missions attended.
 ** Includes mission and naval academy.
 *x Includes mission and university.

NEWS FROM WASHINGTON

Disregarding chronology: The Library of Congress sends thanks for the Africana volumes received from the ecclesiastical heads of our mission territories in Africa. A catechism in Mbochi sure looks strange . . . Father Kirk and Colonel Betcher, C. O. at Duquesne, spent a little time with us . . . The interior of the house shows much improvement as a result of Father Trotter's vacation from his mission in Hato Rey . . . Looking much healthier, Father Supple returned to St. Mark's after a month's stay with us . . . Father Knight lent a hand at ministry over a week-end, one parish in Washington and two in the Diocese of Richmond now being assisted from here . . . The WAVES and the WAACS wanted to take over the house. Sorry! . . . Father McHugh is lending us a hand, Father Moroney substituting at St. Mark's . . . The street in front of the house **may** be paved before the summer dies . . . Father O'Donoghue didn't stay long after his tour. But after all, space on a boat to Ireland is space on a boat to Ireland . . . The victory garden (it hasn't yet proved itself worthy of the adjective) came within an inch of defeat. A violent storm crashed down a tree in the back yard, but fortunately the tree fell the right way and the garden goes smiling on.

Doctors Gau and Robert, of the French Military Mission from St. Pierre et Miquelon, called with news of the Islands.

LETTERS

ARECIBO

May 22, 1943

"I thought I would send a few lines of appreciation for the cooperation of yourself and the other Fathers in the safe arrival of the Mass kit and monstrance sent me by the Tabernacle Society of Boston. The Mass kit and monstrance arrived about a month after you and Father Guthrie left. They are very beautiful and will see much service in our missions, particularly those without chapels. As soon as the cane season finishes, we hope to be able to begin work on the chapel of Quebrada. The price of cement is slowly descending and if priorities do not cause too much difficulty we should finish before school reopens.

Aside from a Spring cold here and there, we are all well here in Arecibo. The rainfall has been very heavy the last week or so, but that is the regular thing for this time of the year. The doctrine classes are just about over so little harm was done to the attendance there. The number of Baptisms is not so great as was last year's, possibly due to difficulties of transportation."

Edward J. Wolfe, C.S.Sp.

* * *

INTERMENT CAMP, Jamaica, B. W. I.

May 16, 1943

"For the Feast of Pentecost, which is, in a special way, the Feast of our beloved Congregation, I should

like to convey my best wishes to you and all the Confereres.

I feel sure you will pass on my wishes to all our Confereres and especially to the Most Rev. Father General.

Could you possibly send me one copy (in English) of our Rules and Constitutions and one Manual of the Prayers, perhaps when one of the priests here sees you on a visit."

J. Kirsten, C.S.Sp.

* * *

ARECIBO, P. R.

June 4, 1943

"Attended the annual convention of the Children of Mary held in Bayamon May 31. The Bishop was delighted with the results, about 1,300 delegates and much noise.

Spent nearly two days in and around Camp Tortuguero. Two good men, Father Murphy, S.J., and Father Burns (Santa Fe) taking care of the boys.

We are having graduation exercises June 8. The Bishop will come. The same day we unveil a picture in honor of Da. Trina (la Hija del Caribe). She claims she founded the Colegio and I am listing her as one of the founders, a dubious title.

The Easter collection went over six hundred dollars and the big procession was cut short by rain. More crowds than ever.

We are almost sure of getting permission to build the chapel in Quebrada. At present I am trying to fill the application blanks to be sent to the War Department. The actual building of the chapel will be easier than the work on the blanks.

Your cablegram informed us of Father Szwarcrok's death. R.I.P. Sorry to hear about Pat McCarthy and the others. I hope and pray that they get well."

Jose D. Boyd, C.S.Sp.

* * *

CHIPPEWA FALLS, WIS.

May 11, 1943

"Springfield is coming along fine. We had our hall destroyed by fire at the last picnic. I'm enclosing a couple of clippings, also two photos of the fire. Thanks be to God our church was not destroyed in the least. With the hall went the two out-buildings and the old garage. We collected \$1,000 insurance on the hall, also \$75 for the other buildings. The insurance people were very nice. We are not planning to rebuild the hall until the war is over. Altogether we have \$2,000 in the new hall fund in a savings deposit in the bank, since we took \$425 out of the \$910 we had on hand from the church account. We are building a shed which will contain two toilets at one end and the rest will be for storage. Financially and also spiritually Springfield is doing fine.

Wilson remains about the same, not much chance to do anything until our \$200 or some dollars debt is paid and I think the debt will be cleared this year. We had the Holy Week services at Wilson this year for the first time in the history of the mission; my first year I had them at Elk Mound and the other two years at Springfield. We will be celebrating our 4th anniversary here in Chippewa on November 15. Spiritually Wilson is doing very well; good attendance at Sunday

Mass, every Wednesday Novena devotions, Saturday Catechism class with Sisters. We are having Saturday Catechism class. I take the Sisters to both missions and on alternate Saturdays have Mass at each mission with the children receiving Holy Communion. We have the Novena for Peace at Springfield every Friday night with good attendance."

S. Zamborsky, C.S.Sp.

* * *

SOMEWHERE IN ENGLAND

June 1, 1943

"The community of Holy Ghost Fathers in the Armed Forces is slowly growing here in England. I had the pleasure of spending a few days with Father Joe Murphy last week at conference of British Chaplains. Our last happy meeting was at Charleston, S. C., at the beginning of the war. Our two basketball teams were to play a game at my base camp; however, Father Joe suddenly received orders to move and we never played the game. We had a big laugh about all this week at his station.

While visiting Father Joe and some of my own men I met Capt. Larry Albrecht, a young lad I had back at Duquesne Prep during my perfecting days. Meeting old friends now and then is a positive proof that this is a small world after all.

On Monday, June 7, I shall begin my retreat at St. Saviour's Retreat House, Broadway, Worcs. I would like to make Castlehead my headquarters for this but I must take advantage of my present assignment."

Father Bill Keown, C.S.Sp.

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SOMEWHERE IN ENGLAND

June 2, 1943

"Again the monthly report on things that can be reported. There is so much more that we must pass by. Opportunities to do good are on all sides—non-Catholics informally ask for bits of information on the Church's teaching. Many never before had personal contact with a priest, so the job consists in 'breaking-the-ice' in addition to the usual duties.

Have been invited to preach in the City of Norwich for Pentecost. It will be an occasion to enlighten some who perhaps 'have not heard that there be a Holy Ghost.'

Father Bill Keown was at our local Chaplains' Conference last week. It was good to see one of ours. I was sorry to hear of Father Tom McCarty's death and offered a Mass for him. Am feeling very fit and have suffered none from the bombs."

Joseph B. Murphy, C.S.Sp.

* * *

SOMEWHERE IN AFRICA

May 19, 1943

"I received your welcome letter from P. R. It was the first censored letter that I have received. I have received no other mail from outside continental U. S. I shall remember our sick in my Masses and prayers. I thought perhaps I'd see Charlie Diamond as I understand his outfit was nearby at one time. I was told by one of the chaplains that he took sick shortly before sailing time. Well, Father, I am still in Africa. I haven't met any of the confreres. I sure would like

to take a run to British East Africa and visit our men there. But I'm afraid that can't be arranged now. I received a letter from my friend Father Tony Walsh. Letters are certainly welcome here. We all hope that this awful war will be over soon. At times we think it will soon be over. But when I look at the map of Europe I have different thoughts. I think if in the past people had talked less and prayed more this terrible war would not be going on. War is indeed the fruit of determinism and materialism. And those who are fighting it and who do not come close to God—well, there is not much hope for them. I think I told you that Archbishop Spellman was here. We enjoyed seeing him."

Father McGoldrick

* * *

SHREVEPORT, LA.

May 26, 1943

"The Bishop was here Sunday and confirmed a class of 68. Twenty-seven of them were adults. There would have been many more had not so many moved out of the city.

Next Sunday six of our pupils will receive their eighth grade diplomas. They are all Catholics for the first time since I have been here.

Everything else is fine here. The weather is hot and dry. Other places are flooded out and here we need rain.

The '10' on the address is our zone. The number should appear on letters addressed here."

J. M. Lundergan, C.S.Sp.

* * *

TANGANYIKA, EAST AFRICA

February 3, 1943

"Things are going well here. A few commodities are difficult to get, but all in all we have been very fortunate. The mail, although slow, has continued to come regularly. Some of it, I suppose, has been lost, but we can't complain because the majority of it gets through. In a word, Tanganyika has been very, very fortunate this war. I sometimes wonder if we realize how well off we actually are out here.

On the material side the work has of necessity slowed down; spiritually, though, it has gone ahead wonderfully well. Were it not for lack of men the conversions here would be breath taking. But we realize there is nothing you can do about it. Here's to the day when we shall see you with twenty new fathers."

E. J. Leonard

* * *

LAFAYETTE, LA.

"We had a very successful mission at St. Paul's and at Good Hope Chapel during Lent. Both missions were very well attended and the number of those who received Communion daily was edifying to all. The people are still talking about the grand mission they had. You have likely heard that we now have the Blessed Sacrament at Good Hope. A number of improvements are responsible for the chapel looking much better. At the present time we are having our buildings painted here at St. Paul's. You are going

to see a few fine changes when you see us again.

The report on the missions could be much better. Prairie Basse, which has fifty-two families, has only about seventy at Mass on Sundays. They are getting Mass every Sunday except when the weather makes it impossible to reach the chapel. Communions at both places are proportionately very high. Long Plantation, which has eighty-four families, has an average Sunday attendance of close to eighty. Of course, there is always the question of distance for the missions, but all in all they could do better. Besides Sunday Mass, I visit both places twice a week for Catechism. Prairie had a school enrollment of thirty-nine this year. The school is free except for a registration fee of a dollar per year. The people of both these missions are getting very good service, even if it comes from me, and it only remains for them to take advantage of that service. I took a complete census of both places and with all the marriages that could have been fixed up, not one has been fixed so far. A gloomy kind of a report but factual.

I see Father Fandrey regularly. He is doing well and also had a fine mission this year. The others we do not see as often as we used to in the pre-war days. All are well, though, and when we do see them we find them happy to be together. Father Ray looks very well. Physically, he could not look much better."

William Marley, C.S.Sp.

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ISLE BREVELLE, LA.

May 5, 1943

"I am saying a publicly announced Mass for Tom McCarty on the First Friday at 8:30 a.m., to which the school children and parishioners have been invited.

During the past Lent I gave the Lenten course here on Wednesday night at 8:30, the farmers follow standard time, and in the old Cathedral Church in Natchitoches on Sunday night at 7:30. I was also invited to Natchitoches to hear confessions on Holy Saturday from 4-6 and 7-9:45. Father Neudling, the pastor, is failing and the Bishop is worried about his health. I also gave a talk to the Natchitoches K. of C. on Ash Wednesday night on 'A Better Post-War World.' I had previously to that addressed the Natchitoches Ladies Auxiliary of American War Veterans on 'Americanism.'

My missions are all doing well, right now we are getting the children ready for Solemn Communion and Confirmation, that means a trip every day in the week except Thursday."

A. J. Walsh

* * *

OKLAHOMA CITY

April 20, 1943

Dear Father Collins:

So you will go into the collecting business. I wish you success. With all the Colored missions your province has, it would seem to me a hopeless job to collect enough money for Arecibo and all the other missions. Here is a little something anyhow.

Faithfully yours in Christ,

(Signed) **✠ Francis C. Kelley,**

Bishop of Oklahoma City and Tulsa

DAYTON, OHIO

May 24, 1943

"We had twelve youngsters and four adults for Holy Communion on May 10th. Its like pulling teeth to make converts. They come a few times but when they learn about marriage they often weaken. There is nothing we can do about it except pray and hope for more abundant fruit later on."

Henry J. Thessing, C.S.Sp.

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PITTSBURGH, PA.

May 28, 1943

"We buried our oldest parishioner this week, Isaac Moten. He must have been about 90. He says he was 8 years old when Lincoln was inaugurated. Was born in slavery at Shelby County, Kentucky. He has been a very devout Catholic and was well known in Catholic circles in Pittsburgh, as well as throughout the country in Catholic Colored circles."

Tim A. Murphy, C.S.Sp.

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ANGOLA, AFRICA

January 20, 1943

Your kind letter of November 28, had to make an extra trip to reach me, in this part of Africa, in Southern Angola! I have come here for a rest on doctor's advice.

Many thanks for your fine letter which reached me here two days ago, many thanks, too, for the 500 Mass intentions.

I was so glad to hear that everything goes on well in the Province and that the war even does not affect too much your normal work.

The French Missions on the West Coast (I speak of the Free French Territories) carry on as usual. I have traveled through all of them in the last six months and all my colleagues are well satisfied with their new situation. Till now we have not been short of anything and there are very few restrictions, but not on essentials to life. The actual Administration helps us a good deal locally, specially in our schools and for the payment of our teachers. We are making a great effort in the schools, but we now need some school articles, like slates, pencils, exercise books, etc. Could we get some catalogue of such supplies to be had in the States?

✠ P. Biechy,

Vic. Ap.

* * *

ST. DENIS, REUNION

May 31, 1943

Dear Father:

I received your cablegram on the 6th of October last informing me of the death of my brother, Father Spannagel. Considering the troubled times we live in, I have found it difficult for a long time to find an opportunity to pay the debt of gratitude I owe you for the trouble you took in kindly sending me a cablegram at the time of my dear departed brother's leaving this world.

I knew the end of his illness could be nothing but fatal; however, the news was a heart-breaking blow to

me. What is most painful is not to know anything about his last moments and the exact date of his death! How grateful I should be to have a few details from you.

I hope that when he left Pennsylvania where he had worked so hard he was kindly welcomed in heaven.

Thank you beforehand if you find time to write to me. I won't fail to pray for your intentions when I attend Mass.

Sincerely yours in Christ,

Sr. Louise de St. Augustin.

* * *

MARKSVILLE, LA.

June 14, 1943

Rumor has it that the Daughters of the Cross, who teach here in Marksville at our school, are going to close two of their schools and we are hoping to get one or two of the Sisters, who will be stationed here at their Convent in Marksville, to teach in our school in Mansura. Now, that they have had elections recently for a new Superior General, who, by the way is a Mansura girl, we have hopes of getting the Sisters. At least we are keeping our fingers crossed and praying for the best.

We have just finished scraping two of the floors in the rectory, put in a natural finish to the woodwork, bought two new linoleum rugs, and the rooms look a hundred per cent better. Father Schillo is certainly a worker.

F. X. Walsh, C.S.Sp.

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TUSCALOOSA, ALABAMA

June 13, 1943

We have just finished the painting on St. John's Church and the painting of the woodwork on St. John's school. We were fortunate in gathering the cost.

Our schools are over for the year and sixteen Sisters are now at the convent and six Benedictines, three of whom are priests at the Newman Club, all attending Summer School at the University.

We have had a very successful year. This past Spring under the auspices of the Newman Club we brought in a Belgian Jesuit priest from Father van de Putte's home town to address the faculty and students of the University. A thousand of the military students also were marched to the lecture. Father Dossogne is at present professor of Law, Philosophy and Political Science at Loyola University in New Orleans. At the time of the invasion in Belgium he was professor at the University of Namur. He attended the University of Vienna, three German Universities, spent a year at the Sorbonne and is a member of the Belgian and French Academies.

I have been delivering a weekly fifteen minute sermon on the local radio which has a listening audience of one hundred and eighty thousand. Thus far I have completed sixteen broadcasts. I understand I have a good audience.

Since the first of March in addition to saying Mass at the local air field I have been going out every Sunday to the Internment Camp fifty miles away and saying a third Mass in the evening. Out of eight hundred soldiers here two hundred and sixty-two are Catholics.

And now the Tunisian German prisoners have arrived and we hope to do something for them.

I dare say we will be expected to take care of the new 2,000 bed army hospital here also.

At present there are three thousand military students at the University, two hundred of whom are Catholics.

A young Bostonian student graduating in August from the University is anxious to enter the Novitiate after the war. He would like to have things settled before he is inducted into the Officer's Training School. He has been a model young man here. Every Sunday he served Mass and has been a constant visitor to the rectory. He has had no Latin, however, but he is an excellent student above the average. His mother and father were teachers.

A short time ago in a Victory letter from the former Rabbi at the University, now a chaplain, I received the good wishes of Archbishop Spellman over there.

Michael Mulvoy, C.S.Sp.

* * *

MOBILE, ALABAMA

Bishop's Residence, May 25, 1943

Dear Father Mulvoy:

Enclosed find a signed copy of your report.

The number of converts for your little parish is very good, but it seems your spiritual organizations should be larger.

I know the fine work that you are doing in Tuscaloosa and I hope that they will let you stay for many years to come.

The Newman Club is a credit to you and I know it takes much of your time and is a real labor.

God has certainly blessed your work during your years at Tuscaloosa.

✠ T. J. Toolen,

Bishop of Mobile.

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LITTLE ROCK, ARK.

Bishop's House
617 Louisiana Street

May 17, 1943

Reverend John M. Haines, C.S.Sp.,
Saint Gabriel's Rectory,
117 Drexel Street,
Hot Springs, Arkansas.

Dear Father Haines:

I have been slightly delayed in replying to your kind letter of May 4 on account of my recent trip to New Orleans for the Sesquicentennial Celebration of the Diocese.

In accordance with Mother Emily's request, I have written to express my approval of the plans agreed upon several months ago for the Sisters Servants of the Holy Heart of Mary to conduct Saint Gabriel's School beginning next fall. I am herewith enclosing a copy of the letter which I am sending to Mother Saint Emily.

In accordance with your request, I am glad to grant permission for the erection of the Confraternity of the Infant Jesus in Saint Gabriel's Church. I am herewith returning the form of application on which you, as Pastor, make for the faculties to erect this Confraternity. When making the application, I believe the title which you have enclosed in parentheses should be omitted.

With the very best of wishes and trusting that you are having some relief from those painful attacks of arthritis, I am

Yours sincerely in Christ,

✠ John B. Morris,
Bishop of Little Rock.

* * *

LITTLE ROCK, ARK.

May 17, 1943

Reverend Mother Saint Emily, Provincial
Sisters Servants of the Holy Heart of Mary,
Beaverville, Illinois.

Dear Mother Saint Emily:

I have just received a request from Father Haines that I write to you to express my approval of the plan, considered several months ago, for the Sisters of your Community to teach at St. Gabriel's little Colored School in Hot Springs.

I am glad not only to approve this plan but also to repeat my earnest and cordial invitation and request of which I have already assured you verbally. I am indeed grateful for the kind consideration which you and the other Sisters have so generously accorded my request presented originally through Father Haines.

Let me assure you that I consider the time ripe for the Church to strain every means possible in behalf of the Negro of the South. I am convinced that sacrifices made for this cause will bring all those who participate God's special blessings.

Let me assure you again, dear Reverend Mother, that a most hearty welcome awaits the Sisters Servants of the Holy Heart of Mary in the Diocese of Little Rock.

With kindest wishes to you and the other Sisters, and praying that Our Lord will bless with special fruit the first Mission of your Community among the Colored People, I am

Yours sincerely in Christ,

✠ John B. Morris,
Bishop of Little Rock.

* * *

LOANGO

Dear Father:

In answer to your request I am sending you for the Library of Congress the works in the native language named on the enclosed list.

For the most part, these works are catechisms and books of religious instructions. We have none of the classics in the native languages, for all teaching in the schools must be done in French, with the exception of religious instruction.

Dictionaries are becoming increasingly rare and I don't know when we shall be able to reprint them. Hence I am sending you only one copy of a dictionary.

You would do us a great service if you would send some Mass intentions. Since the sending of funds is impossible you may retain the stipends for the time being.

For almost three years we have had no communications with France or Europe. No news from the Vatican, the Mother House or our families. We have had no re-enforcements, no assistance. Yet up to now we are lacking in none of the essentials. Our works prosper and develop, thanks be to God!

Many of the missionaries are worn out and in need of rest. Last year we lost Father Fortin, a Canadian, who was killed in an accident. In 1941 three members of the Congregation were taken off by yellow fever.

Last year I had a visit from the nephew of one of your Fathers, Father Brennan. Father Marion, of Pointe-Noire, is acting as chaplain for your compatriots here and they have given him a great many consolations.

Pray for us, dear Father, and ask God to give us, while we await victory and peace, patience, courage and good health.

✠ H. Friteau

* * *

NORTH NIGERIA, B. W. A.

May 10, 1943

News of the Missions? We plod along and have to be content even though there are no signs of mass conversions. But for the grace of God things would be much worse. We could do with more Fathers as we are still only six. The Provincial in England has promised to try and send at least one Father this year and I hope he will be able to keep his promise. In Makurdi, where I am still alone, we have 40 children more than last year attending school. The roll of 270 is the highest Makurdi ever had. The great difficulty in all the missions is to find competent teachers. The army is willing to absorb as many experienced teachers as can be supplied and there are other forms of war work which offer higher pay and fewer responsibilities than the work of teaching. After Christmas, if all goes well, we intend to start a small college for training teachers and we have already started building. If you know of anyone desirous of donating a few thousand pounds or even dollars tell him of the Benue!! In any case please give us the help of your good prayers. We need them for our work and for ourselves.

How is the war affecting vocations in the American Province? With the drain on man power I suppose things are very difficult. Please God peace will soon be restored to this mad world and we will be able to work for the spread of God's kingdom without the extraordinary difficulties war brings in its train.

All in the Benue greet you and assure you of our prayers.

F. Murray, C.S.Sp.

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27TH N. CONSTR. BATT.

May 22, 1943

Very Rev. Father Provincial:

It is with great pleasure that I transmit to you a copy of a letter of commendation which I received this morning from Colonel C. N. Muldrow, U.S.M.C., via the Commanding Officer of the Naval Base here.

Colonel Muldrow is a non-Catholic and therefore the appreciation shown for the Catholic services rendered to his men and the "excellent morale influence on his officers and men" is a proof of the good work which I am doing out here.

Since the number of posts to be visited, where Catholic men are without a priest, have greatly increased of late, I have exerted all my efforts to have another Catholic Chaplain here. One unit on another island

has been split and the medical section sent here to build a hospital. Through the influence of Captain Kessing it will be possible to have Father McGowan transferred to this Base.

The presence of Father McGowan here will enable me to give better attention to the men at various outposts. This success is due, I am sure, to the prayers of my numerous friends. We know that by ourselves we can do nothing, but out here we can feel the grace of God working in the souls of the men confided to the chaplain's care. We will be forever thankful and grateful to God for those who upon "the mountain" are praying for our forces in the field. God has His hour and those who have tried to crush Him in the past will one day feel the might of His avenging hand.

Remember me to the Fathers in Washington and oremus pro invicem.

Respectfully and obediently in Sp. Sto.,

Father Arthur J. Demers,

Chaplain U.S.N.R.

OUR LEVITES

FERNDALE HERALD

Father Szwarcrok left us on the morning of May 25 during the Community Mass. He was preparing himself to go to the Chapel to say his Mass. Father Fitzgerald administered the last Sacraments in the presence of several young Fathers. Father Szwarcrok's presence among us has long been very inactive, compared to what it once was, with his nearly eremitical existence; but we will never forget his black zucchetto and puttees and his endless telling of beads. Bonum certamen certavit . . . Quid autem prodest bonum certamen, nisi sequatur victoria?

The funeral was held on the 28th. Father Provincial celebrated the Mass, with Father J. A. Pobleschek and Father J. J. Sonnefeld deacon and subdeacon, respectively. Very many of the diocesan clergy were present in addition to members of the province.

Another departure from the Dale was less ceremonious, though not less strongly felt. Father Knight and his lucid explanations of dogma will be missed. We told him so at a little farewell dinner on the 29th. We wonder if the Duquesne Air Cadets won't be standing on the corner of Colbert and Vickroy and arguing about the Mark of Unity. The final play of the season was presented on the 10th. The Bard's "Comedy of Errors" was done, and done singularly well. The present trend toward simplification of settings may mean more frequent and better plays. We hope so.

The Disputation of the month was handed over to the Philosophers, who proved that the will is free with some sort of freedom at least. The Disputation was preceded by an excellently done paper on "The Religious Aspects of the Thirty Years' War."

Just about four more class days left before the Judgment Days. But the weather has been all in our favor for studying. No one has thought of swimming, at least since we pulled that 18 pound snapping turtle from the lake . . .

Examinations will be the week of the 7th. The week following will be the retreat for Priesthood . . . and there's the end of a year.

KERNELS FROM CORNWELLS

On June 9th the scholastic year was brought to a close and the students departed for their homes. The ceremony of departure was this year marked by simplicity which added, rather than subtracted, from the dignity of the usual closing. The reason of this is that this year there was lacking the usual element of finality, since some twenty-two of them will have only three weeks' vacation. The early opening of the Novitiate year was a welcome change for most of them, since each is anxious to register an advance and the act of going to Ridgefield is the biggest step forward for all.

Father Kettl read the results of the final examinations and they proved more than satisfactory to the faculty. The students had an intense semester, since besides the usual program of studies, a heavy schedule of manual labor was completed. Father Kettl spoke of the devoted efforts in all lines of work and also expressed appreciation of the members of the faculty. Father Hoeger spoke a few words about the part that vacation plays in the lives of students of the Priesthood.

The manual labor referred to above consisted of the work on the new lawn and on the new cemetery. Although they are not completed, the progress of the work this last two months surpassed all expectations. Father Jones is supervising the work on the cemetery. Since the vacation started he has been working alone, and although going a bit slower than when he had his dozen helpers, is surely getting the project in shape. Even with the added help of the students on their return, it will take several months before the task is brought to completion.

Father Joseph Duffy is absent, having some hospital treatment. Father James Sheridan has departed for Deal, N. J., where he has permanent Summer ministry. Of the new Fathers just out of Ferndale, Father Gilligan, Father McHugh, Father Deckmyn and Father J. Kanda, are assisting us with the Summer ministry.

ARTICLES

PENTECOST 1943

"But when He the spirit of truth is come, He will teach you all truth."—St. John.

Today's feast marks the anniversary of the greatest revolution that has taken place in the history of the world. For today we celebrate the descent of the Holy Ghost upon the Apostles, the formal foundation of the Church established by Jesus Christ. Today we commemorate the going forth of the Apostles upon their world-shaking mission and the beginning of the tremendous march of Christianity throughout the world and down the centuries. If this Feast of Pentecost has about it a less degree of jubilation and external rejoicing than are connected with certain other festivals, it is not because it is any less significant, but because there is attached to it a degree of solemnity that induces a mood of sober and serious meditation rather than one of spiritual exuberance.

The first reason for that may well be that when we turn our thoughts to God the Holy Ghost, we find ourselves faced with a certain difficulty. We are, if I may say so, a trifle non-plussed, perhaps even vaguely confused. He is less frequently in the minds of Christians than the other two Persons of the Holy Trinity; some of the spiritual writers have even referred to Him metaphorically as the "unknown God." We find it hard to visualize for ourselves in any satisfactory way this great Divine Spirit and our imaginations are equally deficient when we try to form any picture of His operations within our souls. And perhaps we are inclined to think that His operations are more or less restricted to the higher reaches of the spiritual life, to the inspiration of deeds of great sanctity, of high Christian heroism, accomplishments that we feel are far beyond the orbit of our own humble endeavors. In a word, we incline to place Him in a spiritual sphere so sacredly remote that He could have little direct influence upon us small and all too human mortals.

My dear brethren, all this is far from the actual facts of the case. Hidden and silent though the action of the Holy Spirit undoubtedly is, from the moment of our Baptism, we are in the most intimate relationship with the Holy Ghost; we are in a state of complete dependence upon Him. Our spiritual life would be instantly, disastrously extinguished if it were not for His Divine indwelling in our souls. To give a complete picture of that active indwelling would be to review every least detail of our spiritual activities, every smallest actual grace that is bestowed upon us, every slightest victory we have ever gained in our ceaseless struggle against the powers of darkness. We must, however, today confine our consideration to a few of the characteristics of the Holy Ghost which have a more general bearing upon our lives, particularly as they are lived in these ominous and heart-rending times.

It is not so long ago that we were being reminded that a new era was dawning for humanity, an era that would see the abolition of all the ancient miseries of our race, the extermination of ignorance, disease, poverty, war. All this was to be accomplished by the development of the human mind by education, by the advancement of science. "Religion," said many of these prophets, "has had its day and it has failed. People will soon reject these outworn superstitions; they may have served in some way our forefathers in a none too glorious past, but they have no place in the brave new world that is presently to burst upon our startled gaze. Just give us a chance." And to a great extent these prophets, these promisers had their chance. The fields of education, of scientific research, of publicity were very largely in their hands; certainly they were little hampered by what they themselves would term religious fanaticism, religious obscuratism, and what is the net result? I spare you, my dear people, the sad details, the headlines of your daily papers supply them all too abundantly. Our world today is in what is probably the gravest crisis of its long and troubled history!

For many years, perhaps for centuries to come, there will be unending acrimonious debates as to the forces

which have brought about the present cataclysm. But about one very essential and fundamental point, there need be no discussion; the world at large in the arrangement of its affairs depended too much on human wisdom, human enlightenment. The world at large rejected that enlightenment which the Holy Ghost and He alone can supply. And rejecting that supernatural illumination is it any wonder that so many minds became warped, distorted? Is it any wonder that in Our Lord's own words the light that was in them became darkness and they stumbled blindly along paths that lead only to the abyss? We have no desire to belittle material progress, to minimize the advantages of human culture or the training of the human mind, but there is a wisdom above all this, and this wisdom, the gift of the Holy Ghost, is the only sure guide when great moral issues are at stake. It is needed now as sorely as on that first Pentecost Sunday, it will be needed in the days that are to come! For when this war is over and the new settlements are being prepared there will be no real justice, no real security and hence no permanent peace without the presence of that Divine delegate, the spirit of Wisdom. And there is need for this same spirit not only in the larger events that determine the fate of nations but likewise in the conduct of our own individual daily lives. There too we have to cope with the folly of the false philosophies; there too we have specious reasonings that may lead us far astray and there too we can place reliance on non but our Divine guide.

The Holy Ghost is the spirit of fortitude. It seems ever to be the fate of men when they abandon Divine guidance to become terrified at the results of their own wrong-headed obstinacy. Since they have nowhere to turn outside themselves and those who have led them astray, they frequently lose courage, often enough become panic-stricken, sometimes even give way to despair. Even when disaster seems remote, even when the piping times of peace are with us, the burden of life will often appear unsupported and our private misfortunes more than our human courage can cope with. It is true that now we have all sorts of psychological panaceas, all sorts of ingenious devices—strictly scientific of course—for exorcising the devils of anxiety, fear and despair, but somehow the sum total of human happiness does not seem to be greatly increased thereby. Somehow human experience shows that real permanent peace of mind is much more frequently the possession of those who yield themselves to the influence of the Paraclete, the Comforter, and thereby benefit as did the Apostles by the hear-warming, invigorating courage infused by Him.

LEST WE FORGET

Very Rev. Joseph Eigenmann
1841 - 1910

At the beginning of the year 1864 we find Mr. Joseph Eigenmann at the French Seminary in Rome, completing his theological studies and receiving his degree. He returned to Paris March 25, 1866, entering the Novitiate on the following day.

After his profession, November 20, 1866, he was assigned to the Senior Scholasticate of the Holy Heart of Mary, Chevilly, replacing Father Lejeune as sub-director of the Scholastics and professor of philosophy and economics. In 1868 he was made subdirector of the Scholastics at Santarem, Portugal.

A few lines of one of his letters describe the beginning of the Scholasticate in this new mission: "The number of aspirants has been reduced to four, several were dismissed, not having the necessary qualifications. Three of the remaining ones are orphans and are of the very best, compared with those of any other scholasticate of the Congregation. A fifth one, also an orphan, is expected. His pastor has given good testimony of him and a fine recommendation. This is a good beginning with which we may be well satisfied. It is, however, only a grain of mustard seed, but it will develop in due time under the protection of the Immaculate Heart of Mary." (Letter of January 30, 1869.)

On August 6, 1869, Father Eigenmann was admitted to perpetual vows. While in Lisbon he was the confessor of the Germans residing there, including the Ambassador of Russia, a Pole by birth, but fluent in German. Father Eigenmann also made rapid progress in the Portuguese language. He never spared himself in the hard and often fatiguing work of the sacred ministry. To his Holy Patron, St. Joseph, he went for aid in the important work entrusted to him.

Difficulties and disappointments were not wanting, however. Santarem was founded to supply the mission of Congo with the necessary personnel and the material help required for its development. The ends were not fully realized however, and negotiations were started for a change. Consideration was given to the founding of a College at Braga and in various other suitable places. At the same time there came an offer from the Vicar Apostolic of Gibraltar, Bishop Scandella, expressing the desire for a director of a College. The Superior, before acting, delegated Father Eigenmann to learn the actual facts and to give an account of the situation.

Father Eigenmann left Lisbon on Friday, April 8, 1870. After many delays he arrived at Gibraltar on the following Thursday, Holy Thursday. The Very Rev. Marciso-Pallaris, the Vicar General, received him with a cordial benevolence and extended him the hospitality of the episcopal residence. Father Eigenmann discussed the matter with the Vicar General and three other members of the Council, the Bishop being in Rome at the time. It was not long before he understood the whole situation and the desire of the Bishop and was able to give a detailed report of the projected work. After Holy Week he returned to his community at Santarem.

On his report as to the advantages of Gibraltar, the Council accepted the offer of establishing a College and Community at Gibraltar, with the proviso to leave if the work did not meet the needs and expectation of the Fathers. It was also expressly understood that a Scholasticate and Novitiate be connected with the work.

The project was mutually agreed to by Bishop Scandella and the Superior General and had the approbation of the Sacred Congregation of the Propaganda. The new Community at Gibraltar was erected by Father General, under the title and patronage of St. Bernard, August 20, 1870, the feast day of that illustrious Saint.

The College was founded by Bishop Scandella in 1858 as a necessary move to preserve the faith of the young people by keeping them away from Protestant influence and in Catholic surroundings. Two months had passed in expectation and anxiety as to what would happen to our works in Portugal. Finally, towards the end of June, the order came from the Mother House to make ready for the departure to Gibraltar. On July 21, 14 students, accompanied by Father Eigenmann, went to Seville for their University Examinations. They arrived at Gibraltar on July 31, 1870. A half hour before Bishop Scandella had returned from the Vatican Council in Rome.

At Gibraltar relations, for a time, were difficult, owing to the fact that the newcomers did not know the Spanish language very well. Father Eigenmann alone knew it sufficiently to make himself understood. The personnel was as follows: Fathers Eigenmann, Stoll and Cunningham, two Scholastics, Prefects and several other Professors. Ministry in parishes was limited to occasional replacing of a priest. Father Eigenmann himself heard confessions of those who spoke German, as was his custom wherever he went.

Two unsuccessful attempts had been made at Santarem and Gibraltar. The aims were not realized. At the opening in September, at Gibraltar, only twenty-four students made application for admission. After several attempts to find a place at Lisbon or Santarem, Father Eigenmann explored the North of Portugal. Here vocations for the ecclesiastical and religious life were more numerous. He had little hope of finding a place, when Divine Providence came to his aid and he was heartily urged to begin a College at Braga which would realize all his expectations for missionaries at home and abroad.

Upon his arrival at Braga, Father Eigenmann received encouragement from all sides. The College did not require much expense nor a large personnel and would be a means of bringing to many of the students, for the first time, religious training. Besides, it would be a source of vocations for the Congregation. The Mother House authorized the beginning of the work on August 26, 1872. Thus was created the first permanent work in Portugal and, indeed, the center of the whole future of the Province of Portugal.

Many of the clergy and laity of Portugal remained devoted to our Fathers and desired the return of Father Eigenmann. On his way to Braga he stopped at Lisbon in order to prepare for the University examinations

and qualify for the degree, in view of the work he would be called upon to begin. However, "Man proposes, God disposes." Arrived at Lisbon on Good Friday, he felt the first attacks of the dread disease—typhoid fever. He recovered, however, and was able to continue his work.

The first plan for the College of Braga was to have two categories of classes, resident students and day scholars. The more advanced were to follow the courses at the Lyceum or Seminary and the beginners would prepare at the house for the examinations in the primary studies. However, Father Eigenmann soon became aware that to admit students following the courses at the Lyceum or Seminary was not agreeable to the families and would be prejudicial to the College. Hence it was decided to have only resident students and to receive only exceptional day scholars. Consequently he prepared a new plan or prospectus and decided to change the name to Holy Ghost College, instead of the College of St. Gerald, as it had been named originally in honor of the patron of Braga.

Sickness, death, persecutions from all sides sprang up to hinder the plan. The public was hostile towards the Jesuits, the press stirred up the people, claiming that Father Eigenmann and his companions were Jesuits expelled from Germany and would try to establish their system in Braga. The Catholic press and public however, brought truth to triumph in the end.

During the first year typhoid fever carried off a scholastic at the age of only twenty-one. All these trials were a good omen for the success and usefulness of the work just begun. The examinations at the Lyceum were the most successful of all the Institutions represented. Application of new students consequently were numerous. Vocations increased and the faculty was augmented. The Mother House sent Father Jaworski and Brother Gatien. Larger buildings were secured in 1876, and better accommodations provided for the increased enrollment.

Years passed in rapid succession, the good works were extended and Father Eigenmann, acting provincial of Portugal, was elected member of the General Council May 24, 1896. By a decision of September 23, he was named Visitor of our communities in Brazil and the United States of America.

Having terminated his duties as Visitor of Brazil he left Para on January 24, 1896, for the United States and arrived at Philadelphia on February 15. From the time of his arrival he was acting provincial until he handed his duties over to his successor, Very Rev. Anthony Joseph Zielenbach, in 1898. During his stay in America, he organized the canonical Novitiate and

constituted the province of the United States with all the necessary requirements.

All preliminaries having been satisfactorily arranged Father Eigenmann opened the Novitiate for the Clerics and Brothers on August 27, 1897, at Cornwells Heights, Pa., two days before the Feast of the Immaculate Heart of Mary. Father O'Gorman, the Novice Master, arrived September 5, 1897. With him came three American Novices from France to complete their Novitiate at Cornwells. One year later Father Eigenmann received their vows on which occasion he gave a talk in English. He had a wonderful facility for languages, speaking seven modern languages fluently. His work having been completed in the Province of the United States he returned to the Mother House. In January, 1908, he was sent again to his beloved Community of Braga, in Portugal. After some time he was transferred to Fribourg, his own native town, where he was assistant and Spiritual Father. Eventually he was relieved by Father Kientzler and went into retirement.

Death was not long in coming to Father Eigenmann. It came suddenly but did not take him unawares. He died at Fribourg as a result of heart disease on June 27, 1910, at the age of sixty-nine, having passed fifty years in the Congregation.

"On the day of his death," Father Decaillet wrote, "Father Eigenmann told me at 9 o'clock in the morning that he felt better, almost as strong as before his sickness. At dinner he seemed to be very well and took part in the conversation, happy to feel himself again, quite revived. Before going out on a walk at 2 o'clock, Father Kientzler saw him in the parlor and wished to tell him that he was going out. Father Eigenmann was seated and made a gesture not to enter, as though he were hearing a Confession. A few moments later Brother Wolfgang told me he heard a crash. It was Father Eigenmann who had probably got up to ward off a crisis, as was his custom, and had fallen to the floor. This was about a quarter to two. At four o'clock Father Eigenmann's nephew called to see him. It was impossible to find him. Then Brother Wolfgang entered the small parlor and found Father Eigenmann lying on his face, his glasses broken and two slight wounds on his face. The Brother placed him on his bed and Father Edward Knaebel gave him conditional absolution."

Father Eigenmann's death was not unforeseen. He was ready. He renewed every day the sacrifice of his life. He had confessed on the Vigil of the Feast of St. John the Baptist. He celebrated Mass on the morning of the day of his death. A few days before he had received Holy Viaticum and Extreme Unction and the Indulgence of a happy death.

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

VOL. 11

August, 1943

NO. 9

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*Pray for your departed confreres,
see page 154*

Fervor

Charity

Sacrifice





OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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Huachuca, Arizona.
Father W. F. O'Neill, Chaplaincy, U.S.N.R. (commission
pending).

* * *

Our 1943 Ordo was printed in Baltimore, Md., by the
John Murphy Company, from a copy sent us by the
Mother House.

* * *

Final proofs of the proprium for our breviary are
nearly ready.

* * *

The new Missals printed by Benziger and Pustet do
not contain our proper. Negotiations have been under
way for some time to persuade the printers to insert it.
They will provided we can guarantee a sufficient num-
ber of copies

* * *

By decision of the Provincial Council, dated July 24,
1943, Mr. Thomas P. Crimmins, scholastic, was dis-
pensated from three year vows (Const. 20, par. 163).

* * *

Mr. Robert McGrath renewed his vows for three
years at Holy Ghost Missionary College, Cornwells
Heights, Pa., on June 12, 1943.

* * *

By decision of the Provincial Council, dated June 20,
1943, the following seven scholastics were admitted to
perpetual vows (Const. 10, par. 73b): Messrs. P. F.
Bannister, R. J. Bonifazi, L. A. Bushinsky, R. L. Heim,
E. G. Marley, A. P. Morgenroth and C. J. Moroz.

By decision of the Provincial Council, dated July 1,
1943, the following thirteen novice-clerics were ad-
mitted to profession (Const. 10, par. 73b): Messrs. James
Joseph Beagen, Charles Theodore Behl, Constantine
John Conan, Daniel Paul Conklin, Tosello Oresto Gian-
giacomo, John Charles Kees, Edward Joseph Kelly,
Norman Thomas Lord, Thomas Joseph Lynch, Gaston
Charles Mercier, Joseph Thomas Taminey, John Joseph
Walsh, Francis Michael Philben.

GEORGE J. COLLINS, C.S.Sp.,
Provincial Superior,
Delegate of the Superior General.

IMPORTANT NOTICE

According to a new Post Office regulation, a De-
livery District number must appear immediately after
the name of the town or city. This applies to Washing-
ton, D. C., as well as to other large centers of the United
States. May we therefore ask you to address us as
follows:

1615 Manchester Lane, N.W.,
Washington 11, D. C.

This will speed delivery of mail.

Your prayers are requested for: Rev. James
Roche Murphy who died in Chippewa Falls, Wis.,
July 3, and for the father of Rev. C. P. O'Donoghue,
C.S.Sp., who died in Killeshandra, Co. Cavan,
Ireland, last month. R.I.P.

Father Pixley's APO number has been changed to
758, New York, N. Y.

Father Lippert's APO number has been changed to
502, c/o Postmaster, San Francisco, Calif.

DURING THE MONTH OF SEPTEMBER WE PRAY FOR:

Name of Confre	Died	Aged
Father Eugene Schmidt	September 5. 1895	41
Father Charles Laengst	September 5. 1899	44
Father Louis S. Spannagel	September 13. 1942	82
Father Cornelius O'Rourke	September 15. 1932	71
Brother Geran Rauscher	September 18. 1907	46
Father Paul Sztuka	September 21. 1930	42
Brother Clemens Becker	September 26. 1882	56
Father Patrick Dooley	September 29. 1918	39

"MY WORDS SHALL NOT PASS AWAY." Mat. 24, 35

Scatter thou the nations that delight in wars. Ps. 67, 31.

From whence are wars and contentions among you? Are they not
hence, from your concupiscences, which war in your members? Jas
4, 1.

Be of good comfort, O people of God, the memorial of Israel: you
have been sold to the Gentiles, not for your destruction; but because
you provoked God to wrath, you are delivered to your adversaries,
for you have provoked Him who made you. Bar. 4, 5-7.



Fervor, Charity, Sacrifice

Circular Letter Number 13

Paris, March 8, 1943

Received July 12, 1943

My Dear Confreres:

In the present world-wide distress, in this troubled era through which we are passing, Our Holy Father has turned to the Holy and Immaculate Heart of Mary to implore speedy relief from our present afflictions and preservation from other greater evils which threaten.

For this intention His Holiness, Pope Pius XII, has consecrated the entire human race to the Heart of our Heavenly Mother. Furthermore, the Holy Father has invited us each and every one to follow his example, and has granted liberal indulgences to all the faithful who recite devoutly the beautiful prayer of consecration which he himself has composed.

We know that many of our communities have already united themselves to our Holy Father in this solemn Consecration. We heartily approve of this and are anxious that all our houses, without delay, place themselves anew under the protection of the Holy and Immaculate Heart of Mary. At the Mother House this Consecration will take place, in union with all the dioceses of France, at Solemn Benediction on Sunday, March 28.

It is now more than a hundred years since our Congregation, modest enough in its early days, was dedicated to the Holy Heart of Mary, and it must be admitted that we have been well rewarded for our confidence in her. After the example of our Venerable Father, we can and we ought to proclaim that it is to the protection of the Blessed Virgin must be attributed the steady growth of our Missions and Provinces as well as the preservation of the Congregation in moments of crises which often seemed ready to engulf it. Hence it is only fitting that, in accord with the request of our Holy Father, we now reaffirm our unshakeable confidence in the goodness and power of our Mother by a new dedication of ourselves and our works to her. In these times it is of particular importance that we renew our devotion to Mary and develop that devotion, that it may be more profound, solid and sincere than ever before.

The devotion of our Venerable Father to the Blessed Virgin—always an ardent one—dates from the very time of his conversion. From his letters, however, it is apparent that he was anxious not so much to render tribute to the glories and virtues of the Holy Heart of Mary as to be the dispenser of her riches to the souls of the abandoned. It was Father Tisserant, pastor at Our Lady of Victories, who taught him special devotion to the Immaculate Heart of Mary, Refuge of Sinners. While at Rome, working on temporary Rules for his

society, he came to understand that the Heart of our Mother was particularly an apostolic Heart, a Heart which had practiced in secret all the virtues of the apostolic life, from the consuming love of God to the most complete and self-sacrificing interest in the salvation of souls. This apostolate, it is true, was not an exterior apostolate, but it was, and still is, a supremely efficacious one.

Our Venerable Father wishes that we be apostolic men primarily in our interior dispositions, which ought to be those of Jesus and Mary. That is why our missionary life is based on the religious life. By example, too, our Venerable Father has taught us in all our needs to turn in prayer to the tender mercy of the Holy and Immaculate Heart of Mary. And while he has left us free in our meditations to choose for ourselves among the marvels which God wrought in Mary, he does particularly propose for our contemplation that Heart consumed with desire for the glory of God and the salvation of souls, in order that we might take it as the perfect model of the apostolic life and as a ready and abundant source of graces upon which we can and should draw. He enjoins upon us constant and trustful recourse to Mary that from her Heart may be showered down upon us her merciful favors and that through her Heart may be drawn down an abundance of God's blessings upon all our endeavors.

Sacred Scripture gives us grounds for the belief that by the prayers of the just times of trial may be shortened and their end brought about more speedily. We firmly hold that God, in Whose sight things future are as things past, does take into consideration the contingent, though foreseen, free acts of men. Thus, for example, it is stated that the sincere and ardent pleas of David hastened the time of the Incarnation. And if we consider the Blessed Virgin herself, can we think that the fervor of her prayers, the intensity of her longings, did not hasten the coming of the Messiah?

In these days of overwhelming tribulation it is up to us to move God to come to our aid. It might be said that all the evils which have been foretold as the terrifying signs and fore-runners of the end of the world have been reserved for the children of our generation. Scarcely recovered from the barbarous conflict of just twenty-five years ago, behold the world for thirty months now suffering even greater disasters! On all sides dreadful catastrophes, unrestrained devastation, horrible massacres, and, unfortunate beings that we are, our hearts are oppressed with fears of new and greater evils to come . . .

In 1917 the Blessed Virgin appeared at Fatima, in Portugal, to call for more fervent prayer and to promise an early end of the war. It was for the occasion of the twenty-fifth anniversary of these apparitions that our Holy Father himself composed the beautiful prayer of consecration of the human race to the Holy and Immaculate Heart of Mary. We give here the text of his earnest and heart-felt plea.

(The following is the official English translation of the revised form of the prayer offered by the Holy Father as part of the allocution delivered by him on November 7, 1942.)

Queen of the Most Holy Rosary, Refuge of the Human Race, Victress in all God's battles, we humbly prostrate ourselves before thy throne, confident that we shall receive mercy, grace and bountiful assistance and protection in the present calamity, not through our own inadequate merits, but solely through the great goodness of thy Maternal Heart.

To thee, to thy Immaculate Heart in this, humanity's tragic hour, we consign and consecrate ourselves in union not only with the Mystical Body of thy Son, Holy Mother Church, now in such suffering and agony in so many places and sorely tried in so many ways, but also with the entire world, torn by fierce strife, consumed in a fire of hate, victim of its own wickedness.

May the sight of the widespread material and moral destruction, of the sorrows and anguish of countless fathers and mothers, husbands and wives, brothers and sisters, and innocent children, of the great number of lives cut off in the flower of youth, of the bodies mangled in horrible slaughter, and of the tortured and agonized souls in danger of being lost eternally, move Thee to compassion!

O mother of Mercy obtain peace for us from God and above all procure for us those graces which prepare, establish and assure the peace!

Queen of Peace pray for us and give to the world now at war the peace for which all peoples are longing, peace in the truth, justice and charity of Christ. Give peace to the warring nations and to the souls of men, that in the tranquillity of order the Kingdom of God may prevail

Extend thy protection to the infidels and to all those still in the shadow of death; give them peace and grant that on them, too, may shine the sun of truth, that they might unite with us in proclaiming before the one and only Saviour of the World "Glory to God in the highest and peace to men of good will."

Give peace to the peoples separated by error or by discord, and especially to those who profess such singular devotion to thee and in whose homes an honored place was ever accorded thy venerated icon (today perhaps often kept hidden to await better days): bring them back to the one fold of Christ under the one true shepherd.

Obtain peace and complete freedom for the Holy Church of God; stay the spreading flood of modern paganism; enkindle in the faithful the love of purity, the practice of the Christian life, and an apostolic zeal, so that the servants of God may increase in merit and in number.

Lastly, as the Church and the entire human race were consecrated to the Sacred Heart of Jesus, so that in re

posing all hope in Him, He might become for them the sign and pledge of victory and salvation; so we in like manner consecrate ourselves forever also to thee and to thy Immaculate Heart, our Mother and Queen, that thy love and patronage may hasten the triumph of the Kingdom of God and that all nations, at peace with one another and with God, may proclaim thee blessed and with thee may raise their voices to resound from pole to pole in the chant of the everlasting Magnificat of glory, love and gratitude to the Heart of Jesus, where alone they can find truth and peace.

(Partial indulgence of three years to the faithful for each devout recitation of the prayer, and a plenary indulgence obtainable once a month under the usual conditions of Confession and Communion for the daily recitation of the prayer.)

In union with the Holy Father, and with the intention of renewing the traditional close attachment of the Congregation to Mary's Holy Heart, let each one of our communities, and each one of us individually, make this Act of Consecration from which we can only expect the greatest benefits for the Church, for the world, for souls and for our own selves.

It is in the love of the Holy Heart of Mary (to repeat a favorite expression of our Venerable Father's) that I reassure you, my dear confreres, of my fatherly solicitude for you all, bestowing upon each of you my heart-felt benediction.

(Signed) ✠ LOUIS LE HUNSEC,
Sup. Gen., C.S.Sp.

NEWS OF GENERAL INTEREST RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 12

BISHOP GAY, COADJUTOR OF GUADELOUPE: On January 14 the Osservatore Romano announced the election of Most Reverend John Gay as Titular Bishop of Aezani and Coadjutor with right of succession to His Excellency, Bishop Genoud, of Guadeloupe. Bishop Genoud, Bishop of Guadeloupe for over thirty years, and now aged eighty-three, had great need of an assistant. Our Holy Father appointed him one in the person of Father Gay, Secretary General of the Congregation. At Vichy, where he had remained since the occupation, Father Gay had rendered admirable service as the bond between the Mother House and our Provinces and Missions. He will be consecrated Bishop on March 25 in the chapel of Auteuil in Paris, and he hopes to be able to reach Guadeloupe by April or May. While grieved at losing a valued assistant, the General Administration wishes to express to Bishop Gay its gratitude for his past services, and offers its congratulations and good wishes for the future.

Father Marcel Navarre has been named Secretary General, and will take the place of Father Gay at Vichy. To him are to be addressed all communications intended for the Superior General, just as has been done for the past two years in the case of his predecessor.

DEPARTURES: Our Fathers Guibert, Hure, Monerie and Sillard, together with Father Thibedore of Guadeloupe and Brother Privat, all of whom left Marseilles November 4, have been able to proceed on their way

after having been arrested by the English and taken to Gibraltar and then to Oran, whence they were able to reach Misserghin. Fathers Guibert, Sillard and Mone-rie, with Brother Privat, have since arrived at Dakar; the first two had been appointed to Dakar, the others to Ziguinchor. Father Hure and Father Thibedore have reached Casablanca and there have joined Fathers Autret, Le Moal and Perriot who have been waiting for permission to proceed to their posts in the West Indies since March of 1942.

Three Swiss confreres, Fathers Massy, Coudray and Clivaz, have gone out by way of Lisbon to the Vicariates of Bishops Vogt and Le Mailloux. We have lately received word that they have apparently reached their destination.

MOTHER HOUSE: In the name of the entire Congregation, the traditional pilgrimage to Our Lady of Victories was held as usual this year. Father Jaffre, Director of the Senior Seminary at Chevilly, gave a talk on the difficulties and successes of our work in Africa. Bishop Gay accepted the invitation to give the customary conference at the Mother House on February 2. He was unable to obtain his traveling permit in time, but he sent along the text of his talk which was read before the assembled community. It was a study of the origins of the spiritual doctrine of our Venerable Father, in particular of the influence of Fathers Olier and Eudes on Father Libermann and of the character of our Venerable Father himself. It constitutes a chapter of a book which Bishop Gay is writing on the spiritual doctrine of the Venerable Libermann. The conference at Chevilly was given by a scholastic, Mr. Mordel, on the topic of the knowledge of Africa obtained by those at La Neuville from Bishop Barron.

FRANCE: There is little to be said. The year goes on much as usual in our various houses. The food situation is slightly improved, it seems; perhaps that is because of what we have experienced and become accustomed to during these past two years . . .

IRELAND: The colleges are filled. On September 8 thirty made their Profession, and there are forty new Novices to take their place. The young Fathers are waiting to sail to their Missions; seven have been assigned to Bishop Heerey, five to Bishop Heffernan and two to Bishop Kelly and Father Meehan. The works are making progress; morale is excellent. There is no shortage of essentials; they are getting along well enough without tea, sugar, and even butter . . . How many things we used to think so necessary—and it does us no harm to have to do without them! The Province has suffered the loss of Bishop Neville and Father Keawell, long edifying exemplars of the strict religious life.

PORTUGAL: All goes well. After having come back with tuberculosis from Angola, Father Ebel passed away at Godim. The Province also has lost in death one of its Senior Scholastics, Mr. Custodio Ferreira.

BELGIUM: Mr. Van Beek, a senior scholastic, has succumbed to galloping consumption. The works are making progress; they are managing to get enough food.

HOLLAND: All are well. Though threatened several times with being stopped, the work of reconstruction

at Gemert has been able to go on thus far; the roof is being put on and the rest of the work, at least, will be under shelter.

POLAND: Father Zaborowski, who had been at Bromberg, wrote us a few lines from the internment camp in Germany where he has been confined since September. He is making out all right.

FATHER PARKINSON: Has six novices this year; nineteen made their Profession on October 4. Things are going on quite normally.

ROME: There are now forty students at the French Seminary. His Eminence, Cardinal Suhard, Archbishop of Paris, stayed there during the ten days which he spent at Rome during the month of January.

MARTINIQUE: The college of Fort-de-France, of which Father Delewarde has been named Superior, has been able to make up for its shortage of teachers by hiring lay professors. Still it was necessary to drop Philosophy altogether. The student body numbers 300. Food is a problem.

TEFFE: A letter from Monsignor Barrat dated November 28, 1941, reached us in February, 1943. All was going well. Monsignor Barrat was then making a trip down the Amazon. He was hoping to get some help to aid Father Touchefeu in the reconstruction of his church at Fonte Boa. Father Touchefeu died soon afterwards . . .

HAUT JURUA: Like the letter from Tefte, a letter from Father Engel dated December 19, 1941, did not reach here until December, 1942. He was at that time making the Visitation of the District.

DAKAR: The only news received from Dakar since the occupation was a cable announcing the arrival of the young Fathers appointed to Senegal.

BENOUE: In a letter written September 14, 1942, Father Murray sends us some news about this Prefecture. There are five Irish Fathers and one native priest carrying on and even building up the works there. The work of conversion is progressing.

GABON: In June and in August Bishop Tardy sent letters which arrived here at the same time in December. The Missions are making out passably well. The Bishop is particularly anxious to keep the Mission Stations and the principal works going. On the whole, the health of the confreres is not bad, but several are worn down by over-work and too long a stay. Within the last six months the Sisters of Castres have lost their Provincial Superior and a young Religious. Bishop Tardy was delighted to be able to listen to the broadcasts of Father Gay, but unfortunately they have been practically suppressed since the ban on news . . .

BRAZZAVILLE: On his return from a long trip through French Equatorial Africa as President of the Red Cross, Bishop Biechy was struck down by an attack of typhoid fever which kept him in bed for more than a month. Accompanied by Father Defranould of Libreville he has gone to Huila for a few weeks' rest. The missionaries are at their posts, but there too the effects of over-work are being felt.

BANGUI: Since the end of August two letters have been received, one from Bishop Grandin and one from Father Hemme. Bishop Grandin is suffering with the gout. The Fathers are well and are working along steadily; the work of evangelization is making excellent progress. Ten more Fathers could well be used; the food situation is normal. The work of the ministry is being somewhat helped by the government; private schools are receiving subsidies, directors and teachers are being paid on almost the same footing as in the public schools.

LUANDA: Father Cardona, on being relieved of his temporary appointment as Superior of those of his former missions which had been incorporated in the new diocese of Silva Porto, was glad to return to his beloved mission at Malange. He spoke of himself as being aged and worn out. God called him to his reward on February 4.

NOVA LISBOA: This District is suffering a severe shortage of personnel; it has just lost Fathers Lang, Steinmetz and Abilio Teixeira.

KATANGA: Father Bouve wrote on August 4, 1942, that he was engaged in visiting the northern section of his District. All was going well. The schools were filled. In December, 1941, the Junior Seminary was opened in temporary quarters, pending the completion of the new building. They were looking for more Fathers to be sent out . . . but, well aware that others are worse off, they offered no complaints and, with confidence and courage, are continuing to manifest their firm attachment to the Congregation.

KILIMANJARO: Bishop Byrne on July 17 and Father Marron on September 9 sent us some news. Three native priests were ordained in March; they will be ready for ministry at Christmas. The Holy Week and Easter ceremonies were quite impressive and the Communions many. Father Balthasar died June 6 at Peramiho; he had been ailing for several months, most likely of cancer, but the rainy season made it impossible to move him. His funeral on June 7 passed over the road on which there were still flowers from the Corpus Christi Procession. Father Auguste Gommenginger lives on, always faithfully served by his "boy," Aloysi, who deserves great praise for his devout attachment. Holy in death as in life, Bishop Munsch passed away December 28, 1942, at Morogoro.

REUNION: A cable of Bishop de Langavant, dated February 3, 1943, announcing the death of one of his diocesan priests, Father Maitre, went on to say that "all were in good health."

CONFRERES OF WHOSE DEATH WE HAVE LEARNED SINCE DECEMBER 8, 1942

Date 1942	Name	Age	Pro-fessed
Sept. 20	Br. Albert Cody, Rockwell.....	76	56
Nov. 18	Br. Daniel Tuerkes, Pittsburgh.....	74	55
Dec. 1	Fr. James Keawell, Blackrock.....	82	41
Dec. 12	Fr. Abilio Teixeira, Ganda.....	32	8
Dec. 13	Fr. Joseph Ebel, Godim.....	34	14
Dec. 17	Fr. Alphonse Lang, Huila.....	81	54

Date 1942	Name	Age	Pro-fessed
Dec. 24	Br. Joseph Bernard Perrin, Langonnet	82	39
Dec. 28	Bishop Aloyse Munsch, Titular Bishop of Magnesia, former Vicar Apostolic of Kilimanjaro, Kilimanjaro	74	48
?	Mr. Custodio Ferreira, Scholastic, Portugal	27	6

1943

Jan. 10	Mr. Henri Van Beek, Scholastic, Louvain		
Feb. 4	Fr. Joao Cardona, Malange.....	67	45
Feb. 5	Fr. John Steinmetz, Huila.....	70	45
Feb. 11	Br. Hortense Moullec, Langonnet	68	44
Feb. 25	Br. Marie-Luc Llambias, Chevilly	80	20
Feb. 27	Bishop John Gerald Neville, Titular Bishop of Carres, former Vicar Apostolic of Zanzibar, Ireland	85	57

LIST OF CONFRERES OF WHOSE DEATH WE HAVE BEEN INFORMED DURING 1942

1. Date of Death Known to Us.

Date	Name	Age
Jan. 11	Fr. Jules Remy, Brazzaville.....	79
Jan. 14	Fr. Cyprien Fortin, Loango.....	34
Jan. 17	Fr. Francois Le Clech, Guadeloupe.....	73
Jan. 20	Fr. Adolphe Naegel, French Guiana.....	70
Jan. 29	Br. Agoulin Guntzburger, Kilimanjaro.....	63
Feb. 12	Br. Duarte Vaz, Counene.....	72
Feb. 28	Fr. Leon Meyer, Douala.....	46
Mar. 1	Br. Leon Carel, Reunion.....	65
Mar. 9	Fr. Stephen Zarko, United States.....	43
Mar. 11	Mr. Jacques Pinus, Scholastic, France.....	44
Mar. 21	Fr. William Duffy, United States.....	40
Mar. 28	Br. Sigismond Gaist, France.....	39
Apr. 5	Fr. Pierre Goetz, Zanzibar.....	74
Apr. 12	Br. Marie Calixte Parizot, France.....	79
Apr. 14	Fr. John Dodwell, United States.....	52
Apr. 23	Very Rev. Paul Droesch, Principal Superior, Martinique	64
Apr. 30	Fr. Julien Perono, Douala.....	43
May 17	Br. Marie-Laurent Joder, Martinique.....	49
May 31	Fr. Aloysius Roth, United States.....	50
June 6	Fr. Charles Balthasar, Kilimanjaro.....	53
June 11	Fr. Ernest Philippot, Gabon.....	46
June 13	Fr. Charles Bellet, Counene.....	66
June 20	Fr. Albert Mehler, United States.....	68
June 14	Fr. Philip Judge, Onitsha-Owerri.....	35
June 30	Br. Arbogast Arbogast, France.....	77
July 7	Br. John-of-God Rech, Germany.....	78
July 16	Fr. Paul Baranski, Poland.....	57
Aug. 14	Fr. Louis Dewaste, France.....	77
Sept. 13	Fr. Louis Spannagel, United States.....	82
Sept. 18	Br. Adelio Canguero, Portugal.....	92
Sept. 20	Br. Albert Dody, Ireland.....	76
Nov. 17	Br. Daniel Tuerkes, United States.....	74
Nov. 19	Br. Maurus Schwob, Germany.....	69
Nov. 24	Br. Paulinus Van Bree, Dakar.....	37
Nov. 25	Fr. Aime Ganot, Mother House.....	74
Dec. 1	Fr. James Keawell, Ireland.....	82
Dec. 12	Fr. Abilio Teixeira, Nova Lisboa.....	32

Date	Name	Age
Dec. 13	Fr. Joseph Ebel, Luanda.....	34
Dec. 17	Fr. Alphonse Lang, Nova Lisboa.....	81
Dec. 24	Br. Joseph Bernard Perrin, France.....	82
Dec. 28	Bishop Aloyse Munsch, Titular Bishop of Magnesia, former Vicar Apostolic of Kilimanjaro	74

2. Death Date Not Known to Us.

Name	Age
Bishop Henri Ritter, Titular Bishop of Rhodus, Pre- late nullius of Haut Jurua.....	63
Fr. Joseph Bullesbach.....	30
Fr. Laurent Kerschgens.....	61
Fr. Peter Van Hout.....	30
Mr. Paul Hanheiser.....	27
Mr. Kurt Lang.....	26
Mr. Custodio Ferreira.....	27
Br. Benno Casper.....	63
Br. Clement-Mary Friedrich.....	28
Br. Mary-George Werner.....	33
Novice Brother Henry	
Novice Brother Pierre.....	

R. I. P.

DETROIT RIOTS

Detroit, June 22, 1943

St. Benedict the Moor: All's quiet on the Western front—or nearly so, could have been the summary of the news from St. Benedict's during the recent racial disorders.

In fact, all through the first day there was a quite apparent lull. Traffic was at a standstill. The usual laughter of children was absent. Only the police calls blaring from the radio indicated that there was something more in the air than the soft-soap operas.

It was not until about five in the evening that things began to happen on the West Side. Groups began to form at various points along Warren Avenue, stoning automobiles and stopping street cars. On two occasions gatherings were dispersed by the police at the corner near the church. After night had fallen, gangs of hoodlums roamed at large, breaking show windows and looting shops.

Many of the colored within a radius of a half-mile of St. Benedict's own their own homes. They take a justifiable pride in what they have acquired and are very respectable. They refused to have any part in the rioting. Although several times provoked to enter the fray, they remained at home, sitting on their porches in an effort to get relief from the sweltering heat.

Insofar as I could ascertain, the trouble-makers in this vicinity were from other sections of the city. To me it was a clear-cut proof that, given the opportunity, the Negro can and will, in the face of a crisis, conduct himself in a manner comparable with that of any other respectable group.

At the height of the rioting, I stood on the steps of the rectory and spoke with many colored, Catholics and Protestants alike. All, without exception, condemned the rioting and denounced the colored as well as the whites who took part in it. Not so much as a look from any one of them betrayed the slightest feeling against me or against the two white families who

live across the street. Some of them told me that they had been insulted and assaulted during the day, their automobiles damaged—all because their skin is not white. Yet that night they remained at home, calm, not vengeful.

There is still place for enlightenment of the Enlightened Race.

* * *

GRADUATION AT HATO REY

San Juan, P.R., June 9, 1943: Last September for the first time the doors of the Colegio Del Espiritu Santo at Hato Rey were opened. A work due exclusively to the Fathers of the Holy Ghost. The Community of Hato Rey offers them its cooperation and heartfelt thanks for the great work they have accomplished in so short a time.

Despite the difficulties created by the war and defying the great number of obstacles connected with starting a school the Fathers of the Holy Ghost, who are known to conquer all obstacles, opened the kindergarten and first grade to instruct our children in the fundamental truths of religion and science.

Before a year had passed the Fathers were to see the magnificent results of their undertaking. Today there was held the first graduation of the first grade, at which 22 children received their diplomas from the hands of their beloved Bishop, Most Rev. Edwin V. Byrne. The Bishop spoke in enthusiastic terms of the great success of the new colegio started under such adverse circumstances but which was sure to prove to be of incomparable benefit for the community. May we add our humble opinion saying that every work placed in the hands of Almighty God cannot but bring fruitful results. This is a marvel that we witness daily.

The program arranged by the two teachers, Misses Franco and Forcelledo, delighted the crowd that filled the Floral Park Theatre. Dr. Jose M. Lazaro, of the University of Puerto Rico, was the principal speaker and stressed the point—the responsibility parents have today to see that their children receive the right education. Father Kenneth Milford spoke in the name of the pastor, Father Francis P. Trotter, who is in the States for reasons of health and who was thus deprived of the satisfaction of seeing the first results of his labor.

Next September the Colegio Del Espiritu Santo will add the third and fourth grades to its course. The parents of the community are well pleased to know that their children can receive a complete education, religious and academic, as has been proven, in the Colegio Del Espiritu Santo.—Angelita Santaella in "La Democracia," San Juan, Puerto Rico.

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NEW SCHOOL FOR TULSA, OKLAHOMA

Tulsa, Okla., July 26, 1943: Father D. P. Bradley reports that work has begun on his new ten-room school building which will be completed for the opening of the school year next September. The estimated cost is \$12,500. It will be an "L" shaped structure: 130 x 61 N. & S., 115 x 61 E. & W.

* * *

*Here lies my wife: here let her lie'
Now she's at rest, and so am I.*

—Dryden.

CRISIS IN KROONSTAD

Kroonstad, Orange Free State, June 10, 1943 (Rec'd July 6, 1943): His Excellency, Bishop Leo Klerlein, is not well. A few weeks ago he suffered a slight stroke. Very Rev. Father Winterle, superior, is still interned. All the other Fathers are free, but are not allowed to have any contact with the natives except to administer the last Sacraments. That is of course a great setback for the mission. One of our finest churches, built in Viljoenskroon, 1937, was destroyed by fire.—Father P. Kelleter, C.S.Sp.

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TANGA TIDINGS

Tanganyika, East Africa, June 7, 1943 (Rec'd July 7): The work goes on steadily. Schools are in full operation. The hospitals are doing all they can, but it is very difficult to get medicine. The native Novitiate of Sisters is doing very well. We shall have six newly professed on August 5. In the near future I shall ordain three subdeacons, four to minor orders and tonsure will be given to one of the seminarians. The minor seminary is flourishing as is the Training School for Catechists.

The Fathers are all well. The Holy See, anxious to restore the Church in Abyssinia, had to appeal to the Missions in East Africa for help. We were asked for three men. I was embarrassed for I knew this would be a hard, very hard mission. The choice of men was going to be a painful matter. Four Americans in their generosity told me that I should not hesitate to ask them. So far Father Watkins, C.S.Sp., is the only one of these to be called.—Bishop Joseph Byrne, C.S.Sp., Vicar Apostolic of Kilimanjaro.

POLISH REFUGEES

Tanganyika Territory, East Africa (St. Theresa Mission, Box 109, Arusha, March 22, 1943 (Rec'd June 25, 1943): You tell us to take care of the Polish people. No small job, but trust in us; we shall see the job well done all the way through. With many years of bush-whacking behind us we were not frightened by having 3,000 Polish refugees planted on our doorstep. A fine crowd they are, considering the fact that they have been shoved about a bit by experts in the art of shoving. One admires them for the fact that they can still smile, laugh, sing and dance as only the Poles can. Nor have they lost any of the great Catholic Faith of the Polish people. We have collected some fine souvenirs of their wanderings and of their faith. Have you ever seen rosary beads made of bread that is hardened dough? We have some and are saving them for safe delivery to you some day. Have you ever seen little images of the cross made of the same substance? The one thing that cannot be taken out of the hearts of the Polish people is their great Catholic Faith. Assure the Polish people of America of this fact. We have presently in the camp here two Polish priests who are a blessing. With them we have two Kilimanjaro sisters, Mother Mathilda, who left her home in Lwow

forty-six years ago to become an African missionary, and Sister Ceciliansa, who came here eighteen years ago from Polish Silesia. Among the refugees are Sister Febronia, a Felician sister, and Sister Salome of the Holy Family of Nazareth Congregation. They are doing a grand job here.

I would be grateful if you would assure the Sisters of Nazareth, 1120 N. Leavite St., Chicago, Ill., of the safety of Sister Salome (Josefu Swiniaska). The whereabouts of her companions in exile is unknown or uncertain. She is quite well and happy and would appreciate a letter by air mail from her Congregation. Ask for a letter in Polish as she is merely beginning to study English. Also assure the nearest convent of the Felician Sisters of the safety of Sister Febronia (Krzemienska). Please also pass on this word to her sister, Waleria Budzinska, 9717 East 7th St., New York, N. Y. Sister Febronia was not so well on her arrival here. One day I had her go to a local medical officer of Arusha. He suggested the removal of her appendix. The operation was performed in Arusha Hospital. A small piece of wire was found in her appendix. This discovery was the occasion of barrels of fun. She is a new woman now and is back in camp with the other sisters.

In the refugee camp we have over 660 orphans. The total number of children attending school in the camp is over 1,600. We shall have them ready when the day of Victory comes to go back to Poland and rebuild their native land.

Our task of hearing confessions in Polish was faced with the very limited knowledge of the language acquired in four days of instruction by Mother Mathilda and Sister Ceciliansa. However, we did very well according to the consoling assurance of the people themselves who had been so long without the Sacraments. Now we are assisted by two priests, one a chaplain in the Polish armed forces, the other a priest from the Ukraine.

The camp is made up of 1,200 houses. It has its own police force. There is an excellent hospital with five Polish doctors in attendance. In this camp city our refugees await the day when an allied victory will call them home.—**Father Martin J. Hayden, C.S.Sp.**

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NEWS FROM WASHINGTON

Your regular contributor has been away from the Capital. He has not sent in his script and it is the deadline. His absence probably forced him to conclude that under the circumstances he could not write very well about what happened in Washington this past month. However, such a conclusion does not follow in our times when so many talks are delivered and so many articles written whose authors have been far away from the scenes and the places they describe.

The work on our street, Manchester Lane, has been completed. It is now a dignified traffic artery of our nation's Capital. Of course the deep incision which the District engineers made in the front of our lawn

is still raw. They tell me that a good reinforced stone wall will heal the situation.

Things are buzzing right along. Father Guthrie is finishing the installation of a buzzer system which connects the offices in this building.

The Mission Procurator's office is continually busy taking care of the many maladies which seem to be the lot of missionaries during these war times. About sixty thousand Mass stipends have been distributed to mission outposts during the past year. The needs of missionaries are the needs of any man. Requests have come for shirts, underwear, wine, candles, medicine, seals, olive oil, writing paper, watches, books, etc., etc. At present a catechism in a native dialect is being printed here in the U. S. The problem of taking care of so many and such varied requests is routine. Some of the requests cannot be filled because of war-time regulations. Sometimes they are filled but never reach their destinations. It is good news to the Mission Procurator to hear that a large shipment of religious goods and candles has reached our missions in Puerto Rico after a previous shipment is said to have been washed ashore on Jesuit-held coastal territory. I suppose these holy men considered that an act of God because the story has it that they too were sorely in need of candles. Like every human institution the Mission Procurator's office has its humorous side. Recently when a supply of altar wine was needed immediately in a mission in the West Indies an air express man made it very clear that he thought the West Indies were located off the coast of Ireland. (The world is shrinking so rapidly that places are not where they used to be and the airplane is outgrowing distance like a young man his boyhood pants.) A humorous strain is also found in the request of a Bishop for a cassock, but this request failed to mention size, quality or style. And there is the doctor who happened to receive a circular from the Mission Procurator. This doctor had just made some synthetic grass—not for cows but for us poor humans. He was glad to know we were helping suffering humanity and he was going to show us what he was doing to free man from indigestion, from the trouble of eating boring meals, etc. Not even the Mission Procurator dared to try the sample of concentrated grass pills which the good doctor sent. The day a telephone operator on long distance forgot she was connected with the Mission Procurator's office and commenced to talk to herself came as a surprise to the Mission Procurator and to herself, too—the phantom and impersonal voice became human and personal for once at least in the life of the telephone. It is great to be able to remain human in these inhuman times. It must be remembered that nothing leaves the country now before many forms have been filled, permits secured. This means tormenting many a governmental bureau. But there is always difficulty in getting the right bureau. A phone call requesting information for shipping altar wine finally reached some maritime office. The man in charge very seriously said: "We take care of sailors who are on leave for three days or over." That is enough about the M.P.'s office, the El Dorado of many a missionary.

Other departments here are equally busy. The proprium for the new breviaries is ready for printing. Many discussions regarding the revision have come and gone but the improvements that came forth from these arguments will remain. Our old proper was dubbed 'barbarus' by the printer who is doing the new edition. The first proof of his we called "barbarissimus." His brain child was returned with many gaping wounds inflicted by a red pencil. The reprinting of the Rules and Constitutions is receiving attention. "Another Paul" (Father Libermann), a translation from the French, is in the advanced galley stage. Despite this promotion to the hierarchy of proof sheets the work is still suffering a bad attack of red pencil trouble. The translation is still jumpy. The theme does not run straight—somewhat zig-zag like a hare trying to escape a pursuing hound. Therefore the reading of this brief pamphlet could become very exhausting. However, the proofs are in capable hands and I believe the finished product will do justice to "Another Paul." The cuts used are the work of one of our scholastics. Their artistic excellency is praised by a man from the Paulist Press. These cuts, however, will print but one edition. The surprise of the month (and no doubt of many months to come) in literary manuscripts came from the pen of Father Hyland. This ms. will be published in book form probably in September. It will be known in the world of novels as "The Dove Flies South." The dove referred to is the Dove of Peace sent out by the Atlantic Charter. It met with very favorable reception here. However, an official statement on the novel could not be obtained. The proof reader seemed extremely interested. He claimed that it was duty that made him so interested. However, he was reminded that some duties can be very interesting.

It is alleged that the mail man was interested when he saw some letters addressed to the Mission Band. He wanted to know if the band ever went on the air. He said he would listen if it were a brass band. However, I do not believe this story. However, since the Bureau of Internal Revenue is collecting on small incomes the Bursar of the Mission Band should not be surprised if he receives a request to file entertainment tax returns. Governmental bureaus have a habit of taking words at their face value. A clerk in one of these departments once asked (after examining a Mass intention slip): "What do you mean by all this aid (a.i.d.) on here?"

Visitors: Archbishop Byrne (on his way to take over his archdiocese of Santa Fe); Father Eberhardt (the Archbishop's traveling secretary); Msgr. Ready (NC WC's General Secretary); Father Kirk (lots of Army business for Duquesne); Father F. Trotter (wonderful what a carpenter can do around a house); Father Cookson (The "gas-for-your-vacation" motion was introduced while he was in the House of Representatives); Father J. B. Hackett (did not bring his ration book, but meat, coffee, instead); Father McHugh (preferred pulling weeds in God's sunshine to the commercial complications of a Mission Procurator's office); Father Federici (there will be no dust on the books in the History Section of the libraries of Catholic University

and of the University of Georgetown when he finishes his thesis for a doctorate in history); Father Murnaghan (arrived very early one morning); Father Dugon, C.S.Sp. (a chaplain in the French Navy); Father Deckmyn (Washington is a great city).

Of course I could say I know lots of other items but cannot make them known—"military secrets"—you know. Nowadays that is a term used frequently to smoke-screen ignorance. No smoke screening—I have told you all I remember; what I have forgotten is much like what I told you and there is enough good space used already

If it be just in the sight of God to hear you rather than God judge ye; for we cannot but speak the things which we have seen and heard. Acts 4, 19.

We ought to obey God rather than men. Acts 5, 29.

Be subject to God; but resist the devil, and he will fly from you. Jas. 4, 7.

Obeys your prelates, and be subject to them for they watch as being to render an account of your souls; that they may do this with joy, and not with grief: for this is not expedient for you. Heb. 13, 17.

OUR LEVITES

RIDGEFIELD: The Novitiate imaginary sundial continues to mark time. Only a few weeks remain. Ferndale has been the topic of conversation since the beginning of the month.

Classes are over and the books are put away. The nervous tension of the examinations has passed and the summer vacation rule is in force.

A fever of expectancy gripped every one here as the date appointed for the arrival of the new novices drew near. The "Good Angels" were anxious to begin their work of initiation.

Farm work continues to be the main object of manual labor. During the past month another horse by the name of Jim was added to the farm help and still the weeds continue to grow.

This year, as in the preceding years, the Novices enjoyed a whole day outing before the arrival of the new postulants. The scene was not, however, the same as that of other years. Not Pietsch's garden but a nearby private estate was the scene of a very pleasant and happy day's rendezvous. Swimming was the highlight on the day's program. To satiate the hungry appetites, barbeque chicken was served. Father Master surprised all with his dexterity in culinary arts. The Novices are still remarking on the delicious chicken he prepared.

Twenty-two new postulants have arrived and been received. The "Old Novices" and the "New Novices" are the two distinctive phrases that resound about the Novitiate premises. As we are about to enter into the category of "Old Timers," we hand down the pen of Novitiate Narrator to the New . . .

On the evening of July 1 twenty-two weary and travel worn postulants arrived at the Novitiate to be greeted by the Novices, who had long anticipated their arrival. Immediately their good angels took them in hand and they lost no time in acquainting them with the rules and customs of the Novitiate. Finally, after what seemed to the postulants to be an interminable two weeks, they made their act of Oblation and received the habit on the fifteenth of July, the vigil of the feast of Our Lady of Mount Carmel.

As may be expected with such a supply of workers on hand, the manual labor projects are being pushed ahead rapidly. While at this time of the year the farm

naturally takes the most attention, nevertheless canning and haying, to say nothing of road building, hold prominent places. The road under construction is the one leading down to the proposed lake, also under immediate construction. In some future summer when Novices are enjoying themselves in the cool waters of the Novitiate lake, we hope that they will remember the labors of the Novices of former years.

From the amount of canning in progress, one would certainly conclude that we were anticipating a long, hard winter which perhaps we are. All the vegetables that can possibly be spared are being put up in jars, and from the outlook at present, if all else fails, we shall be able to winter it out on rhubarb!

July 23 brought us a distinguished visitor in the person of a French Chaplain, Father Dugon, C.S.Sp., of the French Province. Father Deckmyn, also of the French Province, accompanied him here.

CORNWELLS: It is a commonplace expression that a college in vacation is one of the deadest places imaginable, but Cornwells was always an indubitable exception, and this year was more of an exception than ever. Without losing any of its peaceful atmosphere the place was alive each day with quiet activity. This was due to several factors, among which was the addition of several new members to the community consisting chiefly of younger fathers who are stationed here to help with the summer ministry. Father Gilligan is chaplain at St. Francis' Camp, established by Mrs. Morrell for colored children; Father John Deckmyn is replacing Father Dan Dougherty for the vacation months at St. Francis', Eddington; Father Dougherty has, for the time being, taken over the honors and onus of house bursar, replacing Father Joseph Duffy who is still recuperating. Fathers John Kanda and John McHugh are helping out in the neighboring parishes.

In addition to the above, we have had a number of confreres come for short stays. Father William Mullen of St. Anne's, Millvale, was with us for a short retreat; Fathers Marcel Crittin and Albert Gretillat are spending a couple of weeks vacation. A number of Fern-

dale scholastics, whose homes are in Philadelphia, called during their holidays: Frank Garstkiewicz, Ed. Razewski, Stanly and Joseph Otto and Raymond Schenkel were the ones we recall. Then we had a visit from Fathers Haas and Joseph Pobleschek who brought with them a chaplain of the French Navy, Father Dugon, C.S.Sp.

The above list is not quite complete without the addition of a host of outsiders who came at various times to enjoy the swimming pool. This included the Catholic Daughters of America of Bristol (Junior Division); St. Edmund's Choir and Altar Boys' Society of Philadelphia, and a daily visit from the boys of St. Francis', Eddington.

Our victory garden, inaugurated under the patient labor of the students last spring and continued with the still more patient labor of Brother Matthew, plus two of the students who volunteered to remain over the vacation for that purpose, is now beginning to surpass all our most sanguine hopes. At first we thought that the potato crop would fail on account of wet weather but all indications are that it will be average. Besides the old stand-by crops of corn, carrots, etc., Brother Matthew tried some experimental

tion with such novelties as squash, melons, etc. The results of the profusion of growth are apparent from the fact that already we have canned 177 cans of beans which is only a beginning.

Brother Godfrey has been ill for a few days and his function of refectorian has been capably taken over by Brother William. Brother Artheme arrived from Dugesne last Saturday. Brother Michael has a tough job for hot weather as custodian of the lawns. The lawn mower has been in constant use, but despite that the grass has been coming up at tremendous speed. The Brother is just keeping ahead in the battle with the fertility of the soil and the moist weather.

Father Hoeger has been busy as usual in keeping up with his schedule of retreats; he is at present in the Detroit district. Father Kletzel is also in Detroit finishing his course in the University of Detroit. Fathers Jones and Dougherty are at present on vacation and Father Bryan has just returned. Father Kettl has been giving a retreat to the boys from the Southern Connecticut district in Ferndale. Father Flynn is to give a retreat to the Sisters of the Immaculate Heart in Bristol.

LETTERS

Spooner, Wisconsin, July 17, 1943: Thank you very kindly for your note of sympathy. The death of my life-long friend, Father Murphy, was and is a great loss; no greater known loss could come to me. But I can take it. Thank God; I shall carry one. Father James Roche Murphy was a Holy Ghost Father at heart. He never left the Congregation in spirit. Your Fathers here did everything possible. God bless them.
—**Father J. Howard Browne.**

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Tulsa, Okla., June 14, 1943: In our school the tenth grade will be added in September. In the past we have employed two lay teachers. This will be impossible in September, because the high wages of defense plants are attractive. Msgr. Monnot and I discussed the possibility of securing two more sisters. My attempts in that direction in the past produced only golden promises, but no additional sisters. However, I hope for more fruitful results in the near future.
—**Father D. P. Bradley, C.S.Sp.**

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27th N. Constr. Batt., May 22, 1943: It is with great pleasure that I transmit to you a copy of a letter of commendation which I received this morning from Colonel C. N. Muldrow, U.S.M.C., via the Commanding Officer of the Naval Base here. Colonel Muldrow is a non-Catholic and therefore the appreciation shown for the Catholic services rendered to his men and the "excellent morale influence on his officers and men" is a proof of the good work which I am doing out here. Since the number of posts to be visited, where Catholic men are without a priest, have greatly increased of late, I have exerted all my efforts to have another Catholic Chaplain here. One unit on another island

has been split, and the medical section sent here to build a hospital. Through the influence of Captain Kessing it will be possible to have Father McGowan transferred to this Base. The presence of Father McGowan here will enable me to give better attention to the men at various outposts. This success is due, I am sure, to the prayers of my numerous friends. We know that by ourselves we can do nothing, but out here we can feel the grace of God working in the souls of the men confided to the chaplain's care. We will be forever thankful and grateful to God for those who upon "the mountain" are praying for our forces in the field. God has His hour and those who have tried to crush you in the past will one day feel the might of His avenging hand. Remember me to the Fathers in Washington and oremus pro invicem.—**Father Arthur J. Demers, Chaplain U.S.N.R.**

* * *

Opelousas, La., June 15, 1943: All here are well. Both Father Heelan and Father Rengers are back from their trips and apparently happy to be back. It's so quiet here and restful. One would hardly know there was a war on from the looks of this community. We are busy now with a census of our parish; the Bishop has requested it of all the parishes during this, his Jubilee year.—**F. Cooney, C.S.Sp.**

* * *

Marksville, La., June 22, 1943: The weather is getting quite warm down here with not much rain in sight, which is needed badly for the corn crop. Most of it is burning up. At present we are cleaning out the fish pool which seems to be an annual affair and quite a task in itself. I am having the parish societies finish off the parlor for us in Nu-Wood, it will look quite nice

when completed. Our chicken house still stands as is—found out the yard boy was selling the eggs on us—as yet we have not been able to find a housekeeper. Too many War checks bring on a certain amount of laziness or independence for those receiving them. One woman from the parish here has seven boys in the Army! Quite a record and quite a monthly allowance, so she doesn't work at all!—**F. X. Walsh, C.S.Sp.**

* * *

Bay City, Michigan, June 21, 1943: We celebrated our Patronal Feast, Pentecost, but were a little too busy to enjoy it. We graduated 52 Seniors from our High School that afternoon and in the evening we all attended the Confirmation of adults for Bay County at St. Stanislaus Church here. Two hundred adults were confirmed, sixteen being from our parish. We could not get to Father Thieffels' celebration on Sunday but Father Parent and I were with him for the Wednesday affair. He had a real celebration. The church certainly looks splendid since it has been redecorated. There are about 15,000 colored in the city of Saginaw now, but the Church does not seem to be attracting them. It is the old question of Mexicans and Negroes in the same district and you know what that means. There are plenty of Mexicans working on the sugar beet farms around here and lately they brought in 500 Jamaicans for the same purpose. These are all out in the rural parishes so they are out of our territory. We are all quite well outside of a few colds, but a little of the good sunshine we are getting now will cure that. We had too much rain but are now getting some real weather.—**Vincent Kmiecinski, C.S.Sp.**

* * *

Chippewa Falls, Wis., June 16, 1943: Finally we are getting a taste of some fine warm weather. The crops certainly need it. For the past four weeks we have been having rain practically every day. The showers and storms are heavy and frequent so that I am wondering where all the water is coming from. By this time all the oceans must have been emptied over Chippewa. Well, we'll be complaining when the dry spell is on. Our Garden has been extended a trifle and we have some potatoes planted. I certainly am a good farmer considering I have the spuds planted in quack grass. At least the weeds keep me pretty busy. The soil is plenty wet, so that at times hoeing is very easy and the grass is rooted out without any trouble. I hope we have a nice crop for all the time I am devoting to it. When the harvest is over maybe we'll have to invite you over to dinner. Father Favre has the other half of the garden under control. We'll soon be enjoying it, too. For the past two weeks we have been having our Vacation School at the Missions. At Elk Mound we had a good attendance. Measles kept a few youngsters away. Five made their First Holy Communion last Sunday and this happy occasion was instrumental in bringing two back to the Sacraments. Also last Sunday I had the opportunity of helping Father Daniels at Menominee. This coming Sunday I'll have Mass at the Colony for the youngsters. Also they will be receiving Holy Communion. We make it the practice to have them receive every third month. Last Sunday was the feast of the Holy Ghost. We

did a little celebrating by having the local priests here for supper. Fathers McGuigan, Montambeau, Browne, Murphy, Schabel, Orlowski and Celestine enjoyed our hospitality at the table. We had services in the evening. Father McGuigan was the celebrant at Solemn Benediction with Father Favre and myself assisting. Father Montambeau and Father Zamborsky sang the Veni Creator and an O Cor Mariae. All the singing was excellent. I even had the Holy Ghost Novena at Elk Mound. The occasion happened to be during Vacation School so I took the opportunity to have the Novena too. Even some of the people responded nicely for these services. Thursday evenings we have the Novena for Peace and the Safe Return of our Boys. You'd be surprised at the number that show up for the devotions. The Pentecost collection was pretty good this year. Elk Mound contributed \$30.00, which is better than last year's donation.—**John R. Muka, C.S.Sp.**

* * *

Chaplain's Office, U. S. Naval Air Station, Corpus Christi, Texas, June 14, 1943: I received this duty on May 22, and am favorably acclimating myself gradually. I'm told it is the largest air station in the world. It certainly appears to live up to that boast. Sunday routine always includes three Masses, with ample confessions sandwiched in together with at least one plane ride. Instructions for converts and those in prospect of mixed marriages together with hospital visitation is the order of the week days. My most serious handicap is that I lack a car. But roaming about in the blistering sun is compensated for by nights of sound rest.—**J. J. Sullivan, C.S.Sp.**

* * *

Morogoro, Tanganyika Territory, April 1, 1943: Many thanks for your letter of the 30th Jan. and announced money for the poor lepers. When in receipt of the money I'll send a letter to Msgr. McDonnell. Thanks for sending of "Our Province."—**† B. Hilhorst, C.S.Sp., V.A.**

* * *

Nova Lisboa, Angola, April 28, 1943: I've just received your kindest letter of March 22, and with the greatest pleasure I send you by post in the first mail three packets of books for the LIBRARY OF CONGRESS. I want to tell you that in 1941 Angola was divided into three missionary dioceses and I was elected Bishop of Nova Lisboa and consecrated on the first of June, 1941. I thank you very much for the 5,300 Mass intentions Father Moroney sent me in his letter of March 17, 1943. It is a lovely aid for my 35 missionary stations and parishes. As in this diocese there are 80 priests, the United States Treasury Department may be sure that the sum of \$5,300 has been distributed to each and so every one has received less than \$100.00. I ask also Father Eugene Moroney when having any sum to send me to instruct your bank to cable the Angola Bank at Nova Lisboa instead of Lobite. As a matter of fact Lobito is 460 Kms. from Nova Lisboa where I have my residence. Many thanks for the Mass intentions. It is the best way you can help our Missions.—**† Daniel Junqueira, Bishop of Nova Lisboa, Angola.**

ARECIBO: Fathers Donohue, Wolfe and Reardon have gone out today to a country district called San Rafael, attending to three weddings, several baptisms and a couple of sick calls. It is one of the hottest days we have had this year and the people do be saying that something is going to happen. (So they always say when it gets a little warm.) We are having a triduum in honor of the Blessed Sacrament beginning tonight and ending Sunday. Big crowds and lots of Holy Communions at the Masses today. All here are well.

* * *

BARCELONETA: The past three days have been busy ones here since we had Forty Hours for the first time. Only the old timers in Barceloneta had remembered anything about the devotion. For the closing we had several Army chaplains and about a dozen other priests. The people did not know what to make of it. The food situation has improved a bit here during the past two months, except that meat is still scarce. Since Africa fell this has been a quiet place.

* * *

SOMEWHERE IN ENGLAND

APO 634, June 4, 1943: Do not be surprised if I am bounced out of the Army one bright day. I told you of my fight against the advertisement of contraceptives in the Fighter Group. At that time, some "backing" by the Chaplain of the Air Force would have made an issue of the matter and probably slowed down the Medical Staff in using illegitimate means and illegitimate advertising to obtain freedom from physical disease. But the Higher-ups in the Chaplain's Corps here are all Protestants. They have never manifested any courage in adopting or fighting for definite moral principles. Now, for the past four days there have been front page articles in "Stars and Stripes," the official Army paper in England, condoning sexual irregularities and exhorting our men to use kits containing contraceptives. God knows, all of us have a hard enough fight to keep clean without having these fools remove the element of fear which God undoubtedly intended as a help to avoid the occasions of sin. I am going to tell the Chaplain of the Air Force to stop his damnable bickering about omitting a comma in Monthly Reports and do something worthwhile by opposing a basic wrong. If you hear I've been made a General you will know my mild suggestion was well received. If the next letter comes from the Guardhouse, you can surmise that my choice of words was too good.—**Joseph B. Murphy, C.S.Sp.**

* * *

Convent of the Felician Sisters, Schoolcraft and Newburg Roads, Plymouth, Mich., July 7, 1943: We appreciate your thoughtfulness in sending us a copy of a letter from your mission in East Africa with news from our people who are now scattered throughout the world. We are glad that they are steadfast in their Catholic Faith. We were delighted to learn that at least one Felician Sister escaped from Russia and is now with her people in Africa. We will immediately get in touch with her by writing letters in order to make her exile just a little easier.—**Sister Mary Tarcilia**, Mother Provincial.

Sisters of the Holy Family of Nazareth, 1120 North Leavitt St., Chicago, Ill., July 9, 1943: The news which Father Martin J. Hayden was able to send from East Africa and which you have graciously forwarded to us is appreciated beyond expression. It is highly edifying how the religious and our compatriots in exile make adjustments and carry on courageously. In my estimation the description of the life of the Poles in this particular mission is a highly interesting news item. Are there any objections to sharing some of the facts with Catholic newspaper editors in Chicago? I will, of course, be expected to quote the source of information, if you permit.—**Mother M. Richard**, Provincial.

* * *

Okmulgee, Okla., July 7, 1943: Obtained permission of the Bishop in writing and went ahead and bought the new rectory. Paid \$2,200 cash for it. This price covered a lot and two-car garage also, neither of which will do us any good, so we will have them for sale as soon as we move the house, which will be some time this month. We have two prospective buyers who have asked an option on them. We want \$200 for the property. Got a good price for the bungalow, \$725 cash. It will be moved off the property after the new house has been placed here. So, we have a new rectory without a penny of debt.—**Father Therou**.

* * *

Opelousas, La., July 9, 1943: Another box of clothing, etc., arrived from East Boston, making it the fifth. I wrote to Sister Marie Emile Ange and described the scene which took place when the contents of the box were distributed. The box was carried to a certain section of the town as previously announced to the people. A hundred clamoring souls were on hand who nearly tore off our own clothes in trying to get at the contents of the box.—**Father Cooney**.

* * *

Conway, Ark., June 28, 1943: I attended the Rural Life School at Bay St. Louis. There were about sixty priests present and three Bishops. I was the only Holy Ghost Father there. I hoped to meet some from Louisiana.—**Father A. Lachowsky**.

* * *

APO 528, New York, N. Y., June 16, 1943: I have seen a lot of Africa; visited several of the towns you have been reading about: Casablanca, Tunis, etc. These places look nice in the movies. However, the aroma of these quaint cities is not to be had for the screen. I have not met any of our American confreres. Recently I met a chaplain, Father Myrick, who knows Fathers Huber and Pixley.—**Chaplain Jos. McGoldrick**.

* * *

Arecibo, Puerto Rico, July 14, 1943: The new chapel (San Jose) in Quebrada will cost \$3,500. The Extension Society has allotted \$2,500 of this amount. The War Department has given permission to build and also the necessary priorities. Cement was selling for two fifty. The price at present is eighty cents. We will have difficulty in securing material for a zinc roof. A cement roof could be constructed at a higher cost, but it would last a life time. We had to replace the tar paper roof in the Miraflores chapel at a cost of about \$100. I have a meeting of the residents of San Luis

listed for next month. They may give enough money to start work there very soon. The chapel would be the first thing in the program.—**Jos. D. Boyd, C.S.Sp.**

Helena, Ark., July 23, 1943: After supper I walk around in order to get an opportunity to speak to the people. Many promise to come to my "Prayer Meetings." One man who lives forty miles away comes to church on Sunday. He wants instructions. Two families have asked for instructions also. I taught summer school for a few weeks. Then the children got restless. The school was an opening to visit the parents. I am locating the bedfast and aged. I hope my visits will bear fruit.—**Father Hanichuk, C.S.Sp.**

Tuscaloosa, Ala., July 24, 1943: Bishop Toolen wrote me informing me that the Resurrection Sisters of Chicago will come here this fall. Father Haley is doing fine. He made a big hit with the one hundred French cadets from Casablanca.—**Father Murnaghan, C.S.Sp.**

Morrilton, Ark., July 26, 1943: The bad flood was followed by a drought. All the replanting went for naught. Right now everything is burning up. The only crop that has withstood the killing heat is cotton and there is little of it. On July 4 we celebrated the 50th anniversary of the dedication of the present church built by Father Heizmann. At the same time he built a rectory which is now being used for a high school. We had solemn high Mass coram Episcopo, followed by the blessing of a Calvary group at the cemetery. The Bishop spoke not on the celebration but on Fathers Haas and Lachowsky. Send the latter the largest sized hat you can find in the Nation's Capital.—**Father Wolf-fer, C.S.Sp.**

27th Construction Bn., Fleet P.O., San Francisco, Cal., June 26, 1943: I was surprised to read of the death of Father Tom McCarty. Every day at Mass I have a special memento for the members of the Congregation and especially for the sick and the deceased. I have had several converts who were taking instructions for First Communion and practically each time either the battalion got orders to move on or the party was evacuated from this island. Since May 31 another priest was appointed here. We have divided up the work in such a way as to visit the most centrally located outposts every Sunday. Church parties are organized

in nearby islands and come to Mass at the station. It is impossible for many men who are on certain details to come to Mass. I insist that all Catholics must attend Mass every Sunday. It is so easy out here to find a reason for staying away from Mass.—**Chaplain A. J. Demers, C.S.Sp.**

APO 302, New York, May 12, 1943 (V-Mail): Dear Father McGoldrick: Your kind note has just come my way. Evidently I am not where you suspect me to be. Months have elapsed since my enjoyment of the hospitality provided by your confreres. However, it may be extremely interesting for you to note that in view of my present assignment and station, I am having the privilege of providing Holy Mass on Sundays for one of your Battalions stationed up this way. Not your Protestant chaplain—but a splendid Catholic officer calls for me each Sunday—and brings me back to the hospital after Mass. Furthermore, in the neighboring town is a Father Madden, C.S.Sp., of the Irish Province. Surely you can find some excuse to come up this way.—**Chaplain A. Steffens.**

DUQUESNE DOINGS

Doctor Gordon Knight, after magnificent work in Ferndale for many years, has had the field of his usefulness widened considerably by being appointed to Duquesne. In the near future the boys in the science labs. and the cadets will have learned of his scholarship and personal charm.

Father McGuigan and Brother William, well known here in recent years, now laboring in other parts, paid us a flying visit during the month.

A score or more of Scholastics have come for summer school; some are completing work for their Masters' degrees in English, History and Education; others, to enter the fields of Science and Ancient Languages. All have heavy schedules and are enjoying their work. And once again solemn ceremonies are seen in the Chapel.

Incomplete figures show a total summer enrollment of over 1,200. So the annual announcement—the greatest registration in the history of Duquesne—is in order.

Word has just come from the Chancery Office in Pittsburgh announcing the appointment of Father Kirk to the Diocesan School Board.

**Brother Marcus Fuchsloch of the
Community of Sharpsburg, Pa.
Died October 6, 1908**

The Holy Ghost reminds us in the Book of Wisdom not to be afflicted when someone is taken by death in the flower of his age with the prospect of a fruitful life and an abundant harvest; nevertheless, we are always happy to see one of our confreres, after long years of labor, arrive at a venerable old age, a "crown of honor, found in the way of righteousness." Brother Marcus merits this double praise: of a holy youth and a venerable old age.

Born at Bremelau, Wurtemberg, in the diocese of Rottenburg, on April 14, 1834, Brother Marcus Fuchsloch was baptized the following day in the church of the village and received the name of Marcus, a name he retained later in religion.

On December 6, 1868, he entered the Novitiate at Marienstadt. With a heavy wallet on his shoulders, he presented himself at the door of the Novitiate. Besides his wallet he had no other baggage, but in a small bag he had a good round sum. Father Strub,

then Superior of Marienstadt, made the remark one day: "What a contrast there was between the simple conduct of the young man—and the excellent roll of pieces of gold which he offered at his entrance!"

He received the religious habit on August 15, 1869, and six months later took the private vows of religion. It was on December 8, 1870, that he had the happiness to make his religious profession.

After his profession, he remained attached to the Community of Marienstadt, until the time of the suppression of our houses in Germany, on account of the "Kulturkampf" in 1873. In addition to the work of tillage, he had charge of a group of orphans. Because of his gentle character and a certain timidity, one may be led to doubt of his ability to maintain discipline in such a group. Nevertheless, on the testimony of Brother Juste, Brother Marcus succeeded perfectly; the children venerated their saintly prefect.

Before quitting Germany the Brothers were permitted to visit their birth places. Brother Marcus profited by this permission to see his relatives for a few days, once again. Then he was sent to Chevilly, where he renewed his vows for five years. He would have wished "with all his heart" to consecrate himself irrevocably to God, by perpetual vows, but he judged himself "too unworthy."

On January 2, of the following year, he embarked at Havre with the Brothers destined for the new Province of the United States. Difficult days were in store for them on the farm of Pontiac (Piqua), Ohio, where courage and a solid religious spirit were necessary in order to bear the trials of the new work. Indeed, scarcely had it been begun when it had to be abandoned. The Brothers were then successively employed at various posts in Pennsylvania and Arkansas (1878). The divisions to which Brother Marcus belonged arrived at the beginning of the following year. One of the first acts of religion Brother performed in his new Community was the taking of perpetual vows, May 31, 1879.

Brother Marcus was employed again in Arkansas at his accustomed work of tillage. However, it was much more difficult that it had been in Germany and Ohio. The hardest part of the work fell to his lot. He began the painful occupation under a veritable sun of fire, with his ordinary supernatural courage. Privations with respect to lodging and food were added to the feverish climate and very soon, like the other members of the community, Brother Marcus was violently shaken by fever. One attack after another followed in rapid succession, but as soon as the fever subsided the Brother went to work again.

Nevertheless, after five years in Arkansas, the fever triumphed over a constitution which had been so robust before. In order not to expose him to complete ruin, it was necessary to transfer him to a more favorable climate. Unfortunately it was already too late; he never again completely recovered from the infirmities contracted in Arkansas.

During the next five years we find him at the College at Pittsburgh, occupied with the care of the chicken yard and other work in the interior of the building. When the chicken yard was discontinued

in 1889, he received his appointment to the community of Sharpsburg. There he was entrusted with the garden and minor farm work. He helped also in the care of the house.

He spent almost twenty years in that Community. They may be summed up in the words: "Erat subditus illis." He had not lost anything of his religious spirit, respect for his Superiors and all the Fathers, for which he was remarkable in his younger years, being ever submissive, obliging and serviceable. His regularity never failed.

When an occasion presented itself, he was able to give a witty and sharp retort; never, however, in such a way as to wound charity. Someone was in the habit of teasing him a little about the length of his nose. The Brother supported these jests with his ordinary patience. One day, however, they seemed to go beyond all limits. Said Brother, with his usual smile, "If your nose was as long as mine, you would have broken it long ago."

It is from a letter of Father Spannagel that we take the details of his last sickness and death.

"Brother was sick only ten days. Sunday September 27, he gave the signal for rising as usual. But after having rapped on the door he said: 'Father, I cannot remain up. Please tell Father Superior that I went back to bed again.' Father Otten went to see him without delay and called the doctor immediately, who discovered that the Brother was suffering from a pernicious inflammation of the abdomen. On the advice of the doctor the sick Brother was transferred to St. Francis Hospital, in Pittsburgh, since it was impossible at the parish house to give him the care which his condition required. It is superfluous to say that the good and holy Brother bore with patience the severe sufferings of his painful illness. To all the attentions that were bestowed upon him in his pains, he answered simply: 'As God wishes! I am ready to suffer all for the expiation of my sins.' The illness, however, made rapid progress. On October 5 Father Otten was called in all haste at 5 o'clock in the evening to administer the last Sacraments. Brother Marcus received them with the most lively sentiments of faith and humility, answering the prayers in a loud and intelligible voice.

"The next day I went immediately after Mass to see him. When I arrived at the hospital he was in his agony and no longer recognized me. I recited the prayers for the dying and said the Rosary so that our good Mother in Heaven might assist him in his last moments. At half past ten Brother Marcus gave up his beautiful soul into the hands of God, calmly and without effort, just like a lamp going out. In a word, he died as he had lived, piously and saintly.

"The funeral was held at Sharpsburg. There were present fifteen Fathers, several Brothers who had come from the neighboring communities and a large concourse of the faithful of the parish. All esteemed and loved the good old Brother, whom they had seen during the last 20 years, working so tranquilly at the house and in the church. The local newspaper expressed the sentiments of admiration which all had for the holy religious."

OUR CHAPLAINS



P. J. Lippert, C.S.Sp.,
USAR, 1st Lieut.



W. H. Pixley, C.S.Sp.,
USAR, 1st Lieut.



W. J. Keown, C.S.Sp.,
USAR, Captain



J. J. O'Brien, C.S.Sp.,
USAR, Captain



J. A. McGoldrick, C.S.Sp.,
USAR, 1st Lieut.



C. L. Diamond, C.S.Sp.,
USAR, Captain



J. A. Griffin, C.S.Sp.,
USAR, Captain



A. J. Demers, C.S.Sp.,
USNR, Lieut. (s.g.)



J. B. Murphy, C.S.Sp.,
USAR, Captain



D. T. Ray, C.S.Sp.,
USAR, 1st Lieut.



E. A. Curran, C.S.Sp.,
USAR, 1st Lieut.



J. J. Sullivan, C.S.Sp.,
USNR, Lieut. (s.g.)



W. C. Strahan, C.S.Sp.,
USAR, 1st Lieut.



E. Fisher, C.S.Sp.,
USAR, Captain

(We were unable to obtain pictures of J. T. Kilbride, C.S.Sp., and J. T. Keown, C.S.Sp. Commissions pending: E. L. Lavery, C.S.Sp., W. F. O'Neill, C.S.Sp., R. F. Wersing, C.S.Sp., K. F. Dolan, C.S.Sp.—Ed.)

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

VOL. 11

September, 1943

No. 11

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*Pray for your departed confreres,
see page 170*

Terror

Charity

Sacrifice



Our Lady of Mt. Carmel Church,
Barceloneta, Puerto Rico.



OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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OFFICIAL

APPOINTMENTS

Father John R. Kanda, Hato Rey, Puerto Rico.
Father Joseph Gerald Walsh, North Tiverton, R. I.
Father John P. Gilligan, Arecibo, Puerto Rico.
Father Roland T. Cookson, Arecibo, Puerto Rico.
Father James P. O'Reilly, Toa Alta, Puerto Rico.
Father Francis P. Curtin, Toa Alta, Puerto Rico.
Father John J. McHugh, Arecibo, Puerto Rico.
Father James F. McNamara, Tarentum, Pa.
Father John A. Burns, St. Joseph's House, Philadelphia, Pa.
Father Francis E. Stocker, New York, N. Y.
Father Jean A. Deckmyn, Guadeloupe, French West Indies.

* * *

Father Jerome E. Stegman, Muskogee, Oklahoma.
Father John A. Strimiska, chaplaincy, U.S.A.R. (Commission pending).
Father William F. O'Neill, chaplaincy, U.S.N.R. (Commission pending).
Father Joseph E. Landy, Sacred Heart, Emsworth, Pa.
Father Herbert J. Frederick, pastor, Sanford, N. C.
Father Kenneth F. Milford, pastor, Toa Alta, Toa Baja, Dorado, P. R.
Father Kenneth F. Dolan, chaplaincy, U.S.A.R. (Commission pending).
Father Richard C. Wersing, chaplaincy, U.S.A.R. (Commission pending).
Father Chester T. Malek, Isle Breville, La.

* * *

Father Joseph A. Pobleschek, Holy Family Institute, Emsworth, Pa.
Father Francis A. Szumierski, Immaculate Heart, Pittsburgh, Pa.
Father Francis P. Trotter, Our Lady of the Blessed Sacrament, Philadelphia, Pa.
Father D. T. Ray, chaplain, U.S.A.R., 1st lieutenant (0511485), Hq. 8th Repl. Depot, APO 4773, c/o Postmaster, New York, N. Y.

Father J. A. McGoldrick, chaplain, U.S.A.R., 1st lieutenant (0485424), Bombardment Training Center, APO 525, c/o Postmaster, New York, N. Y.

Father C. L. Diamond, chaplain, U.S.A.R., captain, Senior chaplain, 2nd Reg. Inf., 1st Repl. Depot, Army Ground Forces, Fort George G. Meade, Maryland.

Father W. C. Strahan, chaplain, U.S.A.R., captain, A.A.F. Navigation School, Hondo, Texas.

Father P. J. Lippert, chaplain, U.S.A.R., captain (0461566), 31st Sep. C. A. Bn., APO 708, c/o Postmaster, San Francisco, California.

Father Eugene L. Lavery, 1st lieutenant, U.S.A.R., chaplain, U.S.A.R., 1st lieutenant, is serving in the Middle East. APO 616, c/o Postmaster, New York, N. Y.

* * *

VOWS

At Ridgefield, Conn.:

Profession:

September 9, 1943,

Mr. Francis P. Philbin

At Ferndale, Norwalk, Conn.:

Perpetual Vows:

August 25, 1943,

Mr. Clement J. Moroz

August 29, 1943:

Messrs. Anton P. Morgenroth

Remo J. Bonifazi

Leonard A. Bushinsky

Philip F. Bannister

Robert L. Heim

Renewal of Vows for three years:

August 29, 1943,

Mr. Francis T. Colvard

LATE BULLETIN

Brother Titus Hartmann died at Ferndale on September 9, 1943, at the age of 85.

DURING THE MONTH OF NOVEMBER WE PRAY FOR:

Name of Confere	Died	Aged
Father William Healy	November 2, 1920	75
Father Michael Dangelzer	November 3, 1912	62
Father Joseph Burgess	November 4, 1923	43
Rt. Rev. Msgr. W. F. Stadelman	November 6, 1928	59
Brother Tertullian Moll	November 10, 1922	60
Father Martin O'Donoghue	November 24, 1924	54
Brother Englebert Wisser	November 24, 1930	91

BREVITY OF LIFE

Behold, short years pass away, and I am walking in a path by which I shall not return. Job 16, 23.

As a dream that fleeth away he shall not be found: he shall pass as a vision of the night. Job 20, 8.

Man is like to vanity: his days pass away like a shadow. Ps. 143, 4.

We have not here a lasting city, but we seek one that is to come. Heb. 13, 14.

FAVORABLE COMMENT

On March 19, 1943, Father Provincial sent a request to the Fathers in the Province who have worked or are now working amongst the Colored to write down for our corporate benefit their experiences as missionaries. (See O. P. March 1943, p. 97.) This collection of facts will be genuinely helpful to further the cause of religion, to promote better understanding, and to direct those who seek advice and guidance with respect to our work amongst the Colored people in the United States.

The response to this request was most satisfactory. These accounts of practical experiences are now being edited and will form the basis of a body of missionary tradition and practice for workers of the future.

What the hierarchy thought of this plan can be gathered from what follows:

"I am intensely interested in the whole Colored question. I have expressed myself publicly on the matter both in writing and viva voce before white groups in Washington and in Baltimore. I am living at the corner of Charles and Mulberry Streets and Mulberry Street is inhabited by members of the Negro Race. The unfortunate people are living twenty in a house built for six or seven.

"I think you are doing a splendid piece of work by getting the views of practical men in the field on the Race Question. Whilst you are thinking of course of bringing together the opinions of the Fathers of the Holy Ghost, might it not be a good thing sometime to expand the program to bring in to the discussion members, let us say, of the Congregation of the Divine Word and members of that splendid little organization, the Josephite Fathers. I think we have a marvelous opportunity at the present time, and it is more than an opportunity, it is a duty to intensify our work for the Negro people and to find the best solution of most, if not all, their problems by bringing them into God's Church."—**Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington.**

"It is indeed a good thing for your missionaries to pool their experiences in this difficult field. The result will be exceedingly valuable to all who are interested in the conversion of the Colored Race. Your Congregation has followed 'the tried and true methods of the pioneers—slow, quiet, methodical, and persevering.' These methods will never be out of date as results have shown. This occasion is taken to congratulate you and the priests of your noble Congregation for the wonderful work that you have done amongst the Colored people."—**Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta.**

"No doubt the information provided by the priests to whom you have written will prove very helpful in handling a delicate situation."—**Most Rev. J. M. McNamara, Auxiliary Bishop of Baltimore.**

"The circular letter you mailed me I found extremely interesting. I am confident that the findings of this program will be enlightening. I shall wait their publication expectantly. You are to be congratulated on this very thoughtful plan."—**Most Rev. D. F. Desmond, Bishop of Alexandria.**

"In the absence of the Most Reverend Bishop I wish to state that your plan will be of interest to His Excellency. He is very much concerned over the problem dealt with in your letter."—**Rt. Rev. Philip Cullen, Chancellor, Diocese of Mobile.**

"Certainly these occasions (Detroit riots) give us an opportunity to show the Colored People that we are their friends in Christ."—**Most Rev. Joseph T. McGucken, Auxiliary Bishop of Los Angeles.**

"I have read your letter with a great deal of interest, and I am confident that in response to this letter you have received some very fine ideas. I wonder if it would be in order to suggest that you glean from these responses those experiences and plans that you think might be useful and either publish them or make them available to others who are engaged in this same work. I feel that some very fine thoughts ought to come out of this work."—**Most Rev. R. O. Gerow, Bishop of Natchez.**

"It will be very interesting to read the reports which will come to you in response to your circular letter."—**Most Rev. Samuel A. Stritch, Archbishop of Chicago.**

"I consider your plan a splendid idea and shall be delighted to have a summary of the consensus of opinion. I am sure it will be helpful.

"Our own comments here in New York are something along the following lines: We have a heterogeneous group of the Colored with characteristics of almost equal diversity. We center our efforts on religious service to the Colored people. The experience is that where they have become Catholics the percentage of loss has not been great. On the other hand, it is evident the Colored dislike very much the reputation that has come to Harlem with the influence exerted by the subversive groups. For that reason many of our Catholic colored have moved to other parts of the city and to Brooklyn. In these instances it is noted that they have taken up their lives in these new places with great ease and comfort. They have associated themselves with other parishes very readily and manifested an entirely Catholic attitude. Furthermore it is noted that they have been received well in other parishes. Some of our churches that have been white strongholds have now a very fair percentage of Colored people and we find no complaint whatsoever. In fact the Colored people have been quite edifying to their new surroundings."—**Most Rev. J. Francis A. McIntyre, Chancellor, Archdiocese of New York.**

"I am confident that the report of this survey will be very interesting and helpful. May I presume to suggest that some attention be given to the possibility of an effort to appeal to the unbaptized and Protestant Negroes. It seems that this phase of the apostolate has been more or less overlooked, probably because of its evident difficulties and also because there has been so

(Continued on Page 179)

HARLEM RIOT

A Communication

As I write I am in New York City. The riot, started by Negroes last night is still on, but seems smoldering towards its end. The Negroes did all the rioting, practically unopposed, except in a few instances where the police interfered.

It was not a race riot, white people were not attacked. It was just a rogue's riot. Stores and shops were broken into and goods of all kinds were taken and carried out. It was a looter's holiday—groceries, meats, vegetables, shoes, clothes, fur coats, everything from the drug stores except the bad medicines. In the part of the town where I watched the riot, the police, evidently at the suggestion of the mayor, were firing blank cartridges or firing into the air. The mayor perhaps intended to leave the burden on the Negroes this time and not to help their leaders to shout and publish all over the Nation that the police killed the Negroes—even though those Negroes were doing the things for which people are supposed to be killed in all riots—making a wholesale attack on everybody's property, with the great threat of fire and death violence.

Rioting Started

The rioting started at 125th Street early Sunday night and ranged on uptown to 145th Street before morning light. They smashed glass and doors and gates; they stole liquor and canned goods and cleaned out the "cleaning shops." They carted the stuff off in bundles and baskets and parcels. Two young women even called a taxi because their loot was too burdensome to carry. One hardware store on Eighth Avenue, between 139th and 140th Streets, run by a Russian Jew who has been friendly and very helpful to the Negro population for about 20 years, was entered and plundered like all the others.

A Negro military policeman was shot through the shoulder by a city policeman (incidentally, of the white race) in a dingy hotel lobby on 126th Street, near Eighth Avenue. But why and how? That Negro M. P. had attacked the policeman, knocked him down with the stick which he had taken from the policeman, and was running away when winged. You see, Uncle Sam's soldiers are being ruined by the many rotten women whom they contact in some hotels, and this policeman had been placed in the lobby of this hotel many weeks ago to help save the boys. On this Sunday he stopped a green Negro soldier coming in with a prostitute of another race because the policeman knew what was in store for the soldier. The Negroes gathered around and the M. P., from New Jersey, came in to show his authority, as if he did not know that a military policeman in New York City, so long as it is not under military rule, has no authority over the city police.

Fight Started

A fight was started, the Negro knocking down the policeman, who then shot at his assailant, who knew he was in the wrong, was trying to run away. Well, what would you have done? I know what I would have done. But Negro mobs are no better than white

mobs. They began to lie, all that sixth column stuff a poor Negro soldier had been "killed" by a policeman (the Negro only having been wounded in the shoulder), because the poor boy was simply trying to protect his own mother, etc., etc., the usual lies that are told when mobs want to justify their savagery.

The white policeman, hurt by this Negro M. P., was taken to the same hospital with the Negro, but after a mob of 3000 or more gathered around that hospital, the Negro was removed to another hospital under arrest, as he ought to have been.

This was not a race riot, but it had a race element in it, for those mob hoodlums passed by some Negro shops, especially if they were labeled "Colored Men's Store" or if they bore Father Divines label of "Peace." Negro mob action looks no better to me than white mob action, whichever way you turn it, and I have been fighting mob action for the last 40 years, and will continue to fight it. Negro soldiers are not always being treated right in this country, but even the Negro soldier is not always blameless.

They used to tell us that it was all "economic." That is what they said when, eight years ago, a similar rioting in Harlem by Negroes and white sympathizers with Negroes, took place. The occasion at that time was that a Negro child had been caught stealing from a 10-cent store counter and had been perhaps untactfully handled by the store policeman and taken out, but had not been hurt. News spread that the child had been killed, just as it was said last night that the Negro M. P. had been killed. Then (1935) the Negro leaders told us that it was all due to the "depression," that "no work" and "unfair relief treatment" of colored people was the cause. That bunk will not explain last night's rumpus. There is no depression. There is plenty of work for all who want to work, and not "relief" business at all.

We must, as Americans, talk plain when either white people or black people are at the wrong end. The Mayor did not want it said that the Police Department of New York had discriminated against Negroes and therefore they were for the first night allowed to run away almost unmolested, by the many thousands. It was a rascal's paradise.

This morning on Seventh Avenue at 138th Street I passed a delicatessen, and a Negro crowd was emptying it of its goods, at 11 o'clock. They had put small children inside to hand out the stuff through the broken window glass. The police strolled by in their bullet-proof metal hats and did not even look at it. Later, when I returned that way, the crowd had been dispersed and five policemen were stationed guard.

I hear that six people have been killed—all Negroes, of course; but not because they were Negroes, but because they were looters, and only Negroes were looting. When things happen against colored people or colored soldiers, it is not safe to make an automatic outcry about injustice and oppression. It is best to find out what is back of it. Sometimes there is a Negro back of it.—William Pickens, *The Washington Post*, Sunday, Aug. 8, 1943.

LETTERS

**Military Ordinariate
United States of America
462 Madison Avenue
New York 22, N. Y.**

July 28, 1943

To the Religious Superiors:

A letter just received from the Chief of Chaplains states that an increase in chaplain quotas for denominations has been ordered by the War Department. Our own proportionate increase will be 310—in addition to the 2250 authorized for 1943. The total is thus 2560. If any denomination fails to meet its quota, the vacancies allotted to it will be filled by applicants from other religious bodies, up to the 25 per cent increased allotment.

This affects Catholics vitally. While our original quota remains at 2250, the possibility of having 2560 in the service is presented, and we should do everything humanly possible to achieve this higher goal. Requisitions from overseas often stipulate that fifty per cent of the chaplains sent be priests, and Washington is filling the requisitions exactly. It means better service overseas, where the spiritual need is often extreme, but it continues the grave hardship in camps at home.

At present we have 1688 commissioned chaplains in the Army, and 133 candidates in process. Should all of the applicants pass we would still need 429 to meet the low quota and 739 to meet the high quota.

We had anticipated being able to close the **Navy** applications at about this time. We have 486 chaplains on duty and 90 applicants in process. However, inquiry this week at the Navy Department revealed that a month ago the Department requested the Chaplains' Division to double the number of chaplains. A month ago we had 435 commissioned chaplains in the Navy. If we must have 870, additional applications to the number of 294 are needed.

The net result of this calculation is that we need 723 additional applicants to meet the minimum quota, and 1033 to meet the maximum.

Can this be achieved? We all hope so, and we owe it to the men in service to make the greatest possible sacrifice to realize the maximum possibilities of spiritual service. With auxiliary chaplains and supervisors we have 3311 priests and Bishops serving the armed forces. No other government and no other hierarchy has ever assembled such a force of chaplains for its fighting men. Bishop Aubin, of the South Solomons, tells us in a recent letter that his natives say, "The Americans must win. So many Masses and so many prayers will not go unanswered."

At the Military Ordinariate we are filled with gratitude for the magnificent support that has been given so graciously by the hierarchy and the religious superiors. Your own chaplains have told you the story of their work; your own men are pleading for even greater sacrifice in their behalf. We are confident their prayers will be heard.

With sentiments of esteem and devotion and with every good wish, I am,

Sincerely yours in Dno.,

✠ JOHN F. O'HARA, C.S.C.

Archbishop's House, 452 Madison Avenue, New York, N. Y., Aug. 13, 1943: Dear Father Collins, I am glad to have your observations with regard to the disorders in Harlem. Thank you for your kind and thoughtful greetings of welcome. In many places I saw your Fathers and in all places they were doing God's work in a highly commendable, inspiring manner.—Most Rev. F. J. Spellman, Archbishop of New York.

**Archbishop's House
408 N. Charles Street
Baltimore, Md.**

August 19, 1943

To the Pastors and Religious Superiors
of the Archdioceses of Baltimore and Washington
Dearly Beloved:

His Excellency, the Most Reverend Apostolic Delegate, has informed me that the United States Postal Censorship Office has brought to His Excellency's attention the fact that not infrequently members of the clergy and religious communities of men and women seek to correspond with persons in countries at war with the United States or controlled by Axis Powers by sending messages addressed to intermediaries in neutral countries for forwarding to the ultimate destination. Furthermore, attempts are sometimes made to send Mass Intentions or other offerings without obtaining the authorization of the United States Treasury.

While realizing that such persons may act in good faith, His Excellency notes that the above described operations are violations of the Censorship Regulations, the United States Currency Laws and Trading With the Enemy Act.

I take this means of informing our clergy and religious communities of both men and women in this ecclesiastical jurisdiction that they must be careful to observe fully our laws in such matters. Should it become necessary to undertake any such correspondence or transmission of funds, advice may be sought in writing from the Apostolic Delegation.

You will understand that this notice is not intended as a limitation of the Vatican Information Service twenty-five word messages.

Faithfully yours in Christ,

✠ MICHAEL J. CURLEY

Archbishop of Baltimore and Washington

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**HOLY GHOST FATHERS
Mission Procurator
1615 Manchester Lane, N. W.
Washington 11, D. C.**

April 12, 1943

Dear Friend:

Read the newspapers and become a military expert—at least, after a fashion. Follow just one campaign for a few days and you'll see how vitally important to our men on the battlefronts are the supply lines. If the enemy cuts those lines, he cuts off the most essential means to victory.

I have the duty of keeping intact the supply lines of a different kind of army—an army of missionaries conducting campaigns on a hundred battlefronts scattered throughout the world, fighting to win not territory, but immortal souls.

From Africa, from Puerto Rico, the West Indies, South America, from the Southern missions of our own country, come pleas for aid. The war hasn't stopp'd the work of the missionary—as perhaps your boy or husband or friend in the service has seen for himself. It has just made the missionary's task more difficult.

But with God's help and through your generosity, the supply lines to the mission fields will be kept open. A steady stream of materials will be maintained, materials so vitally necessary for the soldier of Christ in the mission fields to gain more souls of God.

Won't you send us what you can to help, however small the amount?

Sincerely yours in Christ,

CHARLES P. CONNORS, C.S.Sp.,

Mission Procurator

OUR READERS OVERSEAS

A copy of **OUR PROVINCE** is mailed to you monthly. The Chaplains' copies are now forwarded by first class mail. The copies for Puerto Rico are sent by air-mail.

APO 622, Miami, Fla., July 15, 1943: "Our Province" is good news all the time. We are very busy. Excessive heat and rains do not ease the task. Just received some good news: My work at Fort Huachuca was rated "superior." The C. O. here appended his letter of commendation to my report this month which brought a letter of approval from Wing Headquarters. All the other chaplains have been transferred. The order was rescinded in my case. Here at the post we have movies every night. A bus to town runs daily on the hour. The town offers five movies a day. We have no Red Cross. Five months ago we were promised an entire unit.—**Chaplain J. T. Kilbride, C. S. Sp.**

31st Sep. C. A. Bn., APO 502, San Francisco, Cal., July 21, 1943: After several months of being a casual officer, during which time I covered quite a bit of the Pacific, I have been assigned to an organization. It is encouraging to have some specific duties again. I understand that another of our Fathers is in this general area. The Holy Ghost Fathers are well known and highly praised by the local clergy.—**Chaplain P. J. Lippert, C.S.Sp.**

93rd Bomber Group, APO 634, New York, N. Y., July 12, 1943: For several weeks we have had rain, mist and cold. No flying and poor weather have most of the boys down in the dumps. In a few days I am going to baptize a young man (Episcopalian) who was led to look into things by contacts he had with Fathers Knaebel and Rengers in Detroit. Small world! Next week annual retreat. It is far more welcome and necessary than ever. Community life is never fully appreciated till one is tossed into circumstances such as the army offers.—**Chaplain J. B. Murphy, C.S.Sp.**

APO 515, New York, N. Y., July 23, 1943: I went to see Archbishop Spellman when he was here. I hitchhiked part of the way. Got a ride in a command car assigned to Father Bill Keown. The community at Peasley Cross is in the area I cover. The Commanding Officer does not believe in days off so it is not easy to make social calls. "Our Province" comes sporadically. It is a gold mine of news, which I enjoy, and of dogma, which I don't (Too bad—Ed.). Nine months we've been in this cold, humorless land; I hope you get my next letter from new territory.—**Chaplain John T. O'Brien, C.S.Sp.**

Isle Brevelle, La., July 27, 1943: The weather has been very warm. For a week the temperature has been 100; 94 or 95 is normal. Weekly catechism class for children has been introduced; Monday for 78 white pupils and Saturday for 41 Colored. In October five of the former group will be baptized. This catechism work has been one of the most satisfactory experience of my priesthood. Fr. Landy seems to have done quite a lot of catechising while he was here. The people often ask for him.—**Fr. A. J. Walsh, C.S.Sp.**

Benue, Nigeria: I am sincerely grateful for the \$1,000 in Mass stipends. We plod along and have to be content even though there are no signs of mass conver-

sion.' There are only six Fathers here. In Makurdi, where I am still alone, the school enrollment is 270, 40 more than last year. To find competent teachers is a great difficulty. The army is willing to absorb as many experienced teachers as can be supplied. Then there are other forms of war work which offer higher pay and fewer responsibilities. After Christmas we intend to commence a small college for training teachers. The building has already begun. If you know of anyone who is desirous of making a donation to the missions tell him of Benue.—**Fr. F. Murray, C.S.Sp.**

Nairobi, East Africa, May 28, 1943: The Apostolic Delegation has been transferred from Mombasa to Nairobi for the duration. I have instructed Fr. Lynch at Mombasa to inform Fr. Morley when the medical supplies arrive. I can dispose of one thousand Mass intentions.—**Fr. J. J. McCarthy, C. S. Sp., Acting Apostolic Delegate.**

Cayenne, French Guiana, Aug. 4, 1943: I need four or five hundred Mass intentions. Send me all your publications and if possible a French dictionary. We are trying to learn English. Health is good but continued labors have reduced our strength. We need another climate to regain that strength but Washington is rather far. Recently we have been receiving visits from a number of Americans. If any Holy Ghost Fathers come here I will receive them with open arms. I have just returned from a visit to St. Laurant, Mana and the leper colony at l'Accarouany, where there are 100 lepers. The colony is doing all right. The sick are cared for with admirable devotion by the Sisters of St. Joseph of Cluny. It takes a good dose of the love of God to attend to the festering sores of a leper! (Translation.)—**Most Rev. Pierre Gourtay, C.S.Sp.**

Taft, California, July 30, 1943: Please send me five thousand copies of your pamphlet, "Prayers to the Holy Ghost." You may send me the bill. I am going to enclose a copy of your pamphlet in each copy of my new book, "The Prophets and Our Times."—**Fr. Gerald Culleton.**

Huntington, W. Va., Aug. 16, 1943: Please send me fifty copies of "Thoughts for Meditation," Father Libermann's summary of the salient points of the interior life is difficult to surpass for clarity and brevity.—**Fr. Oliver Lynch, O.F.M.**

Apostolic Delegation, U.S.A., Washington, D. C., Aug 16, 1943: Subsequently to my letter of August 4th I am pleased to advise that, according to telegraphic notification which has just come to me from the Cardinal Secretary of State, Bishop Gay left Rome by air en route for Lisbon, on June 23rd.—**A. G. Cicognani, Apostolic Delegate.**

Pittsburgh, Pa., Aug. 12, 1943: It gives me great pleasure to acknowledge the generous response you have given to the appeal now being made by the Catholic Historical Society of Western Pennsylvania.—**(Rev.) Richard Ackerman, C.S.Sp., Secretary, Membership Committee.**

A.P.O. 663, Miami, Fla., July 9, 1943: Many thanks for your letter of May 25 and circular on Pentecost. I received the package of medals and religious articles from the Mission Procurator. Ever so many thanks. I have not seen a medal or rosary in these parts for over two years. Further contributions in this field will be most keenly appreciated. Archbishop Spellman spent twenty-four hours with us. He was met at the airfield by the clergy (local and military), the highest ranking officers of the Navy, Army and Air Force, the American Consul and civilian Administrators. He stayed at the local mission. Sunday morning he said Mass at the native church at seven o'clock and again in the European church at eight. After Mass he met practically everybody in the congregation, including twenty-five American Catholic sailors and seamen, who were allotted reserved seats in the church. The same distinguished group as welcomed the Archbishop saw him depart.—**Fr. T. Charles Dooley, C.S.Sp.**

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27th Construction Bn., Fleet P.O., San Francisco, Cal., June 26, 1943: I was surprised to read of the death of Father Tom McCarty. Every day at Mass I have a special memento for the members of the Congregation and especially for the sick and the deceased. I have had several converts who were taking instructions for First Communion and practically each time either the battalion got orders to move on or the party was evacuated from this island. Since May 31 another priest was appointed here. We have divided up the work in such a way as to visit the most centrally located outposts every Sunday. Church parties are organized in nearby islands and come to Mass at the station. It is impossible for many men who are on certain details to come to Mass. I insist that all Catholics must attend Mass every Sunday. It is so easy out here to find a reason for staying away from Mass.—**Chaplain A. J. Demers, C.S.Sp.**

* * *

APO 302, New York, May 12, 1943 (V-Mail): Dear Father McGoldrick: Your kind note has just come my way. Evidently I am not where you suspect me to be. Months have elapsed since my enjoyment of the hospitality provided by your confreres. However, it may be extremely interesting for you to note that in view of my present assignment and station, I am having the privilege of providing Holy Mass on Sundays for one of your Battalions stationed up this way. Not your Protestant chaplain—but a splendid Catholic officer calls for me each Sunday—and brings me back to the hospital after Mass. Furthermore, in the neighboring town is a Father Madden, C.S.Sp., of the Irish Province. Surely you can find some excuse to come up this way.—**Chaplain A. Steffens.**

* * *

Holy Ghost Rectory, Chippewa Falls, Wisc., June 29, 1943: Our Chippewa is over the banks and well up into the business district, and the terrific heat is followed by chilly weather. The usual Fourth of July picnic and chicken dinner was held at Wilson. The vacation school in all four places was well attended. Holy Ghost parish is finally free of debt, with several hundred in cash and about fifty small bonds on hand toward the new school.—**Father Favre.**

BROTHER NOVATUS GOLDEN JUBILARIAN

The Apostolic Blessing of His Holiness, Pope Pius XII, was received by Brother Novatus Ebbers, C.S.Sp., on September 8, 1943. On that day Brother Novatus completed fifty years of religious life. At a beautiful ceremony held in the chapel at Ridgefield the faithful servant of the Lord renewed his vows. Father Provincial presided. Many notable guests were present. A dinner in honor of the Jubilarian followed. Sincere congratulations and best wishes were accorded him.

Brother Novatus was born June 22, 1870, in Wewelsburg, Westphalia, Germany. Religious life always had a strong appeal for him. On February 24, 1891, he entered the Novitiate at Chevilly and made his profession there on September 8, 1893.

His first assignment was to Chevilly—to the novitiate where he studied the religious life. He remained there until October 31, 1894, when he was transferred to the educational establishment of St. Joseph at Mesnieres, Normandy, France. The French Government's order expelling religious from such institutions became effective on December 31, 1908. He had to leave St. Joseph's. The Superior General assigned him to the Province of the United States. He arrived here in early February, 1904.

As a youth Brother Novatus studied tailoring. This made him an invaluable asset. He has provided many a habit for members of the Congregation. His labors have not been limited to tailoring alone. Brother Novatus versatily worked in other spheres of human endeavor. He has contributed many of his writings to Catholic papers and magazines. Several fine translations from the German and the French have come from his pen. At present he is completing a short history of the early missionary endeavors of the first members of the Congregation in Africa. Our confrere has led a busy and useful life in God's service: "His servants shall serve him." (Apoc. 22, 3.)

We wish Brother Novatus many more happy years as a servant of God. And as Kipling said, so say we:

And only the Master shall praise us, and only
the Master shall blame;
And no one shall work for money, and no one
shall work for fame;
But each for the joy of working, and each, in his
separate star,
Shall draw the Thing as he sees It, for the God of
Things as They Are.

* * *

*He that heareth you, heareth me; and he that despiseth you,
despiseth me. And he that despiseth me, despiseth him that sent
me. Mat. 23, 2.*

*Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their purpose,
And new eras in their brains.*

—S. W. Foss.

*The American people never carry an umbrella. They prepare
to walk in eternal sunshine.—Alfred E. Smith.*

*Some Americans need hyphens in their names because only part
of them has come over. Woodrow Wilson.*

OUR LEVITES

RIDGEFIELD: Long, quiet, peaceful days, deep blue skies, white fleecy clouds that seem close enough to touch, and finally blazing, flaming sunsets—this is Ridgefield in the summer time.

By the time August arrived, the new Novices were quite at home in their new surroundings and were anxious to try their "wings" without the restraining presence of their good angels.

Manual labor is about equally divided between the lake and the farm. The road to the lake is being pushed ahead rapidly and work on the lake, although in its incipient stages, is definitely advancing. On the farm, the prospects for a plentiful harvest are encouraging. The preserve shelves reveal that the tomatoes and corn have not been neglected. Haying, too, came in for its share of attention. The large stacks in the barnyard are silent monuments of the industry of the haying crew.

So the first weeks of August slipped by, with everyone doing his share of the work. Before realizing it, the retreat was upon us and then profession. Father Provincial, assisted by Father Master, conducted the ceremonies. It was an impressive scene for the twenty "new" Novices to see the thirteen "old" Novices accomplish the goal of their Novitiate year.

Soon after the ceremony the time for departure came, and while we wished them every blessing, nevertheless, we experienced a very strange emptiness as our "good angels" (and they were that to us) departed. No longer were we the new Novices and they the old. No, now we are simply the Novices.

FERNDALE: THE SCENE: Ferndale—lush with golden rod and poison ivy, field after field of waving corn, acre on acre of potatoes, all awaiting the reapers. The reapers are on Retreat.

* * *

THE TIME: Summer holidays are definitely over. They made good talk for two or three days, but it has dwindled out. It is always that way . . . if it doesn't die a natural death, the Retreat kills it anyhow. So here we are on Retreat, preparing for a great promising year, brimful of resolutions and ambitions.

DRAMATIS PERSONAE: Thirteen newly professed from Ridgefield, fourteen new priests, five new members with Perpetual Vows. Minus eleven Fathers with Apostolic Consecration. But the Scholastic body much the same . . . Father Supple has taken the Chair of Dogmatic Theology. Father Boshir is newly resident. The Fathers and Faculty remain otherwise identical.

RETROSPECT: June saw fourteen raised to the Priesthood, eleven to Apostolic Consecration, forty or so on vacation or Summer School. July and August boasted four men's Retreats under Father McGlynn and two boys' Retreats under Father Kettl. The first vacation group returned and released the second group. Farming and canning galore; rationing volunteers constantly. All this while the Summer School boys piled up an aggregate total of some one hundred and twenty Credits. All were back by August 29.

PROSPECT: Annual Retreat preached by Father Todorowski, August 30 to September 6. Departure Ceremony September 8. Classes commence September 9.

HOLY GHOST CONGREGATION ANNOUNCES CHANGES

Norwalk, Conn., Sept. 8: Seven of the eleven Holy Ghost Fathers who received their first appointments today have been assigned to posts outside the country.

The assignments were made at the thirtieth annual departure ceremony held in the chapel of the Holy Ghost Mission Seminary here, at which the Rt. Rev. Msgr. Louis C. Vaeth, director of the Society for the Propagation of the Faith in the Archdioceses of Baltimore and Washington, preached. The Very Rev. George J. Collins, C.S.Sp., provincial, presided at the ceremony.

The remaining four priests have been appointed to duty in this country.

Rev. John P. Gilligan, of Philadelphia, goes to Arecibo, Puerto Rico; Rev. John R. Kanda, of Trenton, N. J., to Hato Rey, Puerto Rico; Rev. Roland T. Cookson, of Haverhill, Mass., to Arecibo, Puerto Rico; Rev. James P. O'Reilly, of Waterbury, Conn., to Toa Alta, Puerto Rico; Rev. John A. Deckmyn, of Dunkerque, France, to Guadeloupe, French West Indies; Rev. Francis P. Curtin, of Bloomfield, N. J., to Toa Alta, Puerto Rico, and Rev. John J. McHugh, of Philadelphia, to Arecibo, Puerto Rico.

Rev. James F. McNamara, of Boston, Mass., has been named assistant pastor at Sacred Heart parish, Tarentum, Pa.; Rev. Francis E. Stocker, of Detroit, Mich., assistant pastor at St. Mark's, New York City; Rev. John A. Burns, of Chicora, Pa., assistant director of St. Joseph's House, Philadelphia, and Rev. J. Gerald Walsh, of Huntingdon, Canada, assistant pastor at Holy Ghost parish, North Tiverton, R. I.

Other changes made public at the same time by Father Collins were the transfer of Rev. Jerome E. Stegman from Emsworth, Pa. to Muskogee, Okla., pastor; Rev. Herbert J. Frederick from Isle Breville, La., to Sanford, N. C., pastor; Rev. Joseph E. Landy from Tarentum to Emsworth, Pa., and Rev. Chester T. Malek from Pittsburgh, Pa., to Isle Breville, La.

New pastor of the parishes recently confided to the Holy Ghost Fathers in Toa Alta, Toa Baja and Dorado, Puerto Rico, is Rev. Kenneth F. Milford, formerly of Irvington, N. J., who has been serving as assistant in the parish of Hato Rey. All of the Puerto Rican parishes involved in these appointments are in the diocese of San Juan.—N.C.W.C. News Service.

OUR NEW MISSIONARIES



Fr. John R. Kanda,
Hato Rey, Puerto Rico



Fr. J. Gerald Walsh,
North Tiverton, R. I.



Fr. John P. Gilligan,
Arecibo, Puerto Rico



Fr. John J. McHugh,
Arecibo, Puerto Rico



Fr. James F. McNamara,
Tarentum, Pa.



Fr. John A. Burns,
St. Joseph's House,
Phila., Pa.



Fr. Roland T. Cookson,
Arecibo, Puerto Rico



Fr. James P. O'Reilly,
Toa Alta, Puerto Rico



Fr. Francis E. Stocker,
St. Mark's, New York



Fr. Francis P. Curtin,
Toa Alta, Puerto Rico



Fr. Jean A. Deckmyn,
Guadeloupe, F. W. Indies

HARLEM: POST-MORTEM

Elsewhere on this page today we publish a letter by a distinguished Negro leader which puts a new and interesting light on the recent disturbances in the Harlem district of New York. Mayor LaGuardia was, of course, correct in saying that it was not a race riot, since the only white persons involved were the police. Now one begins to wonder whether the mayor and the newspapers were right in describing it as a riot at all. What seems to have occurred was a complete breakdown of all law and order followed by an outrageous carnival of looting. Certainly, it takes something of a *tour de force* of reasoning to translate such an episode into a subtle protest against social injustices. As a matter of fact, we suspect that events will show that those who participated in the looting have done serious injury to efforts to improve the Negro's social condition and to remove the various economic discriminations against him. If the alternative to discrimination is to be down-right anarchy, most persons, including, we believe, the great majority of law-abiding Negroes, will prefer the discrimination.

In the circumstances the forbearance shown by the police was truly amazing. Evidently they were under orders to handle the looters with kid gloves. Mr. Pickens himself testifies to at least one instance in which the police apparently did not even interfere with the flagrant sacking of a shop. That was certainly putting the reverse accent on discrimination. It was, moreover, extremely unfair to the police, who, since they are expected to risk their lives to preserve order, can certainly be said to have an equity in the matter. Mr. Pickens has put his finger directly on the point when he says that mob action by Negroes has no more justification than mob action by whites.

In other words, the whole problem of relationship between the races in this country is hopeless of solution unless it can be assumed that Negroes are as much morally responsible as the rest of us. There is still a very large section of white American opinion which insists that Negroes as a group are incapable of such responsibility, and we are afraid the Harlem rioters have given a great deal of ammunition into the hands of those who share this opinion. This is a thought which we commend to the more vociferous Negro leaders, and especially to the editors of the somewhat incendiary Negro press, who by sometimes seeking to distort the arrest and punishment of Negro law-breakers as examples of race persecutions, are really compromising the right of the Negro to be judged, like the rest of us, as an individual citizen.—*The Washington Post, Sunday, Aug. 8, 1943.*

* * *

ENGLISH PROVINCE

In the chapel of the Holy Ghost Fathers at Grange-over-Sands, Lancashire, six young priests, kneeling before the altar during Benediction, consecrated themselves to the work of the missions, in the presence of the Bishop of Lancaster, the Most Rev. Thomas Flynn, D.D. Afterwards they were assigned to Nigeria, Sierra Leone, Mauritius and Kilimanjaro. They hope to sail early in the fall.—*NCWC News Service.*

ONE HUNDRED YEARS IN HAITI

The centenary of the arrival of the Holy Ghost Fathers will be observed in November. Doctor Edouard Roy heads the committee in charge of preparations for the centennial. One feature will be an exhibition of the religious and cultural contribution made to Haiti by the Fathers, the first of whom, Father Tisserand, reached Port-au-Prince on August 15, 1843.

* * *

BISHOP GAY, C.S.SP.

Bishop Jean Gay, C.S.Sp., arrived at Fort-de-France, Martinique, on August 11, en route to Gaudaloupe, where he will take up his duties as coadjutor. To reach his post he flew from Italy to Portugal, Liberia, Brazil and Trinidad.

* * *

PUERTO RICAN EARTHQUAKE

On July 31 the little island of Puerto Rico was shaken by the most violent earthquake since 1918. Shortly before midnight came the first tremor. Our house began to groan and wobble. The bell in the church tower was shaken into ringing. Terrified women and children ran screaming in the darkness. People clad in night clothes stumbled over chairs as they tried to reach the streets. The dangerous tremors lasted only half a minute but the time seemed much longer. Many lesser tremors followed. Considerable damage was done to buildings. Luckily the quakes were of the oscillating type, like the rocking of a boat. Otherwise more damage and perhaps death would surely have resulted. (Reported by Fr. Kingston, C.S.Sp.).

* * *

28,286 BAPTIZED IN YEAR IN SOUTHERN NIGERIA

Washington.—Last year, 14,308 individuals were baptized while in danger of death in the Vicariate Apostolic of Onitsha-Owerri, Southern Nigeria. Those baptized in ordinary circumstances within the same period numbered 13,978, of whom 8,608 were adult converts. Fifty-three Holy Ghost Fathers, four native priests, and 35 sisters, assisted by 1,400 catechists, labor in this territory under the direction of the Most Rev. Charles Heerey, C.S.Sp., Vicar Apostolic.

* * *

Mass for Father General

Our new missionaries will say Mass for our Most Rev. Father General each month on the dates indicated below:

Father John R. Kanda	1
Father Joseph G. Walsh	2
Father John P. Gilligan	3
Father John J. McHugh	4
Father James F. McNamara	5
Father John A. Burns	6
Father Roland T. Cookson	7
Father James P. O'Reilly	8
Father Francis E. Stocker	9
Father Francis P. Curtin	10
Father Jean A. Deckmyn	11

NEWS FROM WASHINGTON

Captain Charles Diamond, C.S.Sp., now senior chaplain at nearby Camp Meade, managed to get over for a short visit. We were unable to help him out by supplying a priest for a week-end for it just happened to be the week-end when we hit a new high here for ministry—six men, including three visitors, out at once!

The corn-borers beat us to it but we did get something out of the tomato patch. The beans tasted good and the parsnips, carrots, turnips, etc., are managing all right. Between the garden, the butcher and the grocer we get enough to eat.

Father Frank Duffy stopped in long enough to take an exam at Catholic U. Father Szumierski stayed a night and Father Nolan an evening. Father McMenemy was a welcome guest from the Southland for his vacation.

The new intra-mural buzzer system should be working soon. Just one long buzz! Other improvements include a new sanctuary lamp, screens for the chapel windows and—with a long look ahead—storm windows for same. (The stained-glass windows in the chapel, for the benefit of those who haven't seen them, show the figures of our patrons, St. Joseph, St. John, St. Peter Claver and St. Therese of Lisieux.)

The porch furniture hasn't shown up yet but we just remembered that when we told the manufacturer that we wanted some furniture for the summer we forgot to mention which summer!

* * *

(Continued from Page 171)

much to salvage among the Catholic Negro group, and yet, it seems that some appeal to the 'Pagan' or heretical Negro should be attempted with careful planning. I have discussed this phase of the work on several occasions with the priests laboring among the Colored in our territory and especially with the Josephite Fathers, but thus far nothing constructive has resulted. Perhaps your community will find an answer."—**Most Rev. Joseph F. Rummel, Archbishop of New Orleans.**

"Your plan is a grand idea. Thanks for advising me of it. I will be happy to learn of the results of your efforts."—**Most Rev. R. J. Cushing, Auxiliary Bishop of Boston.**

"I am delighted to see your circular letter. You were surely beforehand in a delicate and tragic situation. I hope that the collated results of your study will be placed where they will do most good."—**Most Rev. John F. O'Hara, C.S.C., Military Delegate.**

"I read with much interest your circular letter to your priests working on the colored missions. If you prepare a resume of the reports sent you, I shall be very happy to receive a copy."—**John T. McNicholas, Archbishop of Cincinnati.**

* * *

Behold thou hast made my days measurable; and my substance is as nothing before thee. Ps. 38, 6.

COMING C.S.SP. PUBLICATIONS

"THE DOVE FLIES SOUTH"

The Bruce Publishing Co. (540 North Milwaukee Street, Milwaukee, Wis.), will release the novel, "The Dove Flies South," on November 1. The book has been chosen as the November selection of the Science and Culture Foundation.

The Dove began as a play, "Burnt Gold," in 1938. My first impressions of the South had come to me in 1917 through two pioneers, Father Anthony Schmodry, C.S.Sp., and Father John Clarke, S.S.J., whose attitudes determined mine. From the play I wrote two distinct novels.

In 1941 Mr. F. Ringel, a New York playwright, made his own play from my script. Pearl Harbor postponed its production. With the help of Miss Ellen Tarry, a Negro author of New York, I then recast the novel. She wrote it in Southern idiom. Mr. Bart Doyle (radio script), New York, suggested names for the white characters, and Miss Tarry for the colored. Father Provincial, Father S. Federici (Duquesne University), Ted Le Berthen (Los Angeles News), Mrs. James Weldon Johnson (New York), and Dr. Gladstone O. Wilson (Jamaica, B.W.I.), proved excellent critics.

Monsignor W. Carroll, of Hot Springs, Ark., was always encouraging, while Father James J. McGurk was always challenging.

At the suggestion of the publisher I rewrote the novel, in the South, February to June, 1943. Father M. Kanda, Natchitoches, La., suggested the drawings and Father W. Long, of Lake Charles, La. (unconsciously) suggested the title. Miss Elfy Prestel, of Chicago, typed the several editions of the novel.

The preparation of this book has cost much labor and, of course, money. The Dove, however, is not a Catholic novel, except in the same sense that PM is communistic.

A small group of communists was able to push the sales of "Native Son" (a book of despair) near to the half million mark. But they moved in force, all together.

Beginning October 1st The Bruce Publishing Company will start a drive to make The Dove a best seller. The Secretary of any parish club may become an agent and receive 33 1/3% profit from the publishers by ordering at least fifty copies. If, however, there is a regular Catholic book shop in your town, please ask your people to order The Dove Flies South directly from them.

A word from the priests will start The Dove of peace fluttering in preparation for Christmas.

—**J. A. Hyland, C.S.Sp.**

* * *

"Sacraments of Daily Life"

October 20th is the date set for the publication of Father Bernard Kelly's new book. It will be priced at \$3.75. Sheed and Ward (63 Fifth Ave., New York, N. Y.)

* * *

"What Is Education?"

Publication date is not available for Father Leen's new book. Sheed and Ward, the publishers, hope to have it ready this fall. However, in a letter dated August 11, 1943, they informed us that they had not as yet received the copy.



Back Row: Fr. Michael Higgins, C.S.Sp., Fr. Edward Lawless, C.S.Sp., The Superintendent of Police, Mr. Winklemann, Dutch Consul General.
Middle Row: Fr. Thomas McVicar, C.S.Sp., Hon. Judge Hayden, Chaplain T. Charles Dooley, C.S.Sp., Chaplain E. Cunningham, C.S.Sp., R.N.,
Mr. White, U. S. Vice Consul.
Front Row: Fr. Jeremiah Lynch, C.S.Sp., Mr. Hodge, Provincial Commissioner, His Excellency, Archbishop Spellman, Brigadier General Bar-
kas, Fr. Gerard Whelan, C.S.Sp.

(Picture taken in Mombasa, Africa, June 26, 1943.)

OUR PROVINCE

Official Monthly Bulletin of the Holy Ghost Fathers of the Province of the United States

VOL. 11

October, 1943

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*Pray for your departed confreres,
see page 190*

Fervor

Charity

Sacrifice



Venerable Father Libermann



OUR PROVINCE

FOUNDED IN NOVEMBER, 1933, BY FATHER C. J. PLUNKETT

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THE CHURCH AND THE MISSIONS

By VERY REV. GEORGE J. COLLINS, C.S.Sp.

Provincial of the Holy Ghost Fathers, Washington, D. C.

*The seventh in a series of nine addresses on THE CHURCH
IN ACTION, delivered in The Catholic Hour, broadcast by the
National Broadcasting Company, in cooperation with the National
Council of Catholic Men, on October 17, 1943.*

In these days probably more than at any other period of history there is a universal appreciation of the blessings of peace. For modern war, much more than its ancient counterpart, inflicts its hardships as much on those who cling to hearth and home, as on those who gird on their armor and march forth to battle. The storied glamor of war makes no appeal to those who must live amidst the squalor and havoc it has created. Especially at this time of the year, when the shortening days portend the advent of greater horrors descending from the midnight skies, the tortured heart of humanity in the war torn lands must cry out ever louder in its anguish: "How long O Lord?" (Isaiah 6:11). The starving peoples of Europe, living in the ruins of what once were their homes, and in the bleak fields that once were teeming with an abundance of the good things of life, herald the approach of autumn, no longer now as "the season of mists and mellow fruitfulness, close bosom friend of the maturing sun," but rather as the fateful harbinger of the dark, cold days of another dreary winter. The glorious pageant of ever-changing color that once stirred their hearts to songs of exultant thanksgiving, now arouses in them instead the dire forebodings of impending privation and misery.

Is the Lord in heaven forgetful of the miseries of these His children, languishing on the bosom of the once fruitful earth? Does He no longer feel compassion on the multitude, as He did on that occasion when He fed the four thousand with the seven loaves and the few little fishes? No, He does not forget; He is not indifferent to the sufferings of His fellowmen, but He sees these sufferings in their proper perspective. "Not in bread alone doth man live," said He, "but in every word that proceedeth from the mouth of God" (Matt. 4:4). He Himself is the Word of God, and as such He is also the Bread of Life. As He had compassion on the multitude, therefore, because they had "nothing to eat," so likewise "He had compassion on them, because they were as sheep not having a shep-

herd, and He began to teach them many things" (Mark 6:34).

"The Spirit of the Lord is upon me," He said, "wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart" (Luke 4:18). That was His primary objective. He did not come on earth merely to feed the hungry or to heal the sick. He did not come merely to improve any or all of the conditions of man's material existence. He said specifically: "My kingdom is not of this world" (John 18:36). His chief concern was not with the natural relations of man to man or nation to nation, but with the supernatural relation of all men and of all nations to one another and to God. His mission was to re-establish all men in the supernatural relationship of beloved children of His heavenly Father.

The mission of the Church, too, is primarily supernatural. While ever anxious to improve the lot of her children in every possible way, and ever solicitous for the maintenance of friendly relations between the nations, she does not dissipate her energies in pursuing the chimera of a man-made Utopia. Her objective is rather that "all men . . . come to the knowledge of the truth" (I Timothy 2:4), that they "may believe that Jesus is the Christ, the Son of God: and that believing, [they] may have life in his name" (John 20:31). "No man cometh to the Father, but by me," said Christ (John 14:6). He is "the way, and the truth, and the life" (John 14:6). He is the Word who "was in the beginning with God," in whom "was life, and the life was the light of men" (John 1:2-4). Only to those who receive Him as such does He give "Power to be made the sons of God, to them that believe in his name" (John 1:12). This is the good tidings—the Gospel—which Christ commanded to be brought to the knowledge of every creature, to be for them a source of consolation and a guide of action. For the Church is commissioned, not only to enlighten the mind, but also to instruct the will: "Going therefore, teach ye all nations: baptizing them in the name of

the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you" (**Matt.** 28:19-29).

There is the command of Christ. How has it been carried out? The Apostles took that command literally and made their plans to carry the Gospel to every known land. In the Acts of the Apostles we have a written account of the missionary journeys of St. Paul. The labors of the other Apostles in spreading the Kingdom of Christ are known mostly by tradition. Their successors carried on still further the work of extending the domain of the Church. It was particularly, however, the successors of St. Peter, the Prince of the Apostles, who, as they undertook St. Peter's task of governing the Church, also undertook the principal obligation of spreading the Gospel. The peoples of Europe owe the Christian civilization and culture, for the preservation of which they are now fighting, chiefly to the zeal of the Bishops of Rome in spreading the Gospel of Christ. Thus we see Pope St. Clestine sending St. Patrick to preach the faith in Ireland and Pope Gregory the Great sending St. Augustine to labor for the conversion of England, and Pope Zachary strengthening the hand of St. Boniface in his labors among the Franks, by investing him with the authority of Papal Delegate. Later we find the Popes St. Nicholas I, Hadian II and John VIII laying the foundations of Christianity among the Slavic peoples by their approval and encouragement of the apostolic labors of SS. Cyril and Methodius. The people of the Scandinavian countries are indebted to Pope Gregory IV who sent St. Anschar to bring the knowledge of Christ to their ancestors. Finally, a permanent organization, the Congregation for the Propagation of the Faith was established by Pope Gregory XV in 1622, for the express purpose of carrying on the missionary work of the Church in countries that had not yet accepted Christianity.

The last 150 years have witnessed a remarkable spreading of the Church throughout the entire world, and a constant increase in missionary spirit amongst clergy and people alike. Numerous congregations of men and women have sprung up, especially devoted to work in the Missions, thus providing additional laborers to assist the members of the older religious orders who have borne "the burden of the day and the heats," in gathering the harvest of the Lord. The people have assisted by providing for these soldiers of Christ the material sinews for the spiritual conflict of wresting souls from the grasp of Satan, and by praying the Lord to shed His grace in abundance both on His missionaries and on those for whom they labor. Grouped together in societies such as the Society for the Propagation of the Faith, the Association of the Holy Childhood and others too numerous to mention, their prayers and their alms have upheld the arms of the missionaries outstretched like Moses' to implore God's blessing on His people.

The history of the missions in these later years shows how God has responded to these unremitting efforts and these untiring prayers, as little by little the Church advances in her work of pushing Satan from his last strongholds on earth, and establishing in his place the

Christ, the Son of God. That this work has advanced beyond mere infiltration into the enemy's lines, is evidenced by the spectacle of Chinese and Japanese, Indian and African, Malayan and Polynesian, offering up now, for their own people in their own lands, the self-same Sacrifice that Christ Himself offered in time gone by for all mankind on the altar of the Cross. Scattered through these missionary lands are 7,000 native priests and 45 native bishops, with 12,500 native seminarians offering abundant promise for the future. As the Popes have frequently pointed out, the presence of native priests and bishops in a land is an evidence that the Church has been established there on a solid foundation. The day when these pagan countries will be completely conquered for Christ is not here yet, but its sun is slowly beginning to appear above the horizon.

It would be a mistake, however, to look only at the bright side of the picture. The Church is on the offensive, it is true, but the road to final victory is long and tedious. Only a mere handful of souls in these missionary countries have accepted the doctrines of Christ. Millions and millions of others have still never heard of His gracious Personality, and of His yoke that is sweet and His burden that is light. They also must hear His voice and follow Him so that there may be one Fold and one Shepherd. There are thousands of priests, brothers and nuns laboring in many lands to enlighten these children of God who have gone astray concerning their noble destiny, and to bring them all to the "Shepherd and Bishop of their souls" (I **Peter** 2:25). But other thousands are needed. There are thousands of faithful souls at home leagued together to assist these missionaries by their prayers and contributions. Other thousands are needed to carry on the work and keep it ever growing.

This is the essential work of the Church, to make Christ's Personality known and His precepts obeyed from one end of the world to the other. Whatever else may have to be accorded attention because of the exigencies of time and place, the extension of Christ's Kingdom on earth must always receive full priority both in the allocation of the human agents who are to be God's instruments in this regard, and in supplying these agents with all the material assistance they require. The Church is animated with the sentiments of the great Apostle St. Paul, who wrote to the Corinthians. "If I preach the gospel it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel" (I **Cor.** 9:16). Like him she considers herself a "debtor" to preach the Gospel "to the Greeks and to the barbarians, to the wise and the unwise" (**Rom.** 1:14). Those souls have caught the true spirit of Christianity who are animated with a similar zeal to make Christ known and loved by all men.

"How beautiful upon the mountains," says the prophet Isaias, "are the feet of him that bringeth good tidings, and that preacheth peace: of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!" (**Is.** 52:7). That is the work of the missionary as it was the work of Christ, to bring to all men the good tidings of salvation. If that supernatural message is accepted, in its entirety, by the

nations as by individuals, the blessings of the natural order will follow perforce, and in much greater measure than if they were made the primary object of pursuit. It is only when the supremacy of the supernatural is recognized that the natural can come to its full development. It is only when men give glory to God in the Highest that they will have peace on the earth.

In the philosophy of the Christian mind, the improvement of the domestic, political and international relations of mankind is to be sought, not as an end in itself, but only as the by-product of man's betterment in the supernatural order. "Seek ye therefore first the kingdom of God, and his justice, and all those things shall be added unto you," is the divine guarantee of the truth of that philosophy. The nations, however, have preferred to be guided by the prudence of man rather than by the wisdom of God. They have persisted in their refusal to accept the philosophy of Christ in this regard, and in their reluctance to carry out the course of action that He advocates. They have rejected the supernatural bond of unity amongst men, and have placed their reliance instead on the mate-

rial, on the existence of common interests and common fears. As the Lord said of old to the prophet Jeremias: "My people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, than can hold no water" (Jer. 2:13).

In these days, therefore, when all men of good will are praying for the coming of peace, they should pray also for the coming of the Kingdom of Christ, both in the hearts of those who have not yet heard of Him, and in the hearts of those who have already accepted Christianity in theory, but shrink from putting that theory into practice. The only peace worth having is the peace of Christ secured by the reign of Christ.

Man's dream of everlasting peace amongst the nations of the world will remain only a dream until the individual nations and their leaders recognize that their power on earth is subject to a greater Power in Heaven; and until they acknowledge that in making their decisions concerning the division and the regulation of the dominions of the earth, they must ever respect the rights, and obey the laws, of the supernatural Kingdom of Heaven.

LETTERS

Office of Vicar General, Diocese of Little Rock, Little Rock, Arkansas, Sept. 3, 1943: Dear Father Haines, I certainly feel that the sisters should be very much pleased with the house which you have prepared for them. It is certainly a nice place and I want to renew my congratulations in getting it all fixed up so beautifully in such short time.—**Most Rev. R. L. Fletcher**, Auxiliary Bishop of Little Rock.

* * *

Our Lady of the Blessed Sacrament, Shreveport, La., Sept. 5, 1943: We have had to renew the roof on the school building at a cost of three hundred and sixty dollars. That was a hard blow, and brings us down to dead level, not in debt but not out either. This new roof is a Johns-Manville and is insured for fifteen years.—**Fr. Lundergan**.

* * *

St. Monica's, New Orleans, Sept. 1, 1943: About four hundred of our parishioners moved to various parts of the country, especially to California. That hurts. It seems that as soon as we finish instructing a convert, the convert packs up and leaves for other parts. It's all for the good of the universal Church, though.—**Fr. Vorndran**.

* * *

St. Joseph's, Conway, Ark., Sept. 4, 1943: We finally got some rain and grass is beginning to come again and people are busy planting. The crops are a complete failure around here. Fr. Stanton came in yesterday and we are delighted to have him. I just drove him back from Morrilton where he visited Fr. Wolffer. Fr. John is absorbing it all. I have had a busy week preparing for the State convention of the Catholic Union at Morrilton. I am supposed to say the Mass, preach the sermon and in the afternoon give a talk.—**Fr. A. Lachowsky**.

St. Mary's, Glenfield, Pa., Sept. 8, 1943: I am leaving Glenfield in fairly good financial condition. When I came here there was over four thousand dollars debt. Now the debt is only eighteen hundred. Our school has opened with sixty-four children registered.—**Fr. Stegman**.

* * *

Sacred Heart, Detroit, Mich., Aug. 30, 1943: We will have about 550 children in the school this year. We will be obliged to turn away about 300 due to the lack of proper facilities. I received another nice donation of \$1,200 from a friend of mine for the altar.—**Fr. Thiefels**.

* * *

APO 622, Miami, Fla., July 23, 1943 (Rec'd July 29, 1943): You can see from the above date the very good mail service we are getting over here. We have a beach here on which we relax when it gets too hot for us. I received a mass kit from the Chaplain's Aid. I am fairly well supplied with everything. (From a later letter): Reception of Holy Communion on the Feast of the Assumption was almost 100 per cent. I heard over 450 confessions. My chapel is almost complete. I secured a large bell from one of the wine shops near here. It was used to call the natives to work. Now it will call the soldiers to church and annoy those who do not bother.—**Chaplain James T. Kilbride**.

* * *

APO 758, New York, N. Y., July 31, 1943: I am in the best of health and getting along fine in my work. I am now somewhere in Sicily, having landed three days after the initial landing. I wish I could speak the language, although Latin helps a great deal even if there is a notable difference between the two languages.—**Chaplain Wm. H. Pixley**.

(Continued on bottom of next Page)

OUR LEVITES

RIDGEFIELD: Busy as a Novice! For verification of this, glance at the newly constructed road and north wall of our prospective lake. Since our first week here most of us have spent the daily manual labor periods on the lake construction or lending a hand in building the road which leads to it. The progress we have made encourages us. We are already looking for names for the future lake and road. Suggested names from our readers will be welcomed.

Brother Novatus celebrated the Golden Anniversary of his religious profession on September 8. The high Mass offered on this great occasion was celebrated by Father Master. The Golden Jubilarian renewed his vows at Benediction. Present were Father Provincial, Msgr. Vaeth (Diocesan Director SPF, Archdioceses of Baltimore and Washington), Fathers Noppinger, Connors, Maguire and several Brothers from Ferndale.

The celebration was begun on the evening of the seventh. Community hymns, several addresses, presentation of spiritual bouquets, wishes "ad multos annos," and the sincere felicitations of Father Master and Father Maguire constituted the evening ceremonies.

Soon our potatoes will be ready to harvest. Nellie and Jim (horses) will do the ploughing. Father Maguire will do the driving and we will pick up the spuds, our favorite winter food.

We will have begun class when you read this article. Among other things we are eager to peel the leaves of Rodriguez. Occasionally we may check up on some of the tales related by our senior Novices and alleged to be verbatim from this great work on the spiritual life. As future members of the Congregation we should find the Rules and Constitutions most interesting.

Snappy, crisp fall days are with us. They speak of football days. Already our palms are itching for the old pigskin.

NEWS FROM WASHINGTON

Some of the recent changes in the Province have affected us. Father Frank Duffy won't be with us this year, Duquesne's gain being our loss. Father Noppinger has taken up residence here but hasn't had much chance to use it yet. After touring much of the Archdioceses of Baltimore and Washington for mission collections, he has set out on a safari for Rochester, Syracuse and Buffalo, where he will visit the schools of the dioceses, showing films of the missions and giving vocation talks.

He will make the trek in our latest acquisition—the Mission Procurator's new car. (It isn't new, precisely, but we'll refer to it as such). We ask all in the Province to pray that Father Noppinger makes Buffalo and back.

Our own version of The Return of the Native took place when Father Moroney came back after having been "loaned out" to St. Mark's for the summer.

Father Thieffels took up where he left off last year in getting various gadgets to work, making doors fit, etc. He also offered some valuable advice on how to terrace the front yard, a really tough problem. Even a landscape expert from Philadelphia admitted that.

Other recent visitors (who stayed anywhere from one hour to a week) were Fathers Kirkbride, Malek, Anthony Walsh and Kenneth Dolan. While here, the latter was informed by the Army that his commission had been granted and he is to report to Camp Pickett.

Mr. Curtis, a very close neighbor, who has been very much interested in the work of the Fathers, is leaving the city to return to his home town in West Virginia.

Father Campbell, provincial of the Franciscan's Holy Name Province, paid us a call, accompanied by three priests of his community. On a visit to Puerto Rico several months ago, Father Campbell spoke by phone to some of the Fathers in Arecibo and tried very hard to pay them a visit but was unable to get it in his schedule before having to leave the island.

(Continued from preceding Page)

APO 525, New York, Aug. 3, 1943: You will note from my new APO number that I am with another outfit. I am glad to know Fr. Diamond is well again. Perhaps I will see him soon. I have not seen Fr. Pixley, but one of the chaplains did; he attended a dinner given by one of the Fathers.—**Chaplain J. A. McGoldrick.**

* * *

St. Augustine's, Muskogee, Okla., Aug. 15, 1943: Very difficult to get mechanics. However, the following jobs have been attended to recently: the last of the concrete steps have been completed; all the painting of the interior of the church is finished and work

on the exterior has been begun; bathroom, lavatory, shower are connected; work on the landscaping is progressing.—**Fr. Wersing.**

* * *

Military Ordinariate, New York, N. Y., Sept. 4, 1943: Word has just reached me that Father Lavery was commissioned on August 22. I am very happy to know that everything turned out so well. He has been sent to officers' training school for two weeks, and will then be assigned by Father Carey, SOS chaplain in the Middle East.—**Most Rev. John F. O'Hara, C.S.C., D.D.**

(Father Lavery's address: APO 616, c/o Postmaster, New York, N. Y.—ED.)

FATHER AUGUSTE GOMMENGINGER, C.S.SP.

Not to all missionaries is it given to see a native priesthood and sisterhood established in the land of their labors. To few is allotted the privilege of seeing these not only established but flourishing. Rarer still is the missionary to whom belongs the honor of having introduced Catholicism to a people and of dying in the arms of a priest sprung from the loins of that people.

Yet that was the privilege and honor of Father Auguste Gommenginger, C.S.Sp., who died on Palm Sunday of this year after fifty-three years of Christ-like toil among the Wachagga of Kilema, in the Vicariate of Kilimanjaro, Tanganyika Territory, East Africa.

When Father Auguste arrived in Kilema in 1890 he found no Catholics there. At his death there were in his mission 17,386 Catholics and from it had come four native priests and thirty-four native sisters.

Born in the village of Wittesheim, Markelsheim, Alsace, on January 7, 1857, Father Gommenginger was given a sound training by his father, the village schoolmaster. After completing his primary studies, he entered the college of the Holy Ghost Fathers and later joined the Congregation, being ordained to the priesthood in 1881.

Because he had been born before the War of 1870, at the age of twenty-one he had the privilege of choosing between French and German citizenship. He chose the former on August 6, 1878, his citizenship paper being signed by Marshal de MacMahon. His choice was to be of considerable importance many years later; for when the British forces captured Tanganyika from the Germans in World War I, Father Auguste demanded and obtained, on the basis of his French citizenship, recognition of his mission as non-enemy property.

In 1882 the young missionary was assigned to Zanzibar, arriving there in October of that year. His first post was Mhonda, now in the Vicariate of Bagamoyo. From there he went to Ilonga where he almost lost his life from a snake bite. For three days he was confined to bed by the effects of the deadly virus; then he proceeded about his daily tasks.

Toward the close of the year 1888 he returned to Europe for a year's respite. Upon his return to the missions, he was sent to Kilimanjaro. He arrived there August 15, 1890; there he was to stay until his death.

Portuguese missionaries had brought the Gospel to the East Coast of Africa during the sixteenth and seventeenth centuries. Two centuries later French secular priests re-opened these missions, abandoned by the Portuguese. Before the end of the nineteenth century they were confided to the French province of the Holy Ghost Fathers. Yet at the time of the arrival of Father Auguste, 1890, the mountains of Kilimanjaro had not yet been trod by "the feet of him that bringeth good tidings and that preacheth peace, of him that sheweth forth good, that preacheth salvation." (Isaias, 52.)

The Wachagga, pagan though they were, practiced a high type of natural religion. They had their traditional ideas of God, of sacrifice, of a moral life.

They had a civil power, the Mangi, whom they respected and obeyed. Parental authority was recognized and obeyed. Justice was a necessity; the right of a man to his life, his family, his property, his good name and honor was a sacred thing. Illicit premarital relations were punishable by death. A strong people, indeed; a people of stern morality. The harshness, the cruelty of their paganism was its strength. The charity of the Gospel, in the course of time, was to mitigate this characteristic; but therein lay a real danger. For during the period of transition to Christianity, those released from the shackles of paganism may sometimes mistake the liberty of the kingdom of God for untrammelled license.

The missionary of the Wachagga set himself to the task of elevating to a supernatural plane the good qualities of his people, while restraining any tendency to moral anarchy; in a word, to Christianize them.

Results were slow at first. After thirteen years of persistent effort, of physical, intellectual, spiritual struggle, Father Auguste had 508 Catholics. By 1910 he had 1,395; 1920, 2,594; 1930, 6,905; 1940, 15,318.

Some of his experiences must have been intensely interesting; yet he was reluctant to speak of them. If he suspected that we were probing into his history of set purpose, that we were trying to learn something of his devoted apostolic work, he immediately changed the subject of conversation. We had to catch him off guard and let him tell his stories as they came to him without interruption or question on details. This we did glean from conversation and companionship with him and from observation of his relations with his people: his consecration to the apostolate was absolute and final. He had come to this pagan land not to extend his knowledge or acquire new experiences but for one purpose only—to bring its people to God and God to them, to "spend himself and be spent" for them.

I heard him describe his school, where he himself taught the four R's. His express aim in education in any branch of learning was the knowledge of God and Christian life—true civilization.

His sermons and instructions were masterpieces of simple expositions of the truths of our faith, the beauty of virtue, the sanctity and joy of the Christian life. He loved the Sacred Heart with a tender love. Second only to this was his love of the Blessed Mother. He implanted these devotions in the hearts of his people. He taught his children to love the Mass, their daily prayers, the Sacraments, the feasts and seasons of the Church. He taught them to be thoroughly Christian. He told me a few years ago of an incident that occurred one evening after his visit to the Blessed Sacrament. He was accustomed to take a walk each afternoon, beginning with a visit to the Blessed Sacrament, and ending with a stop at the cemetery where he prayed for his departed children. (In those days there was not a single missionary buried there. Even today, after fifty-three years of the mission's existence, there

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APOLOGETICS

Part Five (Cont.)—The Church Christ Founded Is the Catholic Church

In the last installment (O. P. June, p. 134) we dealt with the fact that the teachers whom Christ sent to teach His doctrines were the authentic teachers; that is, they were authorized to teach men the doctrines of Christ. In the present article we shall consider the important consequences of the actual command of Christ by which He authorized the Apostles to preach His doctrines.

This actual command to go was given to the apostles after the Resurrection when He appeared to them and said: "As the Father hath sent Me, so I send you" . . . "Going, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world" . . . "Preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned." And to St. Peter he gave the care of his entire flock on earth saying: "Feed, (take care of) my lambs; feed my sheep."

We know, of course, that Christ must have taught new doctrines for we know that the apostles did not remain Jews. We know, of course, that He must have sent the apostles out to teach these doctrines to the rest of men for otherwise they would not have braved the anger of the Jews and later the anger of the pagan persecutors. The New Testament, however, has given us the story of their sending. It fits the facts exactly.

And what of the manner in which the apostles taught? We have seen that the only way in which people could be obliged to believe their doctrine (as being identically that which Christ Himself had taught), is if they were in complete agreement as to what the doctrines of Christ were, if they taught them unanimously. Has the New Testament nothing to say to corroborate this?

What of these words of Christ: "I will ask the Father and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth . . . The Paraclete, the Holy Ghost, whom the Father will send in my name, will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. You shall give testimony because you are with me from the beginning. These things I have spoken to you that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think that he doth a service to God. And these things they will do to you because they have not known the Father nor Me. I have yet many things to say to you but you cannot bear them now. But when He, the Spirit of Truth is come, He will teach you all truth . . . Father the hour is come. I have finished the work which thou gavest me to do. I have manifested thy name to

the men whom thou hast given me out of the world. Thine they were and to me thou gavest them; and they have kept thy word . . . Because the words which thou gavest me I have given to them; and they have received them and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them. I pray not for the world but for them whom thou hast given me . . . And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me; that they may be one as we also are . . . I have given them thy word, and the world hath hated them because they are not of the world, as I also am not of the world . . . Sanctify them in truth. Thy word is truth. And not for them only do I pray, but for them also who through their word shall believe in me that they all may be one as Thou, Father, in Me and I in Thee, that they may be one in Us that the world may believe that Thou hast sent Me . . . That they may be one as we also are one . . . That they may be made perfect in unity and the world may know that Thou hast sent Me." Is it a strained and violent reading of this text to say that these words indicate that God will see to it that the teachers He sent to teach His doctrines will teach those doctrines unanimously and continue to do so? Or do you think they indicate no more than that God wishes His teachers to be one, to be unanimous, even though they be unanimously teaching false doctrine?

And what of these words of St. Paul: "And he gave some apostles, and some prophets, and other some evangelists and other some pastors and doctors . . . for the work of the ministry . . . until we all meet into the unity of faith . . . that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine." Is it a strained reading of this text to say that if the members of the teaching body are to prevent the faithful from being blown about by every wind of doctrine, it stands to reason that they themselves will certainly not so be blown about, but that they will not only be in unanimous agreement but unanimously agreed on the true doctrine of Christ?

And what of these words that St. Paul wrote to Timothy, one of the assistant teachers whom he had enlisted to help carry on the doctrines of Christ: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge, falsely so-called, which some promising, have erred concerning the faith . . . Hold the form of sound words which thou hast heard of me . . . Keep the good thing committed to thy trust by the Holy Ghost . . . And the things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also . . . Know

also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, proud, blasphemers, wicked, incontinent, lovers of pleasure more than of God . . . these also resist the truth, men corrupted in mind, reprobate concerning the faith. And all that live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall grow worse and worse, erring and driving into error. But continue thou in those things which thou hast learned and which have been committed to thee, knowing of whom thou hast learned them . . . For there shall be a time when THEY WILL NOT ENDURE SOUND DOCTRINE; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth but will be turned unto fables."

Do we think that St. Paul was here warning people to beware of the unanimous teaching of the authentic teachers? Are those teachers of which he speaks the authentic teachers of Christ's doctrines? Is it the authentic teaching body which they will follow who heap to themselves teachers who are unable to endure the sound doctrine of Christ, whose ears itch for novelty, who are proud, incontinent, lovers of pleasure more than of God? What? Are these teachers of novelty and falsehood, are these caterers to the passions of men, those who have been duly enrolled by the apostolic teaching body to teach its doctrines and who have never departed from that body, who have never been ejected from it for departing from its teaching and introduced novelties?

When those dangerous days should come to pass (and it would seem as if there was some foundation for saying that they are here now), when the world would be full of false teachers, teaching novelties, catering to the passions of men, can anyone say that it is hard to tell what St. Paul meant for the faithful to do? Whether he meant them to stick to the unanimous teaching of the authentic teaching body, or to follow after a self-appointed teacher who either never belonged to that teaching body or else had been ejected from it because he departed from its unanimous teaching?

What are we to do with people who say that St. Paul did not say anything about unanimous teaching? It is evidently no use quoting from his writings to such people. The only thing we can do is to ask them if they think that the reason he didn't even mention it is because there wasn't any unanimous teaching body even in his time? Ask them if they think St. Paul taught that Christ's doctrines were other than what the rest of the Apostles taught them to be. Ask them where they think St. Paul got the doctrine that he was preaching, where they think he found out what Christ sent the apostles out to teach. Ask them if they think that St. Paul taught that his version of Christ's doctrines should be believed, not that of the rest of the Apostles. Ask them what they think St. Paul meant by a "heretic," when he wrote to Titus: "A man that is a heretic, after the first and second admonition, avoid, knowing that he that is such a one is subverted, being condemned by his own judgment." Who did St. Paul think a heretic was? One who believed in the unani-

mous teaching of the apostles or one who disagreed with them? If there were no unanimous teaching who would the heretics be? Ask them if they think that heresy was only to be avoided during the first few years of the Church but that nowadays it is quite all right. Ask them what they think God gave them their intelligence for, to find reasons like that for not believing the unanimous teaching of the authentic teachers of His revelation?

Was it only St. Paul who warned against false teachers to come?

What about the words of St. Peter: "There shall be among you lying teachers who shall bring in sects of perdition (heresies) . . . and many shall follow their ritousnesses, through whom the way of truth shall be evil spoken of . . . for it had been better from them not to have known the way of justice than after they have known it to turn back from that holy commandment . . . Be mindful of those words which I told you before . . . and of your apostles, of the precepts of the Lord and Saviour, knowing this that in the last days there shall come deceitful scoffers, walking after their own lusts."

What about St. John: "And as you have heard that anti-Christ cometh, even now there are become many anti-Christis . . . They went out from us but they were not of us. For if they had been of us they would no doubt have remained with us . . . These things have I written to you concerning them that seduce you . . . He that knoweth God heareth us not. By this we know the spirit of truth and the spirit of error."

What about St. Jude: "Be mindful of the words which have been spoken by the apostles of Our Lord Jesus Christ, who told you that in the last time there should come mockers, walking according to their own desires in ungodliness . . . These are they who separate themselves."

Now, in the name of common sense, who were these apostles warning people against? Were they telling them to beware of the teaching of the men whom they enlisted to carry on their teaching? Were they telling them to beware of the unanimous teaching of the authentic teaching body? Who were these men who "separate themselves?" Were they the men who remained to the end of their lives in complete agreement with the unanimous teaching of the authentic teaching body? Do you think so? Or were they the men who rose up against some points of the teaching of that body, who refused to believe some points of its teaching, who contradicted its teaching?

Is there anyone who can honestly say that it is hard to see that the Scripture confirms the fact (which from the very nature of the case must be so, as we have seen) that the Church which Christ founded to teach His doctrines to all mankind would teach them, and teach them unanimously and continue to teach them unanimously? Is there anyone who can honestly say that it is hard to see that even the Scripture teaches that if we would learn His doctrine, all we have to do is to let that teaching body teach it to us, and that the teachers we must beware of are those who, for any reason whatever, refuse to accept that unanimous teaching, for the points in which they dif-

fer with that teaching body are the points in which they are wrong? Is there anyone who can honestly say that it is hard to tell which Church today is the one which teaches unanimously? The one which proclaims to the world that its unanimous teaching is identically and unchangeably and infallibly, by divine assistance, that which its first teachers, the apostles, taught their assistants to teach? The one which teaches that its unanimous teaching is the rule of faith, the sole way by which we may know, not merely the words which the apostles taught, but the true sense of the doctrine conveyed by those words? Is there anyone who thinks that any of the Protestant churches fit this description? Is there anyone who does not know that this church is the Catholic Church?

There are indeed quite a few people who do not know this, millions of them, in fact. All who believe that one religion is as good as another are of this number. But these have evidently not given their position much thought. Still there are also many others. All who believe that the unanimous teaching of the Church may be in error, may actually be contradictory to that doctrine which was unanimously taught by the apostles and by their assistants are also of this number. All who believe that the Bible is the sole rule of faith, who believe that we are not required to believe that the sense in which the apostles unanimously expounded their doctrines is the sense in which their assistants, to the end of time, would unanimously expound them, are of this number. All who believe that the authentic teaching body has in fact corrupted its teaching and is now engaged in perverting the hearts of men, in leading them away from the doctrines of Christ, are of this number. As a matter of fact, all but the actual members of the Catholic Church are of this number.

No doubt the vast majority of these people are in perfect good faith. But let them remember that so, too, are other Protestants who disagree with them; so, too, are pagans. Good faith is perfectly compatible with error. No doubt they have heard of many foolish, short-sighted, even wicked things that Catholics have done; no doubt that many of them know foolish, short-sighted, even wicked Catholics; no doubt that many of them have judged the Church by these, its members, and by their actions—but let them remember the parables of Christ concerning His Church, the net gathering in all kinds of fish, both good and bad, the field of wheat in which there also grew weeds. Let them remember that the Church itself condemns its wicked members. Let them remember that the Church exhorts people to follow its teaching, its unanimous teaching, not the example that may have been set by its own unruly and self-willed children. And let them not fear to find anything unholy in the teaching of the Church. In its members, yes; for its members are merely men; in its doctrine it is divine. Is it not a striking sign of the holiness of its doctrine that it is the single church against which all the powers of impiety in the world unite? Is it not a striking sign of the holiness of its doctrine that many of its converts have forsaken even earthly advantage to number themselves among its members, so that it is plain

to the eyes of all that no other motive than the desire of pleasing God was the cause of their joining? Whereas if a Catholic were to leave the Church and give as his reason the fact that he wished to live a life that was holier and more pleasing to God, would not the world itself laugh at him?

Consider for a moment what the situation would be if the Catholic Church were to reverse its teaching and teach that the Bible and not its own teaching was the rule of faith. Suppose it were to admit that it might be wrong about the doctrines of Christ, suppose it were to admit that those who had departed from it and contradicted its interpretation of the Scriptures might conceivably be right—even if it changed its doctrine in no other point, would not the Protestant churches receive it with open arms into their own family? Who can doubt it? But, alas, what kind of doctrine is this, that the faithful are entitled to judge for themselves what the apostles really meant by their teaching? Is this a doctrine that Christ taught? Is it a doctrine that He sent His apostles out to teach? Is it a doctrine that the apostles taught? Or is it instead an innovation thought up by those who would no longer hear the sound doctrine, by those who rebelled against the yoke of Christ? Is this doctrine of the private interpretation of the Scriptures not the cause of all the division in Christendom? Is it not the cause of the doctrinal bankruptcy of Protestantism today? Is it not the cause of the utter disrepute into which religion has fallen in the minds of countless thousands, and which has led, step by step, to the denial of point after point of doctrine; until, finally, the canon of the Scripture itself and even its divine authority are challenged and denied, and, thus the suicidal work of the principle of private interpretation of the Scripture is complete, and nothing is left of the work of Christ save the memory, or the myth, of a pious Jewish enthusiast, struggling, like Buddha, or Confucius, or Mohammed, to raise men to nobler things? What kind of doctrine is this, I say, which has brought such ruin to the work of Christ? Is it a holy doctrine? Does it come from God? Or would an impartial judge say rather that it has all the earmarks of having come from the enemy of Christ, from the enemy of all religion, the un-doer of the work of God, the enemy of souls?

At any rate, you will find no such doctrine in the Catholic Church, whereas there is no Protestant Church in which you will not find it, for they, all of them, confessedly took their rise from the Catholic Church. Some of them, as the Lutheran and the Anglican Churches, did so directly, having purged, as they say, from its teaching the various unscriptural and erroneous doctrines that had accumulated over the course of centuries. Others, as the Methodists, Congregationalists, etc., did so only indirectly, having "purged" the teaching of other Protestant bodies, but all of them, in so doing, professed that the teaching of the Church was not the rule of faith, was not the way by which we were to come with certainty and security to the knowledge of what Christ founded his church to teach. Not a single one of them can claim that the teaching of the church must be believed just because it is the unanimous teaching of the church, for they

all of them deny that prerogative to the church from which they sprang. Yet this is undoubtedly a prerogative of any church which God sends to teach his doctrines—it will teach them, and teach them unanimously and never depart from them. On the other hand, the Catholic Church does claim this prerogative and it is the only church that possibly can. It is the only one that did not rise by departure from a previously existing church. It is the only one which teaches as the Church Christ founded must teach: unanimously, teaching that its unanimous teaching is in fact and infallibly the identical doctrine of its first teachers. Not only is the Catholic Church in fact the true Church of Christ, but it is the only one that could possibly be His Church.

"Go, teach ye all nations, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world . . . Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it . . . I will ask the Father and He shall give you another Paraclete, the Spirit of Truth, that He may abide with you forever." There is a picture of a teaching body, teaching the doctrines of Christ, teaching them unanimously and to the end of time. There is the picture of the Catholic Church.

It is to pay small honor to the wisdom and foresight of God in founding a Church to teach His doctrines if we think He founded one which would teach error and teach it unanimously, if we think His true doctrine was only to be taught by those who depart from the unanimous teaching of the authentic teaching body and who are thus indistinguishable from those who depart from it to teach new errors. What kind of trust do they who think that this is the case place in God, Who promised to be with His Church all days, Who promised to send it the Holy Ghost, the Spirit of Truth, to remain with it forever?

Let those, therefore, who are in good faith, who seek earnestly to please God and to do His holy Will, let them not fear to learn that Will. Let them not fear to learn it from that teaching body which Christ established to teach men how He expects them to conduct themselves, from that teaching body which is the lineal descendant of the apostolic teaching body, which is not an off-shoot of any earlier Christian teaching body, whose doctrine is unanimous and, being unanimous, can change only in the sense of becoming more explicit, more clearly stated and defined. That body is the teaching body of the Catholic Church.

—G. F. KNIGHT, C.S.SP.

* * *

FATHER GOMMENGINGER

(Continued from Page 186)

ore only two, Brother Cere and himself.) On leaving the church he encountered an old woman, one of his own Christians, to whom he confided his anxiety about his failing eyesight. He told her that his sight was weakening and that he feared he would not be able to say Mass until the end of his life. He described what would be the misery of such a life, the sadness of those days when he could not say his daily Mass.

She listened to him patiently (as they always do here) and then consoled him: "But, Father, if God so wished, surely you would accept that cross. What God wills is best." The faithful echo of his own words, oft repeated.

With what success he sought to inflame his people with his own love of God can be judged from the number of vocations from his mission. Of the five native priests in the Vicariate, four are from Kilema; of the sixty-six native sisters, thirty-four are from his mission. Three more girls are in the novitiate. Many of his Christians went as catechists to help in founding new missions among distant tribes, such as the Warangi.

Father Auguste's great characteristic was a profound priestly reverence and obedience to Holy Mother Church, her laws, her authority, no matter in whom that authority was vested. It was hard for his bishop to obtain his advice. He invariably replied: "You have the Holy Ghost with you. As His agent, you know what is best." His gentle manners, his dignified deference towards all in authority, ecclesiastical and civil, left the impression on all that he was a perfect gentleman.

He loved his people and they knew it. Only now are we beginning to hear of some of the things he did and said that showed his sincere love and sympathy. All his qualities became him. There was nothing forced or affected. By their reverent demeanor his faithful showed their respect; yet never did they manifest fear.

Father Auguste's death in the arms of Father Alphonse, the first native priest of the Vicariate of Kili-manjaro, one of his own boys, is symbolical; for as in life he had been close to his people, in death he was held in the very arms of the highest achievement of that people—its first priest.

—Most Rev. Joseph Byrne, C.S.Sp.

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DURING THE MONTH OF NOVEMBER WE PRAY FOR:

Name of Confrere	Died	Age
Father William Healy	November 2, 1920	75
Father Michael Dangelzer	November 3, 1912	62
Father Joseph Burgess	November 4, 1923	43
Rt. Rev. Msgr. William F. Stadelman	November 6, 1928	59
Brother Tertullian Moll	November 10, 1922	60
Brother Daniel Tuerkes	November 17, 1942	74
Father Martin O'Donoghue	November 24, 1924	54
Brother Englebert Wisser	November 24, 1930	91

LATE BULLETIN

Father James J. Clarke died in St. Vincent's Hospital, Bridgeport, October 7, 1943. R. I. P.

THE CONGREGATION

WORKS AND ACTIVITIES IN THE UNITED STATES OF AMERICA (CON'T.) THE COMMUNITY OF THE HOLY GHOST, PITTSBURGH, OCTOBER, 1878.

The personnel during this period was as follows: Superior, Father Power; Bursar, Father Heizmann; Fathers Willms, Quinn, McCabe and Phelan; Brothers Rodriguez, Arnold, Congal, Rumold. To these must be added Father Dunne who returned to Europe because of ill-health. Four lay professors completed the teaching staff of the College.

Father Phelan was director of the Junior Scholastics, the Scholasticate forming part of the College.

In the beginning only day scholars were received. Like every beginning, the College had many difficulties to contend with. The Benedictines and after them some diocesan priests had previously attempted to establish a college in Pittsburgh, but after a short time both were obliged to discontinue, leaving a somewhat unfavorable impression on the people. Catholic parents had consequently little confidence in the new venture and before entrusting their children to the Fathers they preferred to wait and see with what success it would meet.

It happened also that it was impossible to begin on the traditional opening school day, the first of September. Father Power, who had been chosen to direct the work, was detained at Trinidad until the end of the year. Because of this delay many of the families had already placed their children in various other colleges.

Finally, a third difficulty was the finding of a suitable building and location. A few days before the date set for the opening, no site had been chosen. After a short time, however, a building was obtained in the center of the city, but even this was not very suitable for the purpose. Nevertheless, it was eventually rented and renovated at considerable trouble and expense. Quarters for the Scholastics, the chapel and the rooms for the students were far from adequate. Our only hope was that the Mother House would authorize the erection of a building of our own.

On October 1, 1878, the new College was opened with fourteen students. Gradually the number increased and in 1879 there were 124 in addition to the Scholastics. In 1880 the enrollment reached 152. The future of the College seemed assured and it could scarcely be otherwise in so large a city as Pittsburgh and Allegheny, (at that time a separate municipality) both populated with some 200,000 inhabitants. This consoling result must be chiefly attributed to the benevolence of Bishop Tuigg, of Pittsburgh, and the sympathy of the clergy and the Catholic families of the two cities.

On one occasion several students made their first holy communion in the Cathedral. Bishop Tuigg held a special ceremony for them and himself gave them their first holy communion. After mass he administered the sacrament of Confirmation. In the evening they returned to the College to renew their Baptismal vows and made their consecration to the Blessed Virgin.

At this time there were only ten postulants. Lack of space made it impossible to receive any more. The calls

from the clergy were so numerous that it was impossible to accept all. Some came from pastors nearly a hundred miles distant. On the response to such calls depended to some extent the future of the College and Scholasticate.

In 1879 Father Heizmann attended the parish of Glenfield, about nine miles from Pittsburgh. Father Quinn was acting chaplain for the Sisters of Mercy and another Father was chaplain for the Ursulines and the children under their charge. In addition to the ordinary ministry were numerous retreats at various convents.

Before the arrival of the Holy Ghost Fathers in Pittsburgh there were special religious services for the Colored Catholics of the city. The chapel still existed but for the want of priests and resources the work was abandoned. After the annual retreat, which was advanced that year because of the departure of Father Strub for the General Chapter, the Fathers of the community expressed their desire to take up again the abandoned work, if the personnel would suffice. They would have been happy to continue a work so much in conformity with the special ends of the Congregation.

An extract of the letter of Father Power will explain the fact of the sudden departure of Father Provincial for the Mother House. "We redoubled our prayers for the preservation of the life of our well-beloved Father, Very Rev. Ignatius Schwindenhammer. We could not resign ourselves to the thought that he would soon leave us. On the morning of March 25th all the Fathers offered holy mass for him; the Brothers and Scholastics received holy communion for the same intention." On April 2nd a solemn mass of requiem was celebrated at Sharpsburg for the repose of his soul. Four days later there was another solemn mass celebrated at which all the students assisted.—**F. A. Danner, C.S.Sp.**

* * *

ST. MONICA'S, NEW ORLEANS: The package arrived yesterday in good condition. Many thanks for sending the articles to us. The cope is beautiful and just what we needed. It is encouraging to hear that you want to know what else we need. Enclosed you will find a list of things we need arranged in the order of their necessity. If at some future date you can oblige us we will be very grateful.—**Francis J. Vorndran, C.S.Sp.**

* * *

Salisbury, N. C.: Nothing new here. Father Helfrich is on vacation at present so I am covering for him. Half of my parish is sick—Mr. Ferron, who is 73 years old. So please say a prayer for him and also for our success. Have been trying to locate a house to rent but so far have had no success.—**James J. Bradley, C.S.Sp.**

* * *

CATHOLIC MISSION, LINDL P.O. (REC'D AUG. 31, 1943): His Excellency Archbishop Spellman of New York came visiting our mission. He said Mass twice in our chapel. A really charming and interesting visit, an honor to us. His Excellency knows about the Holy Ghost Fathers in the States.—**E. Gattang, C.S.Sp.**



T. Charles Dooley, C.S.Sp.,
USAR, 1st Lieut.



Uganda Martyrs' School, Okmulgee, Okla.
Fr. Maxim J. Therou, Pastor

Editor's copy



OUR PROVINCE—

Vol. 12

NOVEMBER, 1943

No. 1

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TENTH ANNIVERSARY ISSUE

Official

Father M. A. O'Connor, St. Joachim, Detroit, Mich.

Father F. A. Szumierski, St. Joseph, Mt. Carmel, Pa.,
pastor.

Father P. I. Maciejewski, Notre Dame, Chippewa
Falls, Wis.

Father W. L. Lavin, Cornwells Heights, Pa.

* * *

Recently Commissioned Chaplains

Father John A. Strmiska (0534770), USAR, 1st Lieut.,
239 Station Hospital, Ft. Bragg, N. C.

* * *

Father William F. O'Neill, USNR, Lieut. (s.g.), College
of William and Mary, Williamsburg, Va.

* * *

Father Kenneth F. Dolan, USAR, 1st Lieut., 1318 S.U.,
Q.M., No. 1, Chapel 3, Area 4, Camp Pickett, Va.

* * *

Father Richard F. Wersing, USAR, 1st Lieut., 8th
SCU, Camp Joseph P. Robinson, Arkansas.

* * *

Change of Address of Chaplains

Father John J. Sullivan, USNR, Lieut., (s.g.) Navy
137, c/o Postmaster, San Francisco, Calif.

* * *

Father William J. Keown (423665), USAR, captain,
APO 649-A, c/o Postmaster, New York, N. Y.

* * *

Father David T. Ray (0511485), USAR, 1st Lieut., Hq.
8th Repl. Depot, APO 398, c/o Postmaster, New
York, N. Y.

* * *

Pray for Mr. John Mangan, father of Rev. James A.
Mangan of Tanganyika, East Africa, who died Oct. 12,
1943, for Miss Margaret Koeberlein, of Sharpsburg,
Pa., benefactor, who died Oct. 9, 1943, for Father
Thomas J. Park's sister who died in England in Sep-
tember and for Father Leo Kettl's aunt who died
recently. R.I.P.

Ordos and Breviaries: To date no copies of the 1944
Ordo have been received from Europe. Work on the
Proper for our breviaries and for missals is slowly
nearing completion.

"Another Paul": Copies of this pamphlet are being
mailed to our houses. If you need a supply for your
pamphlet rack please write us.

New Address: Padres del Espiritu Santo, Box 33,
Toa Alta, P.R.

Bro. Spiess, S.J., who died in Woodstock, Md., Nov.
2, 1943, at the age of 87, was a brother of Rev. Anthony
Spiess, C.S.Sp., of the province of Germany.

Father Joseph A. Baumgartner died on
October 12, 1943, at the age of 66 in the
Schumpert Memorial Hospital,
Shreveport, La.
R. I. P.

Father Patrick J. McCarthy died on
October 29, 1943, in Nazareth Hospital,
Philadelphia, Pa., at the age of 45.

A CORRECTION: The picture of Chaplain T. Charles
Dooley, C.S.Sp., (**Our Province**, October, 1943) was
captioned incorrectly. Father Dooley is a captain in
the British Army.

* * *

OUR DEAD

DURING THE MONTH OF DECEMBER WE PRAY FOR:

Name of Confrere	Died	Age
Father Emil Knaebel	December 9, 1933	63
Father Amos Johns	December 10, 1914	33
Brother Celsus McCabe	December 12, 1928	101
Brother Hieronymus Schneider	December 13, 1931	79
Father Edward Schmitz	December 16, 1901	49
Father Francis Offen	December 19, 1927	63
Brother Vincent Pietrucik	December 23, 1938	73
Father Peter Breindenbent	December 31, 1892	29

Requiescant in pace

OUR PROVINCE: Official monthly bulletin of the Holy Ghost Fathers of the Province of
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Father C. P. Connors, C.S.Sp., Editor.

LETTERS

THANKS . . .

Holy Ghost Missionary College,
Cornwells Heights, Pa.

Dear Fathers:

We express our gratitude for your sincere and devoted cooperation manifested in the boys you have encouraged and sent us and in the financial support given to aid us in training and educating our students, who will one day carry on the work of our Congregation.

There is evidence that the name of the Holy Ghost Fathers is becoming better known. Over forty of our seventy-five students are newcomers. We have the following States represented: Massachusetts, Connecticut, New York, Pennsylvania, Michigan, Kansas, Rhode Island.

We will strive to make the leakage as little as is consistent with the maintenance of proper standards of conduct and studies.

THE CORNWELLS COMMUNITY.

* * *

ACTA APOSTOLICAE SEDIS . . .

National Catholic Welfare Conference,
Washington, D. C.
September 15, 1943.

Reverend and Dear Father:

For the first time in its history, "Acta Apostolicae Sedis" will be published and have a center of distribution outside Vatican City. The National Catholic Welfare Conference has been commissioned to undertake this extraordinary task. Conditions brought on by the War have occasioned this change. The commission will cease with the end of the War.

It is our work both to contact old subscribers and recruit new ones. We do this solely in the interest of the Holy See. The annual subscription price is \$5.00. Checks may be written in favor of N.C.W.C. and addressed to "Acta Apostolicae Sedis," 1312 Massachusetts Avenue, N.W., Washington 5, D. C. It will be necessary that this fee be remitted before the second copy is sent in October. To enjoy certain mailing privileges it is necessary that our copies be regular subscriber's copies.

* You will notice that the first copy is the May issue of "Acta Apostolicae Sedis." The Vatican has assured us that the intervening copies will be sent soon, so that in a short time the dated issue will correspond to the month it is received.

Neither time nor opportunity permits us to canvass all the clergy in the Americas, Africa and parts of the Orient. Consequently, the Most Reverend Ordinaries may wish to bring this announcement to the attention of the clergy and religious superiors.

With sentiments of esteem, I remain

Very respectfully yours,

RT. REV. MSGR. MICHAEL J. READY,
General Secretary.

* (Editor's Note: A copy of the "Acta" accompanied the original letter.)

THE SUPERIOR GENERAL WAS TIRED . . .

June 13, 1943.

(Rec'd Oct. 13, 1943.)

Dear Father Provincial:

Thank you for your kind remembrance. We join you in your prayers for the repose of the soul of Father Szwarcrok. Since I received word of his death before Pentecost, the confreres at the Mother House and vicinity recommended his soul to God during the octave of our great feast.

We had the great honor of having with us His Eminence, the Cardinal Archbishop of Paris, and His Excellency, the Nuncio, as well as the directors of various missionary organizations, and with all our hearts we have asked God to grant us soon the grace of having things as they were before 1939.

The Superior General has been rather worn out, as a result of a cold contracted during a confirmation tour. During the month of May he confirmed 9,000. Let us hope that the Holy Ghost will inspire some vocations among these children. Shortly he was feeling well and left on another tour.

Please accept my best wishes for yourself and the Province.

FATHER MARCEL NAVARRE, C.S.Sp.

* * *

AT CELLULE . . .

July 6, 1943.

(Rec'd Oct. 13, 1943.)

Dear Father Provincial:

We have just had a great celebration at Cellule, with the Superior General presiding for the first time there at an ordination and a consecration to the apostolate. The beautiful and touching ceremony should win many friends for the Congregation.

There is only one disappointment: only the Swiss priests can go to the missions. With the help of God this situation will not last forever.

Fathers Bergantz, Heudes and Boegly are still in France. We deeply appreciate all that you are doing to maintain relations with our missions. We pray especially for you and your Province.

FATHER MARCEL NAVARRE, C.S.Sp.

* * *

AMERICAN SAFARI . . .

Dear Father:

I arrived at Utica, N. Y., on Saturday night around 7 p. m. I am staying at St. Francis de Sales Rectory, Monsignor Doody has been very kind and hospitable to me.

The drive from Washington to Baltimore was not a pleasant preface for the long trip to Utica. I had a flat tire right in the center of Baltimore City. I picked up a piece of glass. Luckily I stopped near a parking lot, got someone to change the tire—for a price. I was nearing home and suddenly I ran out of gas on Fayette St., Boulevard. I had to stop a car and ask the driver to push me to the nearest filling station.

I had trouble getting the car started, and I finally reached home at 6:30 p.m. On Saturday I left at 6:45 a.m. and reached Utica at 12:45 p.m.—a twelve-hour drive, 363 miles. I would have made better time but I had trouble with the radiator. About 100 miles from Baltimore the car heated up. I had to stop several times to pour in water. It got so bad that I had to do something to fix the radiator, as I had over 200 more miles to drive. Luckily I found a helpful farmer who had some duPont cleanser. He wanted me to stay from two to three hours in order to flush the radiator and block, as they were clogged with rust. I persuaded him to put in the cleanser and told him I would drive to Scranton and then have the radiator drained and cleaned. This worked out splendidly. Upon reaching Scranton at 2 p.m. I had the radiator drained and cleaned and then put in the neutralizer and drove from Scranton to Utica in 3½ hours without any trouble and without stopping at all. But the rust, because of the pressure, had forced another leak in the radiator. The leak is on the top of the radiator and is not serious. The car acted well. I used about twenty gallons of gas from Baltimore—or an average of 18 miles to a gallon. I had to buy one quart of oil.

The trip was long but interesting. I picked up a couple of soldier boys for company on the way.

I called up New York Mills to make arrangements for showing the movies in the school the following day and the pastor said class had been called off since it was the Sisters' feast day. Tomorrow I leave for Rome, Oneida, Fulton and Oswego.

FATHER NOPPINGER, C.S.Sp.

* * *

MISSIONARY COOPERATION . . .

Diocese of Grand Rapids,
Chancery Office,
Sept. 28, 1943.

Dear Father Connors:

In response to your letter of August 23, your request for participation in the Missionary Cooperation Plan in the Diocese of Grand Rapids is hereby granted.

You may feel free to refer to Father Falicki in regard to this matter, and I hope that you will be able to take advantage of this Cooperation Plan.

RT. REV. MSGR. THOMAS L. NOA,
Administrator, S.V.

* * *

FROM A COLLECTION BASKET . . .

Cathedral Rectory,
Baltimore 1, Maryland,
September 28, 1943.

Dear Father Noppinger:

I am sending today to Monsignor Vaeth our check in the amount of three hundred and twenty-five dollars (\$325.00) which represents the collection taken up here last Sunday for your missions. I have asked Monsignor to send you an exchange check to cover this item.

With best wishes for continued success in your apostolic efforts.

RT. REV. MSGR. J. M. NELLIGAN.

HOW "THE DOVE" WAS BORN

You'd like to know how "The Dove Flies South" was born? Well, that reminds me of a question I'd been asked by a fine Catholic lady when I was trying to establish a school for colored people in a small Southern town.

"Father," she began, "how on earth did you get the idea of working for the Negroes?"

"The Church sent me—that's all."

"But," she ventured, "your people! I hope they don't know you are engaged in this Negro business. Do they?"

I laughed. "Good heavens, no! I wouldn't tell them for the world! You see in my home over there in Ireland my mother always added a special prayer to the Holy Ghost for the Negroes, after we had finished reciting the rosary every night—"

"Oh!" she interrupted, "I contribute to some magazine for the Negroes in China."

Many's the good laugh we had, too, reading the essays, special articles and letters to The Voice of the People, in Eastern magazines about the Negro "problem" in the South. The writers were, as a rule, students of Sociology, editors, professors and poets. They had a way of solving all our troubles right at their desks—in periods and paragraphs. It was like our soldiers at the front reading in the papers from back home how their battles had been fought and won for them—on typewriters, thousands of miles from the scenes of war.

Well, to get back to our magazine articles. Every year around Mardi Gras a few of these enthusiasts would come out of the East to tour the South. They would take four, five hours from the Mardi Gras in New Orleans to run up the country and see for themselves. Then a few weeks later we'd receive marked copies of their magazines telling us how they had solved everything for us without even a shock to the established order of things.

I remember one of my visitors asking an old Negro woman how he'd get to know the Southern Negroes quickly. And the old lady answered in typical idiom: "Well, sir, Father, down here we don't walk in no gallop like folks do up North, and you might as well take it easy down here, 'cause the day is long and the night ain't touched. But, if you want to know 'em quick, Father, as you say, then you got to see the world through their eyes—human eyes, too. Yes, sir, quick got to live with 'em, laugh with 'em, work with 'em, break bread and drink their gall, cry and moan their dead. Then you'll know 'em sure 'nough. Just folks like you is."

We worked among the Negroes for sixteen years—pioneer years—in South Carolina, Louisiana and Arkansas. "The Dove Flies South" took shape, first as a movie I'd made of the work of the Holy Ghost Fathers in the South, before I was assigned to give missions throughout the country. It then took the shape of a play "BURNT GOLD," which was staged in Chippewa Falls, Wisconsin, in 1938. From these materials the novel was born.

(Continued on Page 6)

WAR'S CHALLENGE TO THE CATHOLIC PRIESTHOOD

In France, according to report, 17,500 priests were serving in the army as soldiers; 2,000 parishes were without priests.

In Germany, priestly vocations are down 36 per cent, according to last report; all Catholic schools, including seminaries, are closed.

In Spain, 5,500 priests were murdered in the Spanish Civil War; half the parishes in Spain are without pastors, 25,000 children in Madrid alone are unbaptized.

In Holland, priests were ready to go to the foreign missions when that country was suddenly overrun. Obviously they did not.

In Belgium, conditions of actual starvation are reported.

In Poland, the Catholic priesthood has been scattered; many have been slain; some are in Siberia; some are in exile elsewhere; the whereabouts of many are unknown.

Of the overseas forces of the Church it is somewhat disquieting to know that America supplies only about five per cent of the total, that is to say, some 2,693 mission workers (Priests, Brothers, Sisters). Add another 2,494 for the home missions and you have America's total contribution to the mission world personnel—some 5,187. In view of the mission needs this is small. Compare it with French Canada. Having a Catholic population one-fifth of ours, it sends out more than twice as many missionaries.

CONSOLATION: There is a consolation in the growing number of native vocations to be found in missionary lands; thus in China, where about 2,000 out of 5,000 priests, and 4,000 out of 6,000 Sisters are Chinese. In Africa, there are 450 native priests out of 4,000, and some 2,000 native Sisters out of 10,000.

But the number of new Catholics in the missionary Church throughout the world is increasing at the rate of some 500,000 yearly. This means that pastoral care must be provided for that additional number of Catholics in the various mission lands. As 1,000 souls is about the maximum pastoral responsibility any missionary can assume over and above his work of preaching the Gospel to the non-Catholics, there should be an annual increase of at least 500 priests in the missionary ranks each year.

Vocations from the native young men in the various mission countries average about only 200 per year at the present time. So the remaining 300 must come from the countries where the Faith is well established.

In view of present world conditions, most of this increase must come from AMERICA.

LOOK AT CHINA: At a reception tendered to him by the Catholic Women of New York on Sunday, May 23, 1943, Bishop Paul Yu-pin, Vicar Apostolic of Nanking, reported on the missionary work in China, and com-

paring conditions in Free China with those in Japanese occupied territory said: "The situation in these regions is desperate. I am informed that in Shantung Province 450 priests and more than 150 nuns of English, American, Dutch and Belgian ancestry have been arrested and interned by the Japanese. The remaining missionaries of German, Italian and French nationalities are being deliberately constrained and frustrated in their activities." In Free China, Bishop Yu-pin declared, that the situation is the exact opposite, with the missionaries carrying on as before the war. He appealed for 100,000 Catholic men and women to go to China after the war as teachers.

CHALLENGE: The war is a challenge to all our institutions and our way of life at home. In Africa, Asia and the South Seas, the missionary army has lighted a light we must not allow to be put out. This is a challenge to every priest here in America. Are we meeting it with all the spiritual forces of our souls, and with all the material resources for which America has become known?

The Chaplains in our armed forces tell us that the men under their care are meeting that challenge and are winning the battle for their souls' salvation. This is paying big dividends. Our soldiers are impressing the natives. The natives are impressing our soldiers. This Bishop, John F. O'Hara, Military Delegate for Archbishop Spellman, writing for CATHOLIC MISSIONS, said:

"Thousands of lives of American soldiers, sailors and marines have been spared because of the good will of natives of far-flung countries whose tutors in Christianity have been the missionaries supported by The Society for the Propagation of the Faith.

"From Chaplains and men of the armed forces of the United States have come hundreds of letters telling of the friendly reception accorded our men by the neophytes of these missionaries. Others tell of the joy of the natives at seeing white men from across the sea kneel with them at their prayers, at Mass, and at Holy Communion. On one island in the South Seas three beautiful chapels, native style, were built by the joint labor of natives and marines.

"The effect on our chaplains and men has been inspiring. The spiritual benefit of the experience has been mutual. And you may be prepared for a very mission-minded generation of Catholic laymen in this country when our soldiers, sailors and marines come back home in peace to build the Catholic homes for which they are fighting today on a hundred fronts."

The war's challenge to the Catholic priesthood is being met with and dealt with successfully by the Chap-

(Continued on next page)

HOT SPRINGS GETS NEW ORDER OF NUNS

A new order of nuns, Sisters, Servants of the Holy Heart of Mary, have come to the Diocese of Little Rock at the invitation of the Most Reverend Bishop to assist in the work of the Church among the Colored.

The three sisters who arrived at Hot Springs from the Provincial House, Beaverville, Illinois, called their new home "Cor Mariae Convent." It is situated at 118 Jefferson Ave., Hot Springs.

The sisters are to take over the school conducted for more than a quarter of a century of the Sisters of the Good Shepherd. Increased enrollment, both in the Good Shepherd Home and in the school for the Colored at St. Gabriel's Parish, has made it necessary for the Sisters of the Good Shepherd to ask for assistance.

It was through the interest of Sister St. Emily, Servant of the Holy Heart of Mary, provincial, that the services of the new order were obtained.

Sister Mary Magdalen will be the local superior at Hot Springs. She will be assisted in her work by Sister Joan of Arc and Sister Valeria.

* * *

(Continued from preceding page)

lain-priests who are serving with our armed forces and by our missionary priests whose chapels have been swept away by the deluge of bombs and the fury of the fire of war. To the man of God, to the Catholic priest, to the Chaplain, to the missionary, a time of "calamity" is a time of opportunity—spiritual opportunity, and a time of "crisis;" a "crucial" time is an opportunity to raise high the standard of the Cross. Hence this crucial time of war's challenge spells for the Catholic priesthood a time for spiritual opportunity.

The Catholic missionary army is doing well under present conditions, even though the war touches every spot of its activity. For this is a global war and our Church's missions are global—they are found in every corner of the world. 80 PER CENT OF THIS CATHOLIC MISSIONARY ARMY IS STILL EFFECTIVELY WORKING AT ITS POSTS—NOT JUST HOLDING ON—BUT MAKING GREATER IMPRESSION FOR CHRIST AND HIS ALL SAVING DOCTRINE—WITH BANNERS FLYING.

CONCLUSION: The challenge of the war to the Catholic priesthood will not end with the war. In fact it will really begin for then we must go on to build up what we have established. Our American soldiers and Chaplains returning from the battlefields of the world, the Solomons, South Pacific, Africa and all the war zones, will know the missions and the missionaries, their work and their claims not only upon our admiration and sympathy but upon our actual support. Our people will have become very global-minded and mission-minded by the mission stories learned first-hand by their soldier-sons. We priests must be more mission-minded than our soldiers or our people, if we are to take and maintain our rightful place as leaders.

—The Society for the Propagation of the Faith.

NEWS FROM WASHINGTON

Father Provincial, on his return from his visit to the Southwest, brought news of the sale of the cow, Monica, by Father Dan Bradley. There was other news, of course, but this is all we remember that hasn't been taken care of in other departments of this journal. Incidentally, we hope we get the full story of Father Bradley's new school when it's finished.

A paint job is being done on the exterior of the house. Being done is right; labor troubles have kept the job in process for six weeks.

Among other things that keep us busy are storing up a wood pile for the winter, the mailing of circular letters from the Mission Procurator's office, cleaning up the garden for the year, etc. The issuing of the circular letters crowded the Mission Procurator's office for a number of evenings, various members of Government agencies lending their nimble fingers to the addressing of the envelopes. (Not at Government expense, of course.)

Father Noppinger is still among those not present. He continues his tour of parochial schools in New York State.

Several bishops are expected to stay here during the annual bishops' meeting. A number of applications for the job of opening the door have been received.

* * *

(Continued from Page 4)

After Pearl Harbor, however, the Negro of the United States began to feel a spiritual oneness with the world of Color—a majority of the human race. This turn of events forced me to recast the novel in its present form. The plot we must leave for the reader to discover. The Dove is a symbol of the Atlantic Charter, of the United Nations, of American democracy.

The roots of the recurring race riots in the Harlems of our industrial cities—where people disintegrate—are, I believe, in the soil of the South. Big plantation owners are afraid of competition from the more efficient small farmer—yet the colored farmer knows how to sample soil as he knows how to sample cotton—with his eyes closed. The chance to get his own little place must come from the top by intelligent rehabilitation, or it will come from the bottom by revolution.

Padraic Colum has well expressed the goal of the share-cropper in these words:

"And I am praying to God on high,
And I'm praying Him night and day,
For a little home—a place of my own,
Out of the wind's and the rain's way."

I received a criticism from a friend who read my script and who knows the South. He wondered what I had done with the swear words which planters use for breakfast, dinner and supper. I told him that readers should have the privilege of supplying their own swear words between the lines.

J. A. H.

OUR LEVITES

FERNDALE: The Departure Ceremony was carried off with an air of fitting simplicity and dignity. Monsignor Vaeth, Director of the Propagation of the Faith, Archdioceses of Baltimore and Washington, spoke the sermon with all the ardor of one who has the Missions at heart. Many of the local diocesan clergy and our own Fathers from New York, Philadelphia and Rhode Island were present. The eleven missionaries were appointed by Father Provincial, six to Puerto Rico, one to Guadeloupe and four to works in the States. Very shortly after the ceremony they really departed, setting it off with a capping of realism.

Brother Titus, the little white-haired humorist of the tailor shop and our show-piece of longevity, died very quietly and was very quietly laid to rest in the community cemetery. God rest his soul.

We were alternately surprised and proud when it was announced Father John Strmiska had been commissioned a 1st lieutenant in the Army Chaplains' Corps. He was called to the Chaplains' Training School, Harvard, so soon after receiving his commission, we had no time for an official send-off. But we do wish him the very best of luck.

Father Patrick Quinlan, local diocesan Director of the Rural Life Bureau, is delivering to us a series of weekly lectures to the universal delight and enthusiasm of the scholastic body. He has revealed to us as an eye witness the startling conditions, the deviation of population in rural and urban districts, and of "no-priest land." And he has presented us with the principles of the Rural Life Conference, which, he has persuaded us, are the only solution to the very grave problem. He has definitely sold us on the betterment of our people through the development of a solid and sane rural culture.

And while on the subject of God's acres, it would not be out of place to mention our full silo and potato cellar. But unlike the man of the parable, we cannot take our rest. There are still the apples and the husking of corn. And while our conviction of the truth in Father Quinlan's proposals increases our respect for the soil, it is uncertain whether we have grown in any practical love for it.

Monthly tests are the latest in class work; but there is an advantage in such tests. Father Strmiska's classes have been taken over by Father Schenning. A new class has been introduced, Political Science. Spanish classes are assuming more importance since the assignment of six new missionaries to Puerto Rico.

RIDGEFIELD: The floating pig-skin soared high into the brisk air; high enough that it looked as if the blinding rays of an Indian Summer sun might reach out and swallow it. It was the first football game of the year—the Novitiate East-West contest. And what a game! Crammed with colossal plays, plays which only two teams who were putting all they had into that game could carry out. Such teams

deserve a trophy for underscoring this first-game day in Novitiate annals. The laurels went to the East with a 7-6 score.

The 234th anniversary of the death of Father des Places was celebrated with a High Mass, a free day and an evening program. Speeches were delivered by two novices, preceding a talk by Father Master. The evening reached its climax with movies of "Former Novices."

The fruit bins are nearly full with apples. A crew is assigned for picking and paring. Brother Cyril takes care of canning. What we lack now is a recipe for good old-fashioned apple pie.

We have taken the first step in reorganizing a unit of the CSMC. Officers have been elected. We have the incomparable advantage of having been members of the highly regarded unit at Cornwells. The benefits will be a considerable aid in our rehabilitation.

Eight scholastics from Ferndale came for a few hours' visit. We enjoyed it so much that we join them in saying: "How about a return engagement?"

CORNWELLS: We have witnessed fulfillment of a much needed and long-awaited completion of our chapel by the addition of several new stained glass windows. Four of these are side windows for the body of the chapel. They represent The Annunciation, The Nativity of Our Lord, The Baptism, The Holy Family (the last named has a memorial device to the late Father Hehir). Besides these four there are two in the organ loft with a motif of musical symbolism, several small ones behind the main altar and seven in the side chapels symbolizing the Seven Gifts of the Holy Ghost.

Work on the cemetery has been completed. A representation of a Celtic cross is described on the ground by four paths, converging in the center to form the base of a Tyrolese Crucifix. Around the edges are ranged the Stations of the Cross. The markers of the graves are granite slabs with slanting face.

Despite Latin, Greek, Manual Labor, etc., Father Sheridan has managed to knock into shape a fairly organized and workable football league. The schedule calls for a game at every recreation. Father Hackett is directing the C.S.M.C.

Father Vernon Gallagher's departure from here to take up duties in Duquesne was felt by both the members of the community and the students.

The doctors assure us that the mild epidemic of appendicitis which swept over the student body recently is not extraordinary for a boarding school and cannot be attributed to mental or physical strain.

APOLOGETICS

PART SIX—THE MARKS OF THE CHURCH HOLINESS AS A MARK OF THE CHURCH

Thus far we have seen that the teaching body which Christ founded to carry on His doctrines could be distinguished from any other Church claiming to be His by the way in which it must teach. The one He founded would teach His doctrines unanimously and would require belief in its unanimous teaching. And this stable principle of unity of faith will forever distinguish it from all those other Christian bodies which, in the course of time, disagreed with some points of its teaching, and branched off to become independent sects. The members of these sects might indeed be agreed among themselves as to the doctrine they professed but they would also be agreed in professing that the Church might be wrong even in its unanimous teaching; they would be agreed in professing some other rule of faith than the unanimous teaching of the Church—and that is the universal sign of error. Thus Unity of Faith, unanimity in teaching the doctrines of Christ and unanimity of belief on the part of the members of the Church, a unanimity of belief which has for its cause this unanimity of teaching, is one of the characteristics or Marks of the Church that Christ founded. But there are other characteristics or marks of the Church that Christ founded, which might have been used instead. Besides its Unity, Catholic apologists have for centuries used its Holiness, its Catholicity and its Apostolicity as marks or ways by which the true Church might be distinguished from false churches. Indeed these marks are summed up for us in the Nicene Creed, formulated as long ago as the year 325, by the General Council assembled at Nice. "I believe in the One, Holy, Catholic and Apostolic Church." Let us, therefore, briefly consider these other marks, these other ways by which it may be known that the Catholic Church is in truth the Church which Christ founded to teach His doctrine, not that it is strictly necessary for us to do so, for the purpose of our apologetic inquiry has been already served by our consideration of the Mark of Unity (remember that our purpose was to establish the fact of revelation and to learn where this revelation may be found) but the cumulative force of these other Marks will serve to make still more evident the fact that the Catholic Church and it alone, is the divinely instituted Teacher whose teaching Christ requires us to believe.

Let us therefore, begin with the Mark of Holiness.

In dealing with prospective converts, tact is always necessary. But perhaps nowhere is it more necessary than when considering holiness as a mark of the Church. The apologist must ever bear in mind that his hearer is not a Catholic, that he really does not understand the nature of the mark of holiness, that he is probably considerably prejudiced against the Catholic Church, thinking of it rather as the harlot mentioned in the Apocalypse rather than as the home of holiness on earth. Moreover, at the very mention of holiness as a mark of the Church, the non-Catholic hearer is apt to see a gratuitous insult to his own religion, his own

church, his ancestors who have departed in the faith he now holds. So, in dealing with this mark, it is extremely necessary that the apologist begin by making it clear that when we say that holiness is a mark of the true church, we do not mean that everyone who does not belong to the true church is thereby wicked, nor do we mean that those who have died as members of any other church are thereby damned, nor do we mean that whatever any other church may teach is thereby impious. Just let us understand exactly what is meant by holiness, what we mean when we say a church is holy and it will be seen why holiness is a characteristic by which Christ's Church may be identified.

Who is Holy?

We say that men are holy who lead lives that are in conformity with the Will of God. A sinner is a man who breaks the law of God. He does not have to break all the laws of God in order to be a sinner, it is sufficient that he deliberately refuses to keep some of them, even one of them. A man who is not a sinner, who does not refuse to keep the law of God, is therefore holy. This does not mean he is a saint, the word sanctity, usually refers to extraordinary holiness, to designate the conduct of those who not only do all that they are required but who do even more. But holiness, as such, when applied to the conduct of men means merely that their conduct is in conformity with the law of God. Now, when we speak of holiness with regard to a church, the word has a little different meaning. A church is not an individual. It is a group of individuals. Each church has its own version of what Christ came to teach. Every church, therefore, teaches its members how they should act. We may, therefore, say that a church is holy if its teaching is such as to induce its members to lead lives in conformity to the will of God. This will still be true even if not all its members heed its teaching.

For it is plain that if some of the members of a given church lead wicked lives in spite of the teaching of their church, their wickedness is their own and is not imputable to their church. Considering, therefore, the doctrine which it teaches, it is immediately evident that the church which Christ founded, the church which teaches what God actually expects of men, that church will teach no other than a holy doctrine. The influence of Christ's own church could be no other than to induce men to lead lives of holiness, lives in perfect conformity to the will of God. Christ's Church can, therefore, properly be called a holy church. Yet a little reflection will show that this holiness of His Church is not merely one of its properties, but is even a property by which it may be distinguished, a property that is characteristic of it, a mark.

For instance, it is clear that if we compare two churches as regards holiness of their doctrine we must compare them as regards that which is characteristic of each. The doctrines that they have in common, the

doctrines that each church teaches, can never serve as a basis for distinguishing them. Moreover, the influence which each church exerts upon its members, its characteristic influence, will be that which is exerted by those doctrines which are characteristic of that church. This is very important consideration, for it is clear that all churches, at least all Christian churches, must of necessity have very much in common. A false church, for instance, would not have risen from the church that Christ founded if it had not departed from the unanimous teaching of Christ's church. But departure from that unanimous teaching does not mean that the doctrine of the new church will be wholly different. On the contrary, it will retain many of the ancient teachings. It will retain every one of the doctrines of the parent church except those very points on which it chooses to disagree. Thus these ancient doctrines that it still retains will never be characteristic of the new church. They are the doctrines of the parent church. The fact that they are retained and taught by the new church is due simply to the fact that they were taught by the parent church and the new-comer did not see fit to reject them along with those others which it did reject. Thus, and this is important to remark, any fruits of holiness which these doctrines may produce in the lives of men can never be ascribed to the teaching of the new church as being peculiar to it. The teaching that is characteristic of the new church will consist solely of those doctrines in which it departs from the teaching of the parent church. The comparison between two churches as regards the holiness of their teaching must, therefore, be based exclusively on those points on which they disagree. The points of doctrine that they still hold in common are the doctrines of the parent church, and the new church could scarcely claim any special credit for being a holy church on the ground that it had not yet departed from the holy doctrine of the parent church. Now among these doctrines that are characteristic of all new churches, of all churches that is to say which owe their origin to a departure from the actual teaching of a given church, there will be found one that is characteristic of all of them, no matter what their other special points of doctrine may be. It will be found that any new church (any offshoot of a parent Christian Church), by the very fact that it departed from the teaching of its parent church, will teach either expressly or implicitly that it is legitimate to depart from even the unanimous teaching of the church whenever it seems to the individual that the church has fallen into error. In other words, the individual is set up as a judge over the doctrine of the church. The opinion of the individual, nothing else, not even the unanimous teaching of the church, is set up as the ultimate criterion for each individual of what Christ did or did not teach.

Now this particular doctrine (as we have seen in discussing Unity of Faith as a mark of the true church) is one that neither Christ nor the Apostles could have taught. But apart from that, and considering only what pertains to the influence of a church's teaching on the holiness of the lives of men, this is not a doctrine that is conducive to holiness. In fact, it is the very antithesis of a holy doctrine. There is no aberration of either faith or morals, no departure from any point of

Christ's doctrine that could not be justified in virtue of it. To appreciate this it is sufficient to consider the ruin that this doctrine has brought to the cause of religion, to the work of Christ. This is the doctrine that is responsible for all the divisions among Christians. This is the doctrine that is responsible for the progressive denial of point after point of the ancient teaching of the Church, of the teaching which Christ sent His Apostles to teach. This is the doctrine which, being responsible for the divisions in Christianity, is responsible for the fact that even in Christian countries religion is not taught in schools supported by public funds, and is consequently responsible for the general growth of irreligion. This is the doctrine which is responsible for the present attitude of society to the family, the marriage bond and divorce. This is the doctrine that is responsible for the growth of the idea that it doesn't matter to what church one belongs. Is it a holy doctrine? It is responsible for the growth of irreligion. By preventing the concerted action of Christians in teaching religion, it plays directly into the hands of Atheism and the forces of anti-Christ.

What Church is Holy?

When we say that the teaching of a given church is holy, we mean by that, that all of its teaching is holy, that none of its doctrines are contrary to holiness. It is somewhat the same as when we say a man is holy. It is not sufficient that some of the things he does may be good and noble deeds, all of his conduct must be good in order that he would be called holy. If a man keeps almost all the laws of his country, he is not a good citizen. He is a criminal. For a criminal does not have to break all the laws in order to be such. It is sufficient that he break one of them. So a church whose teaching is almost all holy is not holy in its teaching. To be holy in its teaching there must not be a single doctrine that is conducive to unholiness. A church that is holy in its teaching must not only teach all that God requires of man, but must not permit its members either to abandon or forget these requirements. Thus, no matter what its other teachings may be, no Church can be called holy in its doctrine if among its doctrines it includes that one (remember which it is?)—the doctrine that it is legitimate to depart even from the unanimous teaching of the Church whenever it seems to the individual that the Church has fallen into error. Yet any sect which separates itself, either from the Church that Christ founded or from any other, must include that among its doctrines. You could hardly expect such a church to teach that its separation was illegitimate and that it ought to return to the teaching and to the fold of the parent church.

Thus every church except the one that Christ founded must include this doctrine in its teaching, and this doctrine is the very opposite of a holy doctrine. Thus we see that the Church which Christ founded will not only be holy in doctrine, it will not only be free from even a single point of doctrine that would permit departure from the law of God, but it will be the only church that is so.

Now which is that church which does not teach this impious doctrine, that the individual is the judge of the

church's teaching, that his own opinion and not even the unanimous teaching of the church is the ultimate criterion of what Christ taught or did not teach, of what His teaching means or does not mean? The question is practically a rhetorical one as far as the Catholic and the Protestant churches are concerned. It has already been answered in considering the mark of Unity of Faith. The Protestant churches all teach that the Bible and the Bible alone, not the teaching of the Church, is the rule of faith. Those who glory in the name of Protestant expressly teach this. But even the Anglicans, who do not like to be called Protestant, and even the Greek Schismatic churches which are not called Protestant, even these teach it implicitly. For the Anglicans charge that the Church of the Middle Ages fell into grave errors and corruptions of faith and they give this as their reason for separating from it. Needless to say, they did not feel themselves bound to accept the teaching of the Church. Indeed, their present confusion of belief would be ample to show this, even apart from any other consideration. And the Schismatic Greeks, likewise, though they profess to believe the unanimous teaching of the Church (that is to say, as long as it remained unanimous, i.e., they accept the doctrine of the seven Ecumenical Councils that preceded their own schism) nevertheless refused in the tenth century to accept any longer the doctrine of the supremacy of the See of Rome (though they had previously accepted it) and they refused again to accept it in the fifteenth century when the Council of Florence (ecumenical, if any council could be for both the Schismatics and the Catholics took part in it) solemnly defined the supremacy of the Roman Pontiff as the successor of Peter, a definition in which the bishops of both the East and West concurred.

NOTE: As an explanation of this phenomenon it may be remarked that the Eastern bishops and theologians who attended the sessions of the Council were men of such learning that they could be brought to see, from the records of the past, from the writings of the early Fathers of the Church, and from the acts of the councils prior to the schism, that the universal church had from the beginning believed in the supremacy of the Roman See. But the common people were not equally learned in the history of the past. They could not be made to see what their leaders now saw. They could not overcome the prejudices which generations of teaching had instilled into them. And by far the greater part of them remained separated from the parent Church.

In What is Holiness of Doctrine Reflected?

Now, as a consequence of the holiness of its doctrine, it might be expected that the holiness of Christ's Church would be reflected in the lives of its members and that, consequently, the true Church of Christ would stand out among all others as the true home of sanctity on earth, as the home of the saints. And this, indeed, is what is actually the case. But it must be remembered that if the holiness of the lives of its members is to be taken as a criterion of the holiness of a church several very important reservations must be made. First of all, it must be remembered that the presence of wicked people among the members of a given church does

not show that it is not a holy church or that it is not the true Church of Christ, if the wicked lives of these people are not due to the teaching of the church. If, in spite of its teaching, its laws and its exhortations, the members of a given church lead wicked lives then their wickedness is their own and is not attributable to their church.

Many persons seem to forget this when they consider the Catholic Church, but it is true of the Catholic Church just as it would be true of any other. They seem to think that just because many Catholics lead wicked lives, are immoral, unjust, oppressors of the poor, etc., that therefore the Catholic Church is an evil thing to be bared and suppressed. Let them remember that the Catholic Church condemns this misconduct just as vehemently as they. Let them further remember that the members of any church, even of the church that Christ founded, will still be men. They will still be human and will have all the weaknesses, all the frailties and all the failings that are characteristic of human nature. Nor will the members of Christ's Church be more free from temptation than other men. Indeed, it is quite conceivable that the powers of evil might concentrate their efforts in a very special manner against the true church as against the citadel of holiness in the world.

Thus the holiness of a church cannot be gauged by the relatively smaller number of wicked people in its membership as compared with other churches. No one is wicked just because he belongs to a given church. Whoever leads an evil life does so in spite of the exhortations of his church. He would act the same way no matter to which church he belonged. There isn't any church which teaches that evil-doing is right and proper; if there were, he would probably join it. But, as it is, the wickedness of evil men is their own, and it is not fair to blame their church for it, no matter which church they may be members of. It is true that at one time, certain Protestant leaders, following their doctrine of private interpretation and neglecting the unanimous teaching of the Catholic Church, arrived at the conclusion, that good works contributed nothing toward our salvation, that we are saved by faith and not by works. In those days, it might have been fair to say of a man who omitted to perform any good works under the influence of that belief, that he was wicked because he believed that doctrine. But, nowadays, all churches, both Catholic and Protestant, exhort their members to perform good works even though the Protestant church still allow to the individual the right to form his own opinion as to what such works may be and how far they may be necessary.

How then can we measure or gauge the relative holiness of different churches so as to see which is the one that may rightly be regarded as the seat of holiness in the world? It is clear, as we have already remarked, that the safest standard by which to judge is by the teaching of each church—compare them according to their characteristic doctrines. But if we would use the lives of its members as an index of the holiness of its teaching then we must attend only to those who practice all that it teaches, i.e., to those who lead holy lives.

But, even here, an important reservation must be made. For good people may be found in any church and often are members of no church at all. Nor is this to be wondered at, for the ordinary virtues of kindness and justice and honesty and purity are not strangers to human nature. Everyone admires these virtues and admires those whose lives show forth these virtues, even those who have not the courage to put them in practice for themselves. But, almost everybody practices them to some extent. There is honor even among thieves. And most people make tolerably good neighbors. If there are plenty of people who dislike other people, at least there are not very many who dislike everybody else. Thus, if we could use the lives of its members as an indication of the church that Christ founded, the common or garden variety of holiness will not serve as a criterion. What we must have is holiness of such an exalted and heroic degree that we are forced to recognize in it the finger of God. We must have the practice of virtue, of course, but it must be a thorough going practice, not merely of some of the virtues but of all of them, not merely some of the time but all the time, not merely with regard to certain people but with respect to all men without distinction of class, color or creed, not merely to a certain degree but wholly, completely and absolutely.

If we get a church which numbers these among its members, then we have something to go by, especially if they are present in relatively large numbers, if they are constantly present throughout all the periods of its history, age after age, century after century, back to the very time of the Apostles. For this kind of heroic virtue is not simply due to the native instincts of the human heart. It is the fruit of training. No church could thus constantly number heroes of sanctity among its members if it did not really teach them standards of the most exalted holiness and foster and encourage holiness in every shape and form.

The Home of the Saints

Yet, if we look for the church which is thus the home, as it were, of the Saints, we are struck by the amazing fact that although it is the professed aim of every church to lead its members to live lives of holiness and conformity to the divine Will, yet only one church in the world dares to pick out certain of its children as the fruit of its special training and hold them up to the eyes of the world as models of conduct. Now this is a very striking thing. If it is the business of the church to teach men how to lead lives that are pleasing to God, to lead lives of more and more exalted virtue, you would expect that at least from time to time they would find among their members some who have had the necessary moral courage and stamina to resist the attractions of the world and devote themselves entirely to following that course of conduct which was most pleasing to God. You would expect that from time to time a church would find among its members some whom it would be proud to hold up before the world as models of how its teaching should be put into practice. The Catholic Church does this, but, as I say, it is strange that no other church does. Even the Eastern Schismatic churches, once so fruitful of Saints have,

since their separation from the Catholic Church, been stricken with sterility in this regard. Where now are their Saints to compare with their Saints of old? Whom have they to match with St. John Damascene, with St. Gregory of Nyssa, with St. Gregory Nazianzen, St. Epiphanius and all the rest of that long line? And where are the Saints of the Protestant churches? Yet the Catholic Church has had its Saints in every age. It still has them. And in the lives of its saints of our own times, in the life of the Cure of Ars, for instance, or in the life of the Little Flower, we can see whatever of devotion, whatever of self-sacrifice, whatever of the consuming love of God or of the all-embracing love of their fellow men has ever been related of the Saints of old.

And, even if the Protestant churches were crowded with saints, could Protestantism claim them as its own, as the fruit of its own characteristic teaching and training? Is it not notorious that the only positive doctrines of any Protestant church are those which it retains of Catholicism? Only their negations are their own. Protestantism would not be protestant, there never would have been any Protestant churches, if they had not denied some points of the teaching of the Catholic Church. There is where you will find their characteristic doctrines, in their negations. There is where you will find the characteristic doctrine of all of them, in the doctrine that it is not necessary to believe even the unanimous teaching of the Church. And can Protestants say that their saints were saints just because they believed that it was not necessary to believe even the unanimous teaching of their own church? Or would it not be rather that even the remnants of Catholicity which they still retain, even those fragments of the holy doctrine of the parent church were sufficient to cause them to lead such virtuous lives?

Moreover, is it not noteworthy that the Catholic Church above all others singled out by the impious as the target of their attacks? Impiety has many forms. There are some who would exalt obedience to the State even above obedience to God. There are others who would attack the sanctity and the stability of the family. Still others would substitute license for the law of God.

But they all know where to strike. Who ever heard of an attack being launched by those who were bent on self-indulgence, on the characteristically Protestant doctrine, that the church is not infallible, that it is not necessary to believe even the unanimous teaching of the church as to what the law of God is? Impiety knows its ally just as it knows its foe. If an attack is ever launched against the teachings of a Protestant church, it is solely against such part as it still retains of Catholic teaching, never against the negations that are characteristic of Protestantism as such.

Is it not also a noteworthy fact that the Catholic Church numbers among its converts those especially who are most desirous of pleasing God? It is next to impossible for it to make a convert of an irreligious or a sensual man. But given those who really strive to please God in all things, who are prepared to make sacrifices for the sake of conscience, and once the

scales of prejudice have fallen from their eyes they gravitate naturally toward the Catholic Church. The opposite is never true. There is no Catholic who ever claimed even that he became a Protestant in order to render himself more pleasing to God. The world itself would laugh at such a pretense. Thus it would seem that if there are any flowers of virtue growing outside the garden of the Catholic Church, they tend to transplant themselves within its walls. They seem to find peace and quiet only within the Catholic Church. While on the other hand, the weeds of vice and self-indulgence find peace and quiet only after they have left it.

(To be continued)

—G. F. KNIGHT, C.S.SP.

"FORECAST"

Many of the recent books about the American Negro and the problems that our colored population present have been written with sordid details. They spoke rather against the Negro, and not with a view to understanding him. *THE DOVE FLIES SOUTH* is an understanding book, a novel by an author who spent fifteen years of active work in the South as factual preparation.

The story employs an unusual device—imaginative, perhaps impossible—but one whereby the white man is taken behind the barrier of color. The book does not preach; it has no ax to grind; it blames no one nor any group. Yet its theme is intended to bring everyone face to face with a possible step toward adjustment of the problem. At the same time, it is unique that the author does not attempt to offer "green pastures"; he makes no overtures, extends no patronage, raises no cry for the spreading of the hand of sniveling charity. It is readable, exciting story written in fast-moving conversational style, both information and entertainment are to be found.

Father Hyland has taken his Irish humor into the "land of cotton," under the magnolia blossoms and the chinabald tree to take up again a new and timely story. It was back in 1929 that his book, *Rome and the White House*, reached Catholic "bestsellerdom." This book, *THE DOVE FLIES SOUTH*, has been warmed under sunny skies, and like "ol' Man River" will flow on like a new torrent.

In view of the recent "race riots" and the belief that Communism is making great efforts to reap a "black harvest," it is a timely book deserving of a wide reader audience. In the person of George Woodward, the symbol of the white world, there is given the contrast of Eli Jefferson, the symbol of the world of color. In a startling device both worlds are fused into one and the resulting story brings new insight into the questions that lie behind the racial question.

The dramatic power and humor of this book will lift the reader out from between the banks of the river of color and hurl him into the sea of humanity. Be ready for *THE DOVE FLIES SOUTH*.

—Bruce's Catholic Library Service.

FATHER P. J. MCCARTHY DIES

Philadelphia, Oct. 29.—Rev. Patrick J. McCarthy, C.S.Sp., former missionary to Bagamoyo, East Africa, died in Nazareth Hospital here today at the age of 45, after an illness of several months.

Until recently pastor of St. John the Baptist parish, Fort Smith, Ark., Father McCarthy was born in Philadelphia. He was ordained at the Holy Ghost Fathers' Seminary, Norwalk, Conn., in 1922, leaving for Africa the following year.

Shortly after his return in 1931, he became an assistant pastor of St. Mark's parish, New York City. From 1939 to 1942 he was stationed at the parish of Our Lady of the Blessed Sacrament, this city, from where he was assigned to Fort Smith.

Father McCarthy's cousin, Rev. Thomas J. McCarthy, C.S.Sp., former superior of the Holy Ghost Fathers' Mission Band, who was ordained on the same day with him, died last Easter Sunday in Pittsburgh.

The deceased priest is survived by his mother, Mrs. Mary McCarthy, and two sisters, all of this city, and a nephew, Rev. John J. Walsh, C.S.Sp., of St. Mark's parish, New York City.—NCWC.

"TO FATHER PAT"

How he keeps on being cheerful

With his Irish eyes aglow

And how he smiles through all his suffering,

My small brain will never know,

For he's brave beyond comparing,

Though with pain he's always bent,

And this servant of our Savior

Many active days has spent,

Just to gaze upon his features

Makes me visualize the Passion,

For he seems to bear each tearing pain

With silent sweet compassion,

But the day will come before long

When Christ gives him his reward,

For Father Pat without a doubt

Was destined for the Lord.

MARY RITA BUTLER (a patient at Nazareth Hospital, Phila., Pa., where Fr. McCarthy died).



OUR PROVINCE—

Vol. 12

DECEMBER, 1943

No. 2

Mailbag Perspective

Apologetics

Nairobi's Welcome

*May the Christ Child Bless You at Christmas and Through
the Coming Year*

Official

Dispensation from three-year vows: By decision of the provincial council dated October 22, 1943, Mr. Edward John Sweeney, scholastic, was dispensed from three-year vows. By decision of the provincial council dated November 18, 1943, Mr. Thomas J. Lynch, scholastic, was dispensed from three-year vows. (Const. 20, par. 163).

* * *

Address: Chaplain Eugene L. Lavery, C.S.Sp., (0-884210), 1st Lieut., Delta Service Command, Suez Canal Ports, APO 616, c/o Postmaster, New York, N. Y.
Promotion: Father I. A. Collins, C.S.Sp., Provincial, Delegate of the Superior General.

Correction

Our 1944 Ordo will be ready about January 1st.

Examen Neomissionariorum

Ferndale, Norwalk, Conn.
 October 21, 1943.

Very Rev. G. J. Collins, C.S.Sp., Provincial
 1615 Manchester Lane
 Washington 11, D. C.
 Dear Father Provincial:

Yesterday I mailed to each of the Fathers who are required to take the junior clergy examinations a copy of the enclosed letter, together with the questions prepared by the Mother House for this purpose.

The names of these Fathers who have made their Apostolic Consecration during the past five years are as follows:

1939	1942
Robert Eberhardt	Daniel Dougherty
Frederick Lachowsky	Hilary Kline
Maxim Therou	Philip Haggerty
John Rondeau	Dayton Kirby
1940	Joseph Paga
Ambrose Leech	Joseph Rengers
John Donahue	John Friel
Joseph Moroney	August Reitan
William Hogan	Eugene Kirkwood
Paul Ford	Eugene Moroney
John Muka	Francis Duffy
John Walsh	William Holmes
Chester Malek	Edward Clifford
James Sullivan	Henry Haley
1941	Paul O'Donnell
Michael Kanda	1943
Francis Mullin	John Kanda
Thomas Clynes	Gerald Walsh
Joseph Sweeney	John Gilligan
Joseph Lang	John McHugh
George Reardon	James McNamara
William Marley	John Burns
John P. Gallagher	Roland Cookson
Stanislaus Grondziowski	James O'Reilly
Edward Wolfe	Francis Stocker
Harry McNulty	Francis Curtin

I have assigned November 30th as the date terminating the time of this examination. By that day all manuscripts should have been returned to you.

Respectfully yours in Sp. Sto.,

FRANCIS H. McGLYNN, C.S.SP.,
 Provincial Prefect of Studies.

Conspectus Disciplinarum pro anno 1944

Theol. Dogmatica: De Deo Creante et elevante. De Verbo Incarnato.

Theol. Moralis: De quinto, septimo, octavo decalogi praecepto; De praeceptis Ecclesiae.

Scriptura Sacra: Evangelistae synoptici.

Jus Canonicum: De Personis, pars secunda—De Religiosis pars tertia—De Laicis.

Liturgia: Missale: Rub. gen. VI & VII: Add. IV & V. Breviarium: Rib. gen. IX-XII: Add. VII. Rituale: Tit. III, IV, V.

GEORGE J. COLLINS, C.S.Sp.,

Provincial,

Delegate of the Superior General.

* * *

ARCHDIOCESES AND DIOCESES FROM WHICH OUR STUDENTS COME

Archdiocese or Diocese	At Ferndale	At Ridgefield	At Cornwells	Totals
New York	1		2	3
Philadelphia	37	6	18	61
Boston	5		3	8
Detroit	2	1	2	5
Pittsburgh	22	6	20	48
Brooklyn	1	2	5	8
Hartford	4	1	13	18
Providence	1		3	4
Charleston			1	1
Fall River	1	1	1	3
Camden			1	1
Saginaw	1		1	2
Buffalo			1	1
Syracuse	1		1	2
Leavenworth			1	1
Trenton			2	2
Altoona	2		2	4
La Crosse			1	1
Harrisburg	3			3
Springfield	1	2		3
Galveston	1			1
Little Rock	1			1
	84	19	78	181

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OUR DEAD

DURING THE MONTH OF JANUARY WE PRAY FOR:

Name of Confere	Died	Aged
Father John Willms	January 3, 1914	65
Father Anthony Schmodry	January 5, 1936	67
Father Francis Roth	January 6, 1914	72
Brother Rupert Pollonais	January 7, 1908	43
Father Henry McDermott	January 9, 1931	68
Brother Arnold Printz	January 12, 1907	65
Brother Burchard Thome	January 14, 1932	81
Brother Frederick Schmitt	January 16, 1916	62
Mr. Edwin Woll (Scholastic)	January 16, 1918	23
Brother Leon Schuster	January 16, 1926	89
Father Joseph Sabaniec	January 17, 1937	40
Father Patrick O'Connor	January 20, 1917	38
Father Aloysius Schmitt	January 20, 1919	48
Father Francis X. Roehrig	January 21, 1919	34
Father George Lee	January 23, 1921	68
Father Joseph Strub	January 24, 1890	57

Requiescant in pace.

Mailbag Perspective

Ft. Meade, Md.: The enclosed check (\$50.00) was received from last year's Woman of the Year. She desires that I send it to Bishop Byrne as an act of thanksgiving for her escape from death. She was chief nurse in Bataan. She is now in charge of nurses at Fort Dix Hospital and has been promoted recently to the rank of major. I am the only Catholic chaplain here. I take care of the needs of the Second Regiment, see to the men of six other regiments and three individual units. At one time the strength was thirty-six thousand and 30 per cent Catholic. Two Jesuits from Woodstock help us on Sunday. The Post Chaplain, a Methodist, gladly pays the bill. Three evenings a week I celebrate Mass at 6:40. Mass is preceded and followed by instructions. I say three Masses on Sunday. About five weeks ago a total of 120 were present. Today the number is about 600. Colonel Sasse, of West Point football fame, commands one of the regiments. Although not a Catholic, he wants Mass for his men every Sunday. If necessary he has promised to pay all expenses. My health is excellent. In fact there is so much to do that if anyone had less than leprosy he would be "goldbricking."
—**Chaplain C. L. Diamond, C.S.Sp.**

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APO 398, New York, N. Y.: I have not seen much of the North African coast. I am told that I am not far from one of our houses. I have met several chaplains since my arrival. Among them was Fr. Murphy, formerly of Greenwich, Conn. (Rev. James Q. Dolan reigning). It seems that our Father J. B. Murphy is in these parts. The men are working hard. It is incredible how they stand it. They are good, too. One of the first remarks several of our officers made concerned the manifestation of the faith made by the soldiers.—**Chaplain D. T. Ray, C.S.Sp.**

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APO 708, San Francisco, Cal.: I am very glad to be back on the receiving end of OP. The few stops from Texas on my way here made reception of mail difficult. I am not going off the deep end when I state that no doubt you know what pin-up girls are. Could someone in the Congregation paint a picture of our attractive girl, the Blessed Virgin? Many of the men who do not display the other kind would give her picture pin-up place in their tents as they have already done in their hearts. Several men make daily visits to the chapel where the Blessed Sacrament is reserved. I say three Masses on Sunday on three different islands. I reach the islands with the aid of "ducks," landing barges, motor boats, sometimes by a native sail boat.—**Chaplain P. J. Lippert, C.S.Sp.**

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St. Benedict's, Pittsburgh, Pa.: We had Bishop Walsh of Charleston for Confirmation. He gave a wonderful sermon. The church was filled to capacity. One hundred and four were confirmed—42 children and 62 adults.—**Fr. Murphy, C.S.Sp.**

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Killeshandra, Co. Cavan, Eire: Kimmage will soon be full. There are 90 philosophers, 71 theologians and the number of novices is expected to reach 70. Rockwell is nearly half rebuilt. A whole new wing has been completed. It is a wonderful college and cer-

tainly looks very grand. I hope this letter will escape the submarines. They are out again, we hear. The Empire is doing well.—**Fr. C. P. O'Donoghue, C.S.Sp.**

Arecibo, P. R.: Fr. Sweeney will have a triduum in Cibao and I at Hato Abajo. We have about 200 pupils in our two schools. The number of baptisms is good for this time of the year. Marriages seem to be increasing. The school at Floral Park is almost finished.—**Fr. Rondeau, C.S.Sp.**

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Fleet P. O., San Francisco, Cal.: It seems to be getting hotter and hotter out here. The rains bring relief. I asked Fr. Palmar, S.M., to say a few words at eleven o'clock Mass. One hundred and forty attended; the collection amounted to \$133.00.—**Chaplain A. J. Demers, C.S.Sp.**

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Opelousas, La.: Our annual fairs were better than last year. We had three of them; one at the parish and two at the missions.—**Fr. Friel, C.S.Sp.**

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Arecibo, P. R.: I am an American since yesterday (Sept. 20, 1943). No more trouble from now on. The new Fathers arrived well and early, so early that we were late in getting to them. At present three of them are on their way to Ponce with Father Milford. The special envoy, Father O'Reilly, is one of the three. I spent a whole morning looking for furnishings for Father Milford. What there is for sale is **poco** and what they ask for it is **mucho**. It is impossible to leave the island by plane these days. We are allowed packages by parcel post up to seventy pounds, so Fr. Connors will have no difficulty in shipping the missals.—**Fr. Boyd, C.S.Sp.**

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Toa Alta, P. R.: Today (Sept. 26, 1943) we took charge of the three new missions: Toa Alta, Toa Baja, Dorado. Fr. Curtin is staying with Fr. Eberhardt and Fr. O'Reilly with Fr. Boyd until we can furnish the place. I tried to find a house here in town until we decided what we are going to do, but we have had no luck as yet. Judging from first impressions the future looks promising. There is plenty to be accomplished. We are going "poco a poco" until we get a complete view of the situation. Cleaning and repairing the churches of the three towns will keep us occupied for the next six months. The church in Toa Alta was severely damaged in the July and August earthquakes. The roof is cracked in three places. As a result the heavy rains are damaging the interior.—**Fr. Milford, C.S.Sp.**

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APO 622, Miami, Fla.: We had our opening service in the new chapel yesterday. It was very well attended. Admiral Glassford and his staff attended. The admiral spoke after the Mass. Some French navy chaplains were also present as well as the Commander of a French post nearby. Attendance at Mass has increased since the dedication. The chapel is situated in the center of the post station and therefore advertises itself. I am waiting for about two thousand dollars worth of chapel supplies which were ordered by the PX officer when he was back home. The supplies ordered include an oil painting worth \$275 and an electric organ. I had quite a distin-

guished visitor recently, Msgr. Walter Carroll, of the Vatican. He arrived rather late at night but I was able to arrange so he could visit the bishop. I am going to see what I can do to get started what he wants. We have a very good set-up going now. I had to cooperate with the mission in representing the soldiers and the marines. Now all that is necessary is to get a little more help from the sources back home and we can do something great. All that we have in town is the Red Cross and we can offer even more than they due to the added facilities. The Monsignor was able to stay overnight.—**Chaplain J. T. Kilbride, C.S.Sp.**

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APO 302, New York, N. Y.: At present we are out of real action for the first time since we arrived. Resting up for bigger and better invasions, maybe. I expect to be a captain in the near future.—**Chaplain W. H. Pixley, C.S.Sp.**

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St. John's, Dayton, Ohio: The roofers finally arrived to put a new roof on the gym. I hope that ends the repair bills for a long time. The gym floor is refinished, the school has been painted so everything is in tip-top shape. We had about thirty new faces in school this year. We are filled to capacity. From experience we have learned that it does not pay to accept into the seventh and eighth grades children from other schools. Usually they come here because they did not do well in another school or because they are trouble makers.—**Fr. Thessing, C.S.Sp.**

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Holy Ghost, Chippewa Falls, Wis.: Sorry about my delay in letting you know I received the cope. I am already using it at Wilson. It is certainly a nice one. Thanks very much. We still are in urgent need of a benediction veil and a black cope.—**Fr. Zamborsky, C.S.Sp.**

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St. Monica's, New Orleans, La.: The parish debt is being reduced. I hope that next year at this time it will be all paid. It is only a hope, but there is a possibility. At present I am having gas installed in the school. It was necessary due to the danger of fire from stoves that were falling apart. I have been working on this project since June; the war interferes. Father Brooks is well. He is working hard forming the Young Ladies' Sodality. He has many difficulties due to wartime conditions, but he is making a success of the undertaking just the same.—**Fr. Vorn-dran, C.S.Sp.**

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Arecibo, P. R.: The new padres attend Spanish classes every day and before many days they will be able to take care of themselves. I got a new job last week. I am now Capellan de los Bomberos Insulares (Chaplain of the Insular Firemen) in Arecibo. The Putman Company of New York has published a book entitled "Falange." The author is Allan Chase. The book treats of Franco and his allies in the different Latin-American countries. Puerto Rico has a chapter and Arecibo has a page. This astounding fact (?) is contained in it: "In this seacoast town there are also a group of Spanish priests who were and are violently pro-Franco. On Labor Day, 1942, a dozen American fliers got reeling drunk at the parish house. The fliers were from the emergency air base the Army built near Arecibo" (page 140). It is sur-

prising that a house such as Putmans should publish a book containing lies as above. Perhaps you would care to do something about this matter. Somebody is guilty of libel.—**Fr. Jose D. Boyd, C.S.Sp.**

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Okmulgee, Okla.: All is going very well. Msgr. Monnot blessed the new rectory on October 27. The surrounding clergy were present.—**Fr. Therou, C.S.Sp.**

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St. Gabriel's, Hot Springs, Ark.: The Sisters like their work now. Mother St. Emily stayed a month. It cost about \$600 to furnish the convent. The frigidaire alone cost \$165. It will be a great help when we get a convent of our own. We have 70 children in school. Have not an inch of space. I suppose it will turn out that a room will be added to the school. The entire block would cost \$15,000. That includes \$10,000 for the apartment.—**Fr. John M. Haines, C.S.Sp.**

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Shreveport, La.: We have two hundred and seventy pupils in our school. You can imagine the crowded condition when you know that there are only five class rooms. Almost two-thirds of these children are non-Catholics and pay tuition.—**Fr. J. M. Lundergan, C.S.Sp.**

NEEDED: 482 MORE CHAPLAINS . . .

Military Ordinariate,
462 Madison Avenue,
New York 22, N. Y.
September 20, 1943.

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

A progress report is due those who have contri-buted so generously to the spiritual leadership of our service men. Our report of July 28th listed 1688 com-missioned chaplains in the Army; the number is now 1768—gain of 80 in seven weeks. We listed 486 Navy chaplains; we now have 558—a gain of 72. Appli-cations in process, however, have shrunk from 223 to 165—a loss of 58.

We need 482 more chaplains in the Army and 312 in the Navy, a total of 794. If we wish to take ad-vantage of the Army's offer of 310 additional chap-lains (to fill unfilled quotas of Protestant denomina-tions) we need in all 1004 more than we have com-missioned now. Of this total we have 165 applica-tions, as noted above.

To present the matter graphically, we need ten per cent of all the priests in the United States, if we are to meet expectations. Our total on the maximum allowance is 3430; with an additional ten per cent for replacements, the figure rises to 3733. The Catholic Directory for this year gives the number of priests in the United States as 37,970.

We have already lost 148 priests. Twenty-one of these have died—nine of them through enemy action. Fifty-eight are in captivity. Illness, age and other causes have brought the retirement of sixty-one chap-lains. The ten per cent allowance for retirement seems reasonable.

Not every Bishop or Provincial can furnish ten per cent of his priests. Bishops with a large rural popu-lation often find it hard to furnish five per cent. Al-lowances must always be made for local conditions, population shifts brought about by war industries and

the like. Many have already given more than ten per cent of their priests. By grace of God a balance will be struck between home needs and the needs of the service men—and no one will be really neglected.

We are given until December 31st to fill our Army quota; after that date the Chief of Chaplains will be bound to make available to other candidates the vacancies unused by Catholics. Although only 80 priests have received Army commissions in the past seven weeks, we hope that the remaining weeks of this year will justify our confidence that all needs will be met.

With renewed assurances of gratitude, and with all good wishes, I am,

Devotedly yours in Dno.,

Most Rev. John F. O'Hara, C.S.C.

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"PRISONER OF WAR MAIL" . . .

Internment & P of W Camp,
Jamaica, B. W. I.

I received OP for which I thank you very heartily. By now you will have received the letter I wrote you for Pentecost. The hardships of a life enforced on us far away from the Mission work are especially felt on such big Feasts of our Society. Fr. Navarre wrote me when he took over. I have replied through the "Croix Rouge" via Lisboa. I am looking out for the new edition of our Rules and Constitutions in English and shall be glad to receive a copy. I hope when normal times return I may see you to thank you for all you have done for us. The two prayer books arrived. We have a supply of Masses until Christmas. If you would kindly remember us about that time we would be very grateful. We hope that all our confreres join in our prayers for a speedy peace in the world and our return to work.

RT. REV. Msgr. KIRSTEN, C.S.Sp.

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Best wishes to you and to all the confreres for the Holy Season. Let us pray that the Lord may grant peace to all peoples. We have sufficient Mass intentions. Fr. Feeny, S.J., will write to you. Many thanks. OP arrives regularly. It is always interesting reading.

FR. A. KONRATH, C.S.Sp.

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Thanks ever so much for the book "Education in Africa." You may understand what it means to me. I am separated from my confreres and from the National Socialist Germans on account of my Jewish parentage. I have already applied for British Naturalization since 1939, but without success, and I have now volunteered for the Auxiliary Military Pioneer Corps. I doubt if I will be accepted. I am alone and often feel very lonesome. Please remember me in your prayers and if possible let me have some more literature on Africa.

FR. MOREL, C.S.Sp.

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A PH.D. IN THE OFFING . . .

Dear Father Lauritis: I am very glad to inform you that the Department (English Language & Literature) has voted to pass your preliminary examination for the Ph.D.

M. A. SHAABER, Graduate Chairman,
University of Pennsylvania.

EIGHT DAYS IN THE HOLY LAND . . .

APO 616, New York, N. Y.

October 27, 1943.

I have just returned from an eight day stay in Palestine. It was a wonderful trip even though it cost a lot of money. Things are very expensive there. I bought rosaries, crosses and various other souvenirs of Jerusalem. I have already sent you a crucifix made of olive wood and inlaid with mother-of-pearl. I spent from Monday until Friday in Jerusalem itself. I visited the various shrines and churches. I had the privilege of saying holy Mass twice in the Holy Sepulchre, once in the Church of the Nativity at Bethlehem. My fourth Mass in Jerusalem was said at the altar of the Holy Ghost in the Church of the Dormition. This church, built by the German Benedictines on property bought by Kaiser Wilhelm and given to the Benedictines, lies adjacent to the Cenacle which is in the hands of Moslems and cannot be used as a place of Christian worship. The present Church of the Dormition, however, lies on part of the ground on which in the days of the Crusaders there was a huge basilica that covered all the Holy Places relative to the Last Supper, the Descent of the Holy Ghost, the Founding of the Church and the Death of the Blessed Virgin. I said my Mass there for our Congregation and its members. I did not have time to see all the shrines and churches. On Friday afternoon I went on a tour to Haifa through the Plains of Esdralon. I stayed the night at Haifa and the following morning visited the beautiful Franciscan Basilica on Mount Carmel, which towers above Haifa and the sea. Then I went to Nazareth and to the Sea of Galilee. In the afternoon we followed the Jordan for a while and then turned west through the Plains of Esdralon and arrived at Telaviv. I had to spend the whole day there trying to get transportation back to my station. I returned by plane.

CHAPLAIN EUGENE L. LAVERY, C.S.Sp.

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FRIENDSHIP WINS OVER BUGS . . .

Dear Father:

I have much of interest to tell but so little time to tell it. Our APO has been changed and we are living "in fear and expectation" of what is to come.

I have learned to know many of the Holy Ghost Fathers in the vicinity. I have remained over night with Fr. Gaillard. He would remind one of G. K. Chesterton. We have become good friends despite the fact that I got an awful biting from bed bugs the night I remained with him. His company until far into the morning more than repaid me. He has a beautiful small town church. It is so Cathedral-like.

Fr. Logie, former superior at Misserghin, is the most badly off of all. I call on him regularly. He was a classmate of Fr. John O'Reilly.

I go to the house at Misserghin once a week now. The Sisters there do my laundry. Fr. Brendel, a former friend of Fr. Hass and Fr. Diebold, both missionaries, are delightful company. I have much to be thankful for in being able to keep in touch with men of our Order. I assist them every way I can.

The good Sisters at Misserghin are making a cassock for me. They are using mattress covers. I have some dye with which I will complete the job. Many of our officers are extremely good to the Sisters.

We had a field Mass yesterday on the Feast of Christ the King. Italian prisoners sang at the Mass. There were two generals in the group of prisoners. It has created a mild furore in these parts. I am preparing a report of it for the Military Ordinariate. There were over 1500 at the Mass.

There is a tremendous amount of work to do here, but I have the cooperation of everyone. The Colonel is swell to me. Since I have three men in the office I am free to be in the field all day and say Mass at night.

CHAPLAIN DAVID T. RAY, C.S.Sp.

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HEAVEN IN THE MIDST OF WAR . . .

Russel Island, So. Pacific,
July 17, 1943.

I write filled with spiritual emotion for I have just come from a native village on another island. I went there with Father Daley and can readily understand why missionaries hate to leave their post and return to our so-called civilized world. This place was heaven in the midst of war. A tiny village tucked away in the palms. The natives could be seen running along the shore to the place where we landed. They came out in their wooden canoes, hewed from a solid tree, and took us in. The natives were dressed for the occasion (usually the women have nothing but skirts on). Here they were fully dressed, likewise the men. One called Peter was the teacher. He had a large cross hanging from his neck and is the person who instructs the people while the priest is away. They filed into church, the women on one side and the men on the other. One of the boys served Mass and his Latin was perfect. They sang in the native language and in their simplicity and innocence seemed more like angels attending Our Savior. They all went to Holy Communion and prayer, sang Latin hymns and answered the Ave Maria and Salve Regina in Latin. Such devotion I have never seen before, not even in Harlem. The background was laid years ago by the Marist Fathers and now is carried on by a priest in war. The feeling one has at such a service is, why ever leave such services to God? One actually feels in the presence of some outstanding missionary when this takes place. The priest baptized several of the babies and as he was leaving they all crowded around and kissed his hand. A scene so often seen in pictures but not in life. One feels insignificant at such a ceremony. One sees the Church triumphant, the true living Church in action. One actually envies the priest. Even though the Militarist is supreme at present the Church will live through to rule.

Dr. THOMAS BARRY, U.S.N.R.

(Dr. Barry, formerly outstanding surgeon in Harlem Hospital, New York City, died of malaria shortly after this letter was written.)

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DELIGHTED TO HEAR IT . . .

Dear Father Connors:

I have your note of the eighth with its report on vocations from Brooklyn. I am very happy to see that seven of our boys are candidates for your Order. I pray that you will have more in the course of time. It is my firm belief that the Brooklyn Diocese is a gold mine for vocations at this present time.

VERY REV. JOHN J. BOARDMAN,
Diocesan Director, SPF.

Thanks for your note. I am delighted to know that you have eight students from Boston at your mission seminaries. Would that you had eight hundred. Call upon me any time I can be of service.

MOST REV. R. J. CUSHING, D.D.,
Archdiocesan Director, SPF.

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Thank you for your letter of November 10 telling me that there are three students of the Diocese of Harrisburg in your Mission Seminary in Connecticut. It is good to hear of this.

RT. REV. MSGR. JOSEPH SCHMIDT,
Diocesan Director, SPF.

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Apologetics

PART SIX—THE MARKS OF THE CHURCH CATHOLICITY AS A MARK OF THE CHURCH

We have already seen that the holiness of the Church's doctrine is closely connected with its Unity of Faith, for there can be no departure from the doctrine that Christ, Himself, taught unless one first professes that it is not necessary to accept even the unanimous teaching of the church as to what one should believe. But Catholicity as a mark of the church is still more closely connected with unity of faith. Catholic means universal. A church which is Catholic is therefore universal, world-wide. But, it is manifest that the mere world-wide diffusion of its members has nothing to do with the truth of the doctrines taught by a given church. As a matter of fact, Christians of varying beliefs are scattered throughout the world. Their variations in doctrine merely indicate that error with regard to what Christ taught is world-wide, and point to the need of a mark whereby that church which is actually teaching His doctrines can be distinguished from all the rest. What then is the connection between Catholicity and the true church of Christ?

The connection is this: that church which teaches unanimously and which requires belief in its unanimous teaching is, as we have seen, the church that Christ founded. But that church was not to be confined to any one race or nation. Go teach all nations was the command of Christ. When His church should have become world-wide, it would be extremely easy to find. Its unity of faith would be a striking characteristic, making it clear that here indeed was the true church of Christ, and its world-wide diffusion would make it impossible to overlook. So we may consider the mark of Catholicity as a sort of magnification of the mark of Unity. His church was one in faith from the very beginning, but it was not spread all over the world from the very beginning. It was only a very tiny grain of mustard seed when it began.

But when its numbers should have multiplied, when it should have sent its missionaries into every land, when it should number its followers by the thousands and by the millions in every land and among every people, when its unanimous teaching should be world-wide and world-wide its unanimity of faith, then His church would indeed stand forth as a city seated on a mountain. It could not fail to be seen. It could not fail to be recognized by those who were really looking for the church Christ founded. It would be truly Catholic.

Catholicity, therefore, as a mark of the true church,

means the world-wide diffusion of a church which is one in faith.

It almost seems an idle question to inquire which of the Christian churches is that one which, in perfect unity of faith, numbers its converts in every land. There is only one church that is one in faith, there could be only one which teaches that its unanimous teaching is the rule of faith, and that is the one which is actually world-wide, which is not the church of any particular race or nation, that is the one which actually bears as its proper and distinctive name the name of Catholic

Destined for All the World

The reason why Christ's church was to become Catholic or universal is because it was destined for all the world. It was founded as a missionary church (in this it differed from any other religion that preceded it). Nor was it destined to be long before it became Catholic in fact, for the spread of the church in the first three centuries, in the face of almost continual persecution, was such as to appear miraculous. This missionary character is, therefore, one of the characteristics of Christ's church. It began as a missionary church and will continue its missionary activities until the Supreme Judge sees fit to put an end to the world. And from this point of view also, from the point of view of missionary activity, the Catholic Church appears as the only one that could be Christ's church for it, alone, is the only one that can be truly said to be and to have always been the missionary church par excellence.

This may seem a novel idea to some people but it is true nevertheless. For the missionary work that is proper to the church which Christ founded is obviously that of bringing the doctrines of Christ to non-Christians. And it is a remarkable fact that every country in the world that is now Christian, every race that has ever been brought from paganism to Christianity, has been made Christian by the missionaries of the Catholic Church. The Greek-Schismatic churches, for instance, are not apparently missionary churches. They are strictly national. They resemble nothing so much as branches cut off from a vine. They lie where they fell while the living vine grows all around and through them.

But what about the missionary activity of the Protestant churches? It is true that of recent years (since the 19th century) there has been a great wave of missionary activity among these churches. Great numbers of fervent missionaries have gone forth to pagan lands. Vast sums of money have been spent on missionary enterprises. The reports of their missionaries hold forth glowing hopes for the future. But what of the actual status of the Protestant churches? Protestantism owes only the most insignificant proportion of its membership to converts made from paganism. The overwhelming majority of their rank and file is made up of those whose ancestors were once Catholics. And since the business of making a Protestant out of a Catholic is entirely one of letting down the bars, one of persuading him that he doesn't have to believe even the unanimous teaching of the church (i.e., a work which could by no stretch of the imagination be conceived to be the work for which Christ founded His church), the actual size of any Protestant church, no matter how great it may be, is only a caricature of

that world-wide diffusion of the church that Christ founded, whose business it was to teach the world the doctrines of Christ, not some of them, but all of them, to teach them unanimously and to the end of time.

Remember that a vast and universally distributed membership has nothing to do with a church being the one that Christ founded, if the Catholicity is due to the toleration of all kinds of conflicting views as to what Christ taught or did not teach. The "Catholicity" of such a church is by no means a sign that it is the church that Christ founded to teach His doctrines. In fact it could not even conceivably be that church. It does not know what the doctrines of Christ are. Christ's church was founded to teach His doctrine and to teach it unanimously. That unity of faith will ever be its characteristic. When you have found a church that teaches the doctrines of Christ unanimously and which requires belief in its unanimous teaching, you have found Christ's church. And when His church should have become world-wide, when its teachers are to be found everywhere, you will not have far to search to find it.

Nor have you far to search. You didn't really think, did you, that if God made a revelation to mankind of what He expected them to know, it would be hard to find it?

APOSTOLICITY AS A MARK OF THE CHURCH

There is still another way of distinguishing the church that Christ founded from all other false churches in the world today. The apostolicity of a present-day church means its organic continuity with that church which Christ founded. It means, in other words, that it is the same church that Christ founded; that its teaching body is the same teaching body of which the apostles were the first members. We have already seen that Christ founded a church whose teaching He expected all men to believe; we have seen that it was to remain in the world to the end of time. Let's look for it. When we find the church today that is continuous with that first church, we will have found the church whose teaching Christ expects us to believe.

A brief consideration of the nature and the history of the church that Christ founded will serve to bring out, not merely how we can identify that church which is the one He founded, but will also show the connection there is between the teaching of the church and its being the church Christ founded. This consideration is a very practical one because, while Protestants generally concede that the Catholic Church is the parent Christian church, the one from which all other Christian churches sprang, they think there is no necessary connection between the organic identity of the Catholic Church with the church that Christ founded and the identity of its present teaching with the doctrines that it was teaching in the days of the apostles. They think that the church which Christ founded could change its teaching. They think it actually has changed its teaching. That is why they left it.

Let us go back to the early days of the church. In the beginning of its history, when Christ sent His apostles out to teach His doctrines to the world, they were the only teachers of the only Christian church. They taught the doctrines of Christ and they taught them unanimously. No one could know all the doctrines of

Christ who did not listen to their teaching. No one would be doing what Christ wanted him to do who refused either to believe their teaching or to put it into practice. At that time, therefore, when the apostolic teaching body consisted solely of the apostles, it did not permit its hearers to question its unanimous teaching, nor did it permit its hearers to interpret the apostolic writings (the apostles themselves had written these things) in any other way than in accordance with their unanimous teaching.

But, whereas, the apostles had been sent to teach Christ's doctrine to the whole world, it is clear that they did not attempt to do this all by themselves. They enlisted other men to help them. In other words, the apostolic teaching body grew in numbers. St. Paul's letters to two of these assistant teachers, Timothy and Titus, have been preserved to our own times. These assistants were not only thoroughly instructed in the doctrines of the apostles, but they were directed to instruct and enlist still other assistants, ("And the things that thou has heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also"). So we see that provision was made for still further increase in the number of men in the teaching body which taught the doctrines of the apostles.

And the teaching of every member of that apostolic teaching body was exactly the same. They had all been thoroughly instructed in the doctrine of the apostles and none (as is evident) were enlisted who refused to believe their teaching. It is equally evident that none would be permitted to remain members of that teaching body if they should change their minds about its teaching and begin to teach anything different. If the apostles would not permit their hearers to depart from the doctrine of Christ as they taught it, much less would they permit their assistant teachers to do so. In other words, the teaching of the entire apostolic teaching body was the teaching of the apostles themselves, and every member of that body taught what the entire body taught.

But in the course of time the apostles died. With the death of the last of them none were now members of the apostolic teaching body except those who had been enlisted by the apostles to carry on their doctrines. But this body was growing quite large, for, in spite of persecution, Christianity was spreading far and wide. These teachers were now without the assistance and comfort of the apostles themselves, but they were not without their doctrine. That precious deposit had been entrusted to their care. They knew full well what the apostolic doctrine was—it was what the entire apostolic teaching body was then teaching—and nothing else than what it was teaching.

Custodians of Apostolic Doctrine

Now the members of this teaching body were being persecuted, as the apostles themselves had been, and for the very same doctrine. Yet, they, too, gladly risked and gave their lives to preserve and spread the knowledge of those doctrines. They were the guardians of the apostolic doctrines (take notice of this), not merely of the apostolic writings. They were the custodians, not merely of the Bible, but of the whole body of the apostolic teaching. It is important for us to realize this, that they knew all about the teaching of the apostles, whether or not that teaching was contained in any

of their writings. It is important for us to realize that they knew the true meaning of the apostolic writings, of all the apostolic doctrines in fact, for they had had them from the lips of the apostles themselves. It is important, moreover, for us to realize that these men who thus knew the true doctrines of the apostles were actually devoting their lives to the spread of those doctrines, for in that knowledge of the true doctrine and in that devotion to it lies the connection between the true church and the true doctrine of the apostles. Can you imagine how indignantly these men would eject from their ranks anyone who should begin to deny what they had all been unanimously teaching, on the pretext that he could not find that doctrine in the writings of the apostles or on any other pretext whatsoever?

But the time was not long in coming of which St. Paul had warned Timothy: "I charge thee, therefore, before God . . . preach the word; be instant, in season, out of season . . . For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers." Men did rise who resisted the teaching of the apostolic teaching body, and many of them gained quite a large following.

Marcion, for instance, at the very beginning of the second century, rose and taught, among other things, that the Son of God did not really become man but that He merely took on the appearance of a man, and that thus neither His death nor His resurrection were real but only apparent. Marcion gained a large following. Those who followed him came to be called Marcionites. But both he and his followers were ejected from the Church.

Theodotus, also in the second century, rose to teach that Christ was not really the Son of God at all but only a man who became, as it were, the adopted Son of God. He also gained a following. Those who followed him came to be called Adoptionists. But both he and his followers were ejected from the Church.

Sabellius, also in the second century, rose to teach that there was but one Person in God and not three as had previously been taught. He also gained a following. His followers were Sabellianists. But both he and his followers were ejected from the Church.

Montanus, also in the second century, rose to teach, among other things, that those in charge of the Church had no power to forgive certain serious sins, namely, the sins of murder, adultery and apostasy. He also gained a following. His followers were called Montanists. But both he and his followers were ejected from the Church.

And so on with an almost interminable list. In every case someone rose to disagree with some point of the teaching of the apostolic teaching body. In every case that body refused to tolerate the change. Nor is this in the least surprising. They knew what the apostolic teaching was. They had received it in its entirety. They were teaching it unanimously. They were even then undergoing persecution for it. Is it surprising that they would not permit it to be altered? The dissenter was ejected from the Church. Those who followed him, while they still professed to be Christians, took his name or the name of the peculiar doctrine that he taught as a name by which they might be distinguished from those who still adhered to the unanimous teaching of the apostolic teaching body.

Something to Distinguish Them By

Now, while all this was going on, what name do you suppose was given to the large body of faithful Christians who still adhered to the unanimous teaching of the apostolic teaching body? What were they called who refused to be led astray by self-appointed teachers or by men who had been ejected from the apostolic teaching body for having attempted to change or contradict its teaching?

In the beginning, before these sects and divisions arose, there was but one Christian Church and its followers needed no other name than Christians. But when the Marcionists arose, and the Adoptionists, and the Sabellianists, and the Montanists, and the Gnostics, and the Arians, and the host of other sects, all of whom called themselves Christians, though each followed their own particular leader, it became necessary to designate by a special name the body of Christians who remained faithful to the Catholic Church teaching body. They received the name of Catholics.

This name need not surprise us. These things occurred when Greek was the language of the time, and "Catholic" is a Greek word which simply means "universal." It was just as natural to apply that name to the rest of the Christians, that is, to that vast body of Christians who were not distinguished by following the peculiar doctrine of any one man who disagreed with the unanimous teaching of the entire apostolic teaching body, it was as natural, I say, to call these Christians Catholics as it was natural to call those others by the name of the man they followed or by the name of their peculiar doctrines.

That Catholic was the name which the apostolic Christian Church received is evidenced, for one thing, by the fact that it was included even in the Apostles' Creed. (This creed was called the Apostles' Creed because it was a short summary of the apostolic doctrines and was required of those who applied to the Church for baptism to show that they had been instructed in the apostolic doctrines.) In its early form, this creed did not contain the word Catholic in the phrase in which we now find it: "I believe in the Holy Catholic Church." In the form in which we find it in the writers of the second and third centuries (Tertullian, Justin, Irenaeus, Origen, etc.), that phrase reads simply: "I believe in the Church." But the fact that the word Catholic was inserted in that profession of faith shows that the Church began to require postulants for Baptism to expressly declare that they did not adhere to the doctrines of the Montanists, or the Adoptionists, or the Arians or any other particular kind of Christian Church, but to the doctrine of the whole (Catholic) apostolic teaching body.

A few citations from the writers of those early ages may serve to bring into still greater evidence the fact that Catholic was as much the proper name of the Church as it is today.

For examples: The title of one of the longest writings of Cyprian, written about the year 250 is, "On the Unity of the Catholic Church."

Cyril of Jerusalem (writing about the year 350), says: "And if thou art sojourning in any strange city, inquire not simply where there is a house of the Lord, for the sects of the profane also attempt to call their meeting places houses of the Lord, nor inquire merely

where there is a church, but inquire where there is a Catholic Church, for this is the peculiar name of the holy body, the Mother of us all."

And St. Augustine also writes about the year 400: "Although all heretics wish to be styled Catholic, yet if anyone were to ask them where there was a Catholic place of worship, none of them would venture to point out his own meeting place." And elsewhere he also says: "Whether they wish it or not, heretics have to call the Catholic Church Catholic. They cannot be understood unless they call it by the name by which the whole world calls it."

And so we see that the church which adhered unswervingly to the doctrines of the whole apostolic teaching body came to be called the Catholic Church. Whenever a new sect appeared, it appeared because of a change in doctrines—but make no mistake about who did the changing. When the Marcionites appeared it was not because the entire apostolic teaching body suddenly began to teach that Christ was truly man as well as truly the Son of God; it was rather because Marcion began to teach that Christ, though God, was not truly man. Then the Adoptionists appeared. It was not because the entire apostolic teaching body suddenly began to teach that Christ was truly the Son of God, as well as truly man; it was because Theodotus began to teach that Christ was not really the Son of God but only a man. When the Montanists appeared, it was not because the entire apostolic teaching body suddenly began to teach that it had the power to forgive all kinds of sin; it was because Montanus began to deny that it could forgive those certain grave sins.

And so on with all the rest of the heresies and sects that rose.

The New Was the False

The apostolic teaching body, the teachers of what began to be called the Catholic Church, always adhered to the principle that whatever was NEWLY asserted to be the doctrine of the apostles was falsely so asserted. They reasoned that if it were true that the apostles had taught a certain doctrine, they would have taught it to those whom they had enrolled as assistant teachers, and thus the apostolic teaching body would have been teaching it right along, and teaching it unanimously. But, since the fact of the matter was that the apostolic teaching body was not teaching it, but rather teaching the contrary, and unanimously teaching the contrary, it was proof that the apostles themselves had taught the contrary.

And the Church did not consider that it had been sent to change or corrupt the doctrines of Christ or to introduce new doctrines, but rather to preserve and teach the very doctrines that Christ had sent the apostles out to teach. Hence the apostolic teaching body always denounced an innovator as a heretic and ejected him from its ranks. This inflexibility of the Church may seem narrow and intolerant, but only to those who do not stop to reflect that Christ promised that the Holy Ghost would guide His Church forever, and this guidance is precisely what will cause His Church to adhere inflexibly to what it has always taught to be the doctrines of Christ. This very inflexibility is our security that what the Catholic Church teaches today is what it taught in all past ages, what it taught when the Arians separated from it, what it taught when the Sabellian-

ists separated from it, what it taught when the Montanists separated from it, what it taught before anyone separated from it.

All these early sects have long since perished. There are now no Marcionists, no Adoptionists, no Arians. Nobody today cares what Marcion taught, or what Theodotus taught, or what Arius taught. Why should anyone care? Marcion was wrong. He was thrown out of the Church for being wrong. So was Theodotus. So was Arius. So were all the rest of the heretics of that time. The only thing that we today are interested in learning is what the Catholic Church was teaching at the time when Marcion was ejected from it, and when Theodotus was ejected from it and when all the others were ejected from it. We want to know what the unanimous teaching of the apostolic teaching body was, what the Catholic Church of that time was unanimously teaching. Of all those churches which once existed, only the Catholic Church remains to this day. It clung then to the principle that whatever was NEWLY asserted to be the doctrine of Christ was falsely so asserted, that whatever differed from its own unanimous teaching was falsely asserted to be the doctrine that the apostles had taught to their assistants, falsely asserted to be the doctrine of Christ. The Catholic Church still clings to that principle. It still teaches what it taught then, and it still teaches it unanimously.

You didn't expect that the Church which Christ founded to teach His doctrine to the world would act otherwise, did you?

That is how we know that the members of the teaching staff of the Catholic Church today are the members of the apostolic teaching body itself. That is how we know that the Catholic Church today is organically continuous with the Church that Christ founded, it is the same Church that He founded. That is how we know that its doctrine today is identically the same as that which it began to teach. This continuity of the Church today with that of the apostles is what we mean by its Apostolicity.

It is scarcely necessary to point out how history repeated itself in the rise of Protestantism. When Luther separated from the Catholic Church, it was not because the Catholic Church suddenly began to teach that its doctrine was the doctrine of the apostles and consequently the true interpretation of the apostolic writings. It was rather because Luther began to teach that the teaching, even the unanimous teaching of the Church need not be believed, that the Bible alone was to be our guide in matters of faith and that what could be found in the apostolic writings might be denied.

Moreover, it is fairly obvious, that the teachers of the Protestant churches could not possibly be the members of the apostolic teaching body. As a group, they constitute a teaching body which not only disagrees on its own doctrines, but which does not go back beyond the rise of Protestantism, beyond the time of Luther. And it is fairly obvious that Luther, as a Protestant, was not a member of the apostolic teaching body. He certainly could not become a member of the apostolic teaching body by simply being ejected from the teaching staff of the Catholic Church. If he had been a member of the apostolic teaching body when he was a Catholic priest, he ceased to be a member of it when he was ejected from the Church, while

if he had not been a member of the apostolic teaching body when he was a Catholic, he didn't become a member of it on leaving the Church. He didn't join any teaching body at all. He was self-appointed in his new teaching. Did he not do exactly what Marcion had done fourteen hundred years before him, and Sabellius, and Montanus and the others? The only difference between them lies in the particular doctrine on which they disagreed with the unanimous teaching of the Catholic Church.

WHAT ARE YOU REALLY DOING?

This closes our Outline of Apologetics. We have seen that God gave us our intelligence so that we might learn what He expects us to know and how He expects us to conduct ourselves. We have seen that He became man in order (among other purposes) to teach us these things. We have seen that He confided this teaching to a teaching body, which He sent to make these things known to all the world. We have seen that that teaching body is still in the world. It still teaches what it was sent to teach. Its teaching is unanimous. It cannot change. The innovators, the inventors of new doctrines, the deniers of old, will always be expelled, at least from membership in its teaching staff. Those who are permitted to remain on that staff will not have changed their teaching. That teaching body is the Catholic Church. All that anyone has to do in order to learn what God expects him to know and how He expects him to conduct himself is to listen to any one of the teachers of the Catholic Church.

Looked at in this way it certainly is not hard to find out what God expects of us, is it? Did you really think it would be? Did you really think God would make it hard for anybody to find out what He expects everyone to know?

What are you really trying to do? Are you really trying to find out what God expects of you, or are you trying to find an excuse for not accepting His doctrine?

Easy though it is to learn what God expects of us, the time will never come when all men will be members of the Church that Christ founded. Christ, Himself, foretold that even at the very end of the world there would be false Christs and false prophets, i. e., false teachers. Everyone of the Apostles taught the same thing. But that is merely another way of saying that there never will be a time when all men will really wish to do what God expects of them or even wish to learn what He expects of them. "Men will not endure sound doctrine, but after their own lusts will they heap to themselves teachers." It is true. A man who wants to do exactly as he pleases can close his mind to anything. He can always find somebody to agree with him that you do not have to believe even the unanimous teaching of the Church.

But what good does it do to act like that? Nobody can escape having to render an account to God of their actions by disregarding His law and refusing to learn His will, can they? And what is such a man going to answer to the Supreme Judge when he is asked, "Why didn't you obey My commands? Why did you refuse to even consider seriously the evidently reasonable proofs of My divine authority which My Church had to offer?" Can such a man reply, "Lord, I did not know and I had no opportunity to learn?"

Nairobi's Welcome

Archbishop Spellman arrived on June 23rd. His reputation had preceded him. People had been reading about His Excellency's visit to the United Kingdom and Eire, his audience with the Holy Father, his tour of North Africa and the Middle East. Naturally the arrival of the Archbishop of New York was awaited eagerly by clerics and laity. Archbishop Spellman surpassed all expectations. His simplicity, charm, lack of formality and kindness endeared him to all who were privileged to meet him. His keen interest in the work of the missionaries was clearly manifest and in this he held the key to the hearts of the workers themselves.

In the course of his visitation of mission stations the Archbishop was quick to remark that the dual progress, material and spiritual, had kept pace with each other during forty years of feverish activity. Where a few years ago people jostled their way along pot-holed streets amidst a motley collection of sun-baked and wooden structures with either corrugated iron or grass roofs, today the Archbishop traveled over macadamized roads daily traversed by modern vehicles. Today, Nairobi is a town with a population of 75,000, of whom more than half are Africans. The Archbishop was particularly concerned about the welfare and evangelization of these 37,000 souls.

Our distinguished visitor first went to the Bishop's Residence, St. Austin's Mission, where he made the acquaintance of the entire community which included His Excellency, Most Rev. John Heffernan, whom he met in 1932 at the Eucharistic Congress, Dublin, Eire. New York's Archbishop listened with particular attention when the threats to the welfare of St. Austin's Mission were explained to him. This mission situated at the junction of three principal tribes may be affected by a proposed change in municipal boundaries. This change would entail the removal of the native population to a reserve located at a considerable distance from the present mission site, and the setting up of an entirely new plant and personnel to take care of the spiritual and material well-being of the natives in their new location.

At Holy Family Church, situated in the heart of Nairobi, Archbishop Spellman spoke with the pastor, Fr. Thomas MacEnnis, of Galway, who has a very cosmopolitan parish and a flourishing catechumenate. The Archbishop was impressed by the native school where young women obtain religious instruction and receive useful lessons in domestic science all in view of being admitted into the Church and ultimately becoming mothers and founders of good Christian homes—the basis of Christianity in Africa as elsewhere.

His Excellency showed his usual interest in missions and spoke his kind words of good cheer as he visited St. Francis Xavier's Church, Parklands, St. Mary's College, and Loreto Academy. Friends and places were discussed enthusiastically at the academy where the Archbishop met Sister Anna O'Connell whose mother lives in Sacred Heart Parish, Newton, Mass., the home parish of the Archbishop.

On his way to Mangu to visit the Kikuyu tribe, the Archbishop was given a brief account of this group:

The Kikuyus were ruled by councils. A unanimous decision was required for law making and for court cases. Elders made up the councils. Individual rule by a chief was unknown. Laws were codified but unwritten. Education was in the hands of parents and selected Elders. Physical endurance and stoicism were emphasized. Children were instructed in tribal religion, laws, agriculture and war. Men and women were entirely free to marry partners of their own selection. The dowry for the bride was on an insurance by installment basis, but the idea of purchase was completely absent. Divorce was not allowed after the birth of the second child. The senior wife had most to say with regard to the choice of the other wives for her husband. As a result major difficulties between wives were rare. Religious worship of the one Supreme God was on a clan basis, at which only the highest degree of Elders officiated. The attributes of the one Supreme God were mercy, ubiquity, all powerfulness and approachability. Most prayers to Him were in the form of litanies. Sacrifices were offered and thanksgiving made for favors received. Family spirit worship was carried out on a family basis. All living members of the family had to be present, under pain of expulsion from the tribe during major ceremonies and sacrifices to family spirits. The worship paid family spirits was of a lesser degree than that paid to the Supreme God, and was always preceded by a short ceremony of worship to God.

As the Archbishop listened he was passing through the fertile land of the Kikuyu. He saw the great crops of maize, bananas, beans and potatoes. The natives were working busily to bring these crops to a successful harvest. The older men and women were clothed in goat skins. The younger men wore khaki shirts and shorts; the younger women were dressed in light, loose dresses belted around the waist. Such is a transition period with its stretching forth for the new while it still clings to the old. Once in a while His Excellency remarked the individuality of the homes of the settlers. No two seemed alike. They ranged from the wooden bungalow built of cedar slabs to solidly built stone structures. A beautiful flower garden surrounds each house.

At Mangu the Archbishop of New York met Bishop Shanahan, the veteran missionary of Southern Nigeria. The schools, hospital and orphanage were special-interest items for the traveling Archbishop.

At Kiambu, a town near Mangu, His Excellency met a crowd of 2,000 ready for a Corpus Christi procession. Fr. O'Connor, of Knocknagoshel, Co. Kerry, Eire, is missionary here. When the first missionaries arrived in Kiambu natives were allowed to die uncared for in the open fields. The Kikuyu tribe would not touch the dead. The dying man or woman was removed from the home in order that the members of the household would not incur impurity.

Archbishop Spellman's visit to Nairobi proved refreshing and inspiring and certainly beneficial to the missions. It was the spirit of the New World captivating the heart of the Old.

—J. J. McCARTHY, C.S.SP.

OUR LEVITES

FERNDALE: The trees are stripped and the ground frosts and chill winds leave little doubt about the winter. The harvest was bountiful enough considering the summer dryness.

Football has been under way for weeks now, the Theologians getting the edge on the Philosophers in their first game, with a 20 to 14 score. And the Young Fathers' challenge to the rest of the house was taken, as were the Young Fathers, 18 to 6.

Father Patrick Quinlan, Diocesan Director of the Rural Life Conference, has continued to speak to us weekly on the agrarian movement, the Canadian Land Movement, and lately on Cooperatives. He is brimful of his subject and his enthusiasm is contagious.

The subject for the first Disputation of the school year was the Hypostatic Union. Without many vulnerable spots for the objectors' blows the defense and objections were carried off very well by the two upper classes.

The Ration Board received what was, from the appreciation shown, immense service from the scholastic helpers in preparation for the latest rationing.

* * *

RIDGEFIELD: Once more and with good reason, we begin our contribution with new developments on our lake. The heavy rain and snow storms which recently blanketed this area, have developed the negative that was constantly in our minds—the lake as it would look when filled. The result is by no means unpleasant. It still lacks a name. So far, the most popular is "The Fernwells Acquacade," because "it combines the best features of the lake at Cornwells and the one at Ferndale." (Why not call it "The Lake?"—Ed.)

It's timber time in Ridgefield! With a slight stretch of the imagination, one might easily picture oneself in a northwest woodsman's camp, when actually one is in a Novitiate wood-chopper's detail. Priorities on oil and shortages of all sorts of ration stamps has rallied a back-to-earth campaign with emphasis on the fuel used by every pioneer and trail-blazer.

The feast day of our patron, St. Stanislaus, was celebrated with a High Mass and a free day.

* * *

NEWS FROM WASHINGTON

Everything happens at once. The contractor for the landscaping job starts to work on Monday, the cook goes on her vacation on Tuesday, the water inlet gets torn up by the bull-dozer on Wednesday, the gas has to be shut off for a while on Thursday, the percolator goes on the fritz Friday—can you blame us for going out for dinner Saturday? We can be thankful we don't have to add "— and always."

The landscaping should be really nice. We'll try to have a picture of the results when it is completed, which should be fairly soon, the way they are going at it. Our wood pile has been greatly augmented as a result of cutting down all the trees in front of the house, save one, and a few on the side.

An additional note of interest was added to the job by the fact that the engineer in charge is a brother of W. C. Fields. Which should make us members of that well-known international brotherhood protective order.

Father Noppinger writes that he hopes to be back from his safari by December 15. He encountered six inches of snow in Buffalo. Father Moroney, in between attending mission exhibits, got himself named an official recruiter for vocations in the Archdiocese of New York.

Best-Closing-To-Letters-Received-Here-Dept. This month's choice: Father Diehl's, "Regards to all the capitalists."

Archbishop Byrne was unable to attend the Bishops' meeting last month but Bishops O'Brien and Davis were with us for a few days. Bishop Leech, of Harrisburg, came long enough for dinner and Father Coleman, of Stamford, and Mr. John J. Sullivan, of Philadelphia, remained overnight.

Father Boyd calls attention to the fact that he visited here in August and never got mention in this column.

Father Kirk paid us a visit when he came to the city for the installation of Monsignor McCormick as rector of Catholic U. Father Joseph Sonnefeld stopped in for a while. Father Haley came and went within twenty-four hours and Father Haas made the trek from Philly but only stayed long enough to have chop with us (the day the percolator broke). Father Murray approved the start of the landscaping and then went back to New York. Thesis discussions brought Father Federici down for a week-end.

The students of the local Holy Trinity High School had the good fortune to hear a few words of wisdom from Father Connors on "Catholicism in Literature" at the closing of their observance of National Book Week.

ADV'T.

The Ferndale Mission Unit has a complete set of black vestments for Solemn Mass, including a cope, to be had by writing them.

For other vestments or sacred vessels, write the Mission Procurator.

FOR THE LIBRARY OF CONGRESS

Washington—African missionaries have contributed over eighty volumes not previously catalogued in this country to the Library of Congress.

Aware of a deficiency in the African section of the Library's collection, Very Rev. George J. Collins, C.S.Sp., provincial of the Holy Ghost Fathers, appealed to the ecclesiastical heads of various mission territories in the Dark Continent and these volumes were sent in response to the appeal.

Eighteen dialects, including Fan, Odouma, Gishira, Kimbundo, Kioko, Vili, Lingala, Tegue and Lari, are represented in the works.

Those responding to the appeal were Bishop Louis Tardy, C.S.Sp., vicar apostolic of Gabon; Bishop Mathurin Le Mailloux, C.S.Sp., vicar apostolic of Douala; Bishop Henri Friteau, C.S.Sp., vicar apostolic of Loango, and Bishop Paul Biechy, C.S.Sp., vicar apostolic of Brazzaville, all in French Equatorial Africa; Bishop Leo Klerlein, C.S.Sp., vicar apostolic of Kroonstad, South Africa, and Father Izalino Gomes, C.S.Sp., Portuguese West Africa.



OUR PROVINCE—

Vol. 13

JANUARY, 1944

No. 1

IF we were children of this world I would begin by wishing you a happy New Year, but mindful of God and realizing that we belong to Heaven, I will content myself with wishing you a happy eternity.

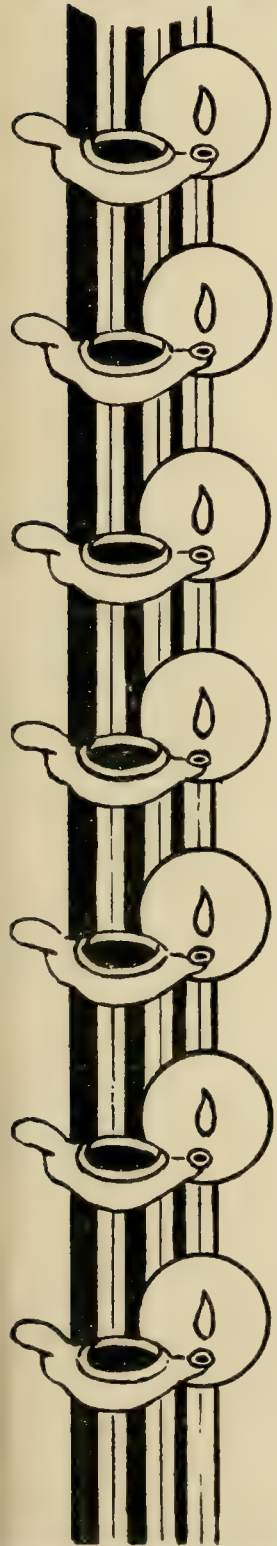
* * *

From the very beginning we have placed all our trust in our most holy Mother. Hence, in our difficulties we have felt great assurance of success.

* * *

Everybody considers it meritorious to talk of humility but few possess it.

—Venerable Libermann



Official

1944 Ordo: A copy of our 1944 Ordo received December 15 from Portugal was lithoprinted and mailed December 30, 1943. As a war-time measure we did not print the usual fifty pages of rubrics and explanation concerning Votive Masses, Orations, Privileges, etc.

* * *

Changes of Address: Chaplain Wm. F. O'Neill, C.S.Sp., United States Marine Corps, Headquarters Battalion, Camp Lejeune, New River, North Carolina.

Chaplain J. A. McGoldrick, C.S.Sp., Hq. F. T. C., APO 525, c/o Postmaster, New York, N. Y.

Chaplain James T. Kilbride, C.S.Sp., APO 606, c/o Postmaster, Miami, Florida.

Chaplain T. Charles Dooley, C.S.Sp., APO 663, c/o Postmaster, Miami, Florida.

Chaplain Eugene L. Lavery, C.S.Sp., Ports Complement, APO 616, Unit No. 2, c/o Postmaster, New York, N. Y.

Chaplain Arthur J. Demers, C.S.Sp., USNR, Section Base 131, F.P.O., San Francisco, Calif.

ARCHBISHOP'S HOUSE 452 Madison Avenue New York 22

December 22, 1943.

Dear Father Collins:

I have your letter of December 20th and also the December issue of OUR PROVINCE with Father J. J. McCarthy's article in it about my visit to Nairobi.

In your letter you say that you were thinking of sending a copy of Action This Day to each one of your missions and each of your sixty-four houses here in the United States. Since you think that the book "will encourage your missionaries in their work for God and souls", I am very happy to participate in this work and have ordered seventy copies sent to you in Washington for distribution with my compliments.

With prayerful good wishes for Christmas and with kindest regards, I am,

Very sincerely yours in Christ,
✠ F. J. SPELLMAN,
Archbishop of New York.

"The Sacraments of Daily Life," by Bernard J. Kelly. 290 pages. Sheed & Ward. \$3—An outspoken explanation—devotional but not emotional—of what the sacraments, if accepted in full faith by a Catholic believer, mean as a solution of the problem known as personality. The book, written within the sanctuary, is easily understandable by the public.—New York Times, Nov. 20, 1943.

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* * *

THE NEW COLLOSSUS

(Inscribed on the Statue of Liberty)

Not like the brazen chant of Greek fame
With conquering limbs astride from land to land
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of exiles. From her beacon hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses learning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

—Emma Lazarus.

(Source: Jewish Encyclopedia; also, The Book of New York Verse, p. 239.)

* * *

OUR DEAD

DURING THE MONTH OF FEBRUARY WE PRAY FOR:

(February the second is the anniversary of the death of our Venerable Father Libermann)

Name of Confre	Died	Age
Father John Quinn	February 7, 1895	47
Father Louis Ward	February 7, 1935	53
Father John Otten	February 8, 1926	72
Brother Peter Joseph Shortis	February 17, 1930	63
Brother Jacob Immekus	February 25, 1899	70
Father Eugene Gillespie	February 26, 1928	29

Requiescant in pace.

Circular Letter Number 14

May 4, 1943

Received November 5, 1943.

My Dear Confreres:

On March 24th we were informed by radio from Brazzaville that Bishop Vogt had died of a stroke on March 4th.

Since the outbreak of the war, the number of deaths has been mounting annually and still we have most likely not received word yet about all our dead, since circumstances prevent some of our Provinces and Missions from sending immediate notice to the Mother House. In 1939 there were 40 deaths; in 1940 there were 45; in 1941 the number went up to 53, and in 1942 there were 54. That makes a total of 192 in four years.

Among them were five Bishops who were called to their reward:

Most Reverend Paul Lequien, Bishop of Martinique, who died January 5, 1941, at the age of 63;

Most Reverend Henri Ritter, Prelate of Haut Jura, who died in July, 1942, at the age of 63;

Most Reverend Aloysius Munsch, former Vicar Apostolic of Kilimanjaro, who died December 28, 1942, at the age of 74;

Most Reverend John Neville, former Vicar Apostolic of Zanzibar, who died February 27, 1943, at the age of 85;

Most Reverend Francis Xavier Vogt, Vicar Apostolic of Yaounde, who died March 4, 1943, at the age of 73.

* * *

MOST REVEREND PAUL LEQUIEN, born September 4, 1872, at Merville, France, was ordained at Chevilly January 1, 1898. He labored as a missionary in Senegal, then in Haiti, and was pastor at Pointe-à-Pitre, Guadeloupe, when Rome appointed him successor to Bishop Malleret, who had scarcely taken possession of his See at Fort-de-France, Martinique, before his death. The Holy See turned over the diocese of Martinique to us just after the French Anti-Clerical Laws had stripped it of its clergy, its sources of vocations, and its means of support. Bishop Lequien, able administrator that he was, knew how to organize his diocese efficiently and thoroughly. He established sources of steady income, arranged the salaries of his priests, and fostered vocations. In previous situations he had given evidence of his prudence, tact and zeal; because of these qualities, he was able to steer a safe course through the difficulties of his post on Martinique. He was generous in bearing criticism, lenient towards the failings of others, interested in the zealous efforts of his priests. The twenty-six years of his Episcopate will long bear fruit in Martinique.

MOST REVEREND HENRI RITTER, born May 6, 1879, in the diocese of Treves, France, was ordained at Chevilly October 28, 1904. After he had spent twelve years as a missionary in East Africa, circumstances brought him back to his home Province. At the Chapter of 1926, he was elected General Councilor. On September 6, 1933, he was named Titular Bishop of Rhodus and Prelate **nullius** of Haut Jura. This Prelature had been canonically erected in 1931, but as yet very little had been accomplished. Bishop Ritter easily accommodated himself to the difficulties which awaited him; he was not a man to place his own interests first; he

willingly renounced his own ends and depended upon Providence rather than upon his own efforts to assure success. He was opposed on principle to rash experimentation and preferred to plod along safely with methods already tried and proved. He was just the man to take charge of the organization of an ecclesiastical jurisdiction in a country of which neither he nor any of his associates had any knowledge.

MOST REVEREND ALOYSIUS MUNSCH, born October 8, 1869, in the diocese of Strasbourg, was ordained at Grignon October 28, 1894. In 1895 he was appointed to Morogoro where he remained until named Titular Bishop of Magnesia and Vicar Apostolic of Kilimanjaro, September 10, 1910. The repercussions of the First World War in that territory ruined many of his missions; he himself was interned by the English in February, 1918, and it was not until the following September that the French consul succeeded in obtaining his return to Europe. After the General Chapter of 1919 he wanted to go back to his Vicariate, but he was again expelled and forced to settle down at Bagamoyo. There, outside his territory, he remained for two years, and when, in 1922, he finally gave up hope of ever getting back, he resigned and withdrew as a simple missionary to Mandera. Bishop Munsch was a man of action through and through; in all circumstances he was a model of self-sacrifice, never counting the cost to himself. At the same time he was lenient towards the weaknesses of others, understanding well that his subordinates were not perfect; poorly-done work, however, he could never accept. His genuine, though utterly unpretentious, sanctity might be summed up as the determination to do exactly the right thing under all circumstances. Even when he became Vicar Apostolic, he longed only to be able to continue the humble work of an ordinary missionary. Providence had regard for his wishes, and for the last twenty years of his life he chose to return to the rank and file, where he was well content with the lot that had been carved out for him, and always an edifying model of religious regularity. Bishop Wilson and Bishop Hilhorst used to call him "the lightning-rod of the Vicariate" as if his merits alone sufficed to stave off the wrath of God.

MOST REVEREND JOHN NEVILLE, born October 29, 1858, at Dublin, was ordained November 1, 1885. After seventeen years, 1886 to 1903, in Ireland, he was appointed Superior of Trinidad. In 1910 he was elected General Councilor, but he held this office for less than three months. On September 1, 1913, he was named Titular Bishop of Carres and Vicar Apostolic of Zanzibar. He was a man who seemed to be cut out for desk work rather than for the labors of the missionary life; that, however, did not hinder him from giving scrupulous attention to all the demands of his position as a Missionary Superior. He was 53 when elected; at the age of 73 he retired. In fidelity to the religious vocation and in zeal for souls he had been a model to his priests. He retired to Blackrock where, up to the very last, his perfect regularity edified all. Just lately the Irish Provincial wrote that Bishop Neville was always the first to arrive in the Chapel for exercises, and

that he was a living and edifying exemplar of fidelity to the Rule in every detail.

MOST REVEREND FRANCIS XAVIER VOGT, born December 3, 1870, in the diocese of Strasbourg, was ordained at Chevilly October 28, 1899. He was professor at Epinal and Knechtsteden before his appointment at Titular Bishop of Calenderis and Vicar Apostolic of Central Zanguebar, July 25, 1906. At the time he was not yet 36. He found missionary work being done there, but Protestantism and Mohammedanism were well on the way to gaining the upper hand in the district. He faced all his problems squarely and made the adaptations necessary in view of the peculiar difficulties of missionary work in East Africa. He established schools, increased the number of catechists, arranged a more satisfactory distribution of mission stations, and made every effort to educate the natives so as to wean them away from harmful influences. His Vicariate became one of the most flourishing of the period. When he left Zanguebar, his priests gave him credit for having greatly improved the missions founded before his time, for having set up numerous new missions throughout his extensive Vicariate, and for having guided the efforts of each and every one of his priests with a profound spirit of piety, with inexhaustible energy, and with sympathetic interest. For Bishop Vogt was always a man of understanding; that was the impression one took away from any dealings with him. From the time of his arrival at Bagamoyo, his priests noticed immediately that he was, as was said, "a father and a leader in whom full confidence could be placed."

On April 30, 1923, the Holy See made Bishop Vogt Administrator, and later Vicar Apostolic of Cameroon. There, too, he saw clearly that his task was to place the Catholic Church in the foreground of a movement toward a new order of things. He employed methods which had already worked out well for him. There were mass conversions to be regulated, but in such a way as not to hinder or discourage them; there was the question of the contributions of the natives towards the expenses of the Missions, the support of the missionaries and the maintenance of the schools. Finances had to be put on a firmer basis; aid had to be solicited from charitable agencies outside the Congregation. There was the matter of the native Sisters; two Seminaries were to be founded and organized; there was the problem of catechist training; the school system had to be expanded and improved. And, thanks to the unflinching persistence and gentle firmness with which he pursued his ends, he attained success in everything. The results are there: when we took charge of Cameroon there were in the entire colony about 27,000 Catholics; in his very last letter Bishop Vogt gave the statistics for 1942, covering his Vicariate alone: 277,000 Catholics, some 20 native priests, 20 native Sisters and 17 professed native Brothers.

For the past several years age and fatigue weighed heavily on him; he was glad to hand over to a Coadjutor the burdens which he himself could no longer take care of. But he continued his interest in the exact observance of the Rule among his priests, for whom he had always sincere love and affection. He knew the strength which they could draw from a deeply spiritual life. He was continually insisting that the writings

of our Venerable Father should be made more available and he personally made every effort to propagate those teachings among his priests. In the last two letters which he wrote to the Mother House, in June and in September, 1942, he mentioned that he was re-reading the old Bulletins and the death notices of departed members, and that he found them a source of great edification. He even suggested several lives as worth developing, so that the accomplishments of our predecessors might be recorded and be of value to others.

We know very little about the last days of these departed confreres, but what we know of their lives and missionary labors suffices to justify us in taking them as models. Exploits closer to our own times, lives passed in the service of God amid present-day events—cannot they too be inspiring examples whence we can draw support to sustain us in our daily efforts?

Fidelity to the Rule and to the traditions of our religious family have made the lives of these respected confreres fruitful, just as the same fidelity has enriched the lives of so many others who cannot be mentioned here. And it is that same fidelity which will make our daily lives of use to souls, fruitful and holy in the sight of God.

On hearing of the death of Bishop Vogt, His Eminence, Cardinal Fumasoni-Biondi, Prefect of the Propaganda, sent us this message: "*Cum Sacra hæc Congregatio missionalem defuncti Praesulis sedulitatem atque industriam semper maximi duxerit, gravi moerore ob tam egregii viri excessum affecta est, ac proinde Tibi Institutoque Tuæ curæ commisso sincero condolet animo, fervidis interim votis æternam fideli evangelii praeconi pacem atque beatitudinem a Deo exoptans.*"

In the evening of our life, may the Supreme Judge be able to say to each and every member of the Congregation that He has appreciated our missionary labors and our fidelity to our calling.

It is with this hope and this prayer that I impart to you all, dearly beloved confreres, my paternal blessing, reassuring you of my affectionate interest in you, each and every one.

In our Lord,
(Signed) ✠ LOUIS LE HUNSEC,
Sup. Gen., C.S.Sp.

THE CONSECRATION OF BISHOP GAY

On March 25th, in the Chapel of the Orphanage of Auteuil, there took place the Episcopal Consecration of His Excellency, the Most Reverend Jean Gay, C.S.Sp., recently named Titular Bishop of Aezoni and Coadjutor with right of succession to His Excellency, Most Reverend Bishop Genoud, of Guadeloupe.

His Eminence, Cardinal Suhard, Archbishop of Paris, who presided at the ceremonies, conceded to the Most Reverend Louis Le Hunsec, Superior General of the Congregation of the Holy Ghost, the privilege of conferring personally this Consecration upon one of his subjects. Since 1927 Bishop Gay had been private secretary to Bishop Le Hunsec and then Secretary General of his Congregation. His Excellency, the Apostolic Nuncio, with whom Bishop Gay had been staying at Vichy since 1940, paid the newly elected Bishop a mark of signal esteem by coming to Paris

to be present for the ceremony. The Assistant Consecrators were Bishop Beaussart, Auxiliary Bishop of Paris, and Bishop Maisonneuve, of Belley, Bishop Gay's home diocese. Others present were their Excellencies, Bishop Grente, of Mans; Bishop Rolland-Gosselin, of Versailles; Bishop Chaptal, Auxiliary Bishop of Paris; Msgr. Merio, Director of the Pontifical Association of the Holy Child; Msgr. Chappoulie, President of the Society for the Propagation of the Faith, and many Superiors and members of the French missionary Congregations.

The Marshal of France head, of the government, and the Secretary of State to the Colonies, were represented. Former Governor Bouge, of Guadeloupe, brought the respects of the diocese which is to be turned over to Bishop Gay.

The Chapel of Saint Therese at Auteuil, with its elevated sanctuary and excellent lighting throughout, lends itself well to such magnificent ceremonies. The large congregation, among whom were many of Bishop Gay's friends and relatives, were easily able to follow all the symbolic rites with which the fulness of the priesthood was conferred upon the new Bishop.

Students from the Colonial Seminary took part in the ceremonies. The **Schola** of the Holy Ghost Fathers from Chevilly rendered the singing with their usual artistry. Mr. Sala, blind organist of Seresnes, played the accompaniment to the beautiful "Ecce Sacerdos Magnus" which he had composed for the occasion.

Like all the ceremonies of the Church, it was at once an impressive, awe-inspiring and yet unpretentious rite, one which had a deep and lasting effect upon all who had the privilege of being present.—(From the Paris "Semaine Religieuse.")

We might add that the banquet in honor of the newly-consecrated Bishop took place after the ceremonies at Auteuil in the spacious refectory of the Orphanage, which was graciously put at our disposal by Father Duval. Toasts were offered by Bishop Gay, by Governor Bouge in the name of Guadeloupe, Bishop Le Hunsec, the Apostolic Nuncio, and His Eminence, the Cardinal Archbishop of Paris.

Bishop Gay hoped to reach Guadeloupe sometime during May by an American plane from Lisbon on which the Vatican had arranged his passage.

INDULTS

The following Indults have been renewed:

Privileges granted by the Sacred Penitentiary as enumerated in the Bulletin General for August, 1937. The Superior General delegates these powers in the manner described at that time.

Given March 27, 1943, ad triennium.

* * *

The Use of the Memoriale Rituum Benedicti XIII, in the churches and chapels of the Congregation, for February 2nd, Ash Wednesday, Palm Sunday and Holy Week.

Given March 20, 1943, ad quinquennium.

* * *

Furthermore, by the Indult of November 29, 1941, the Congregation is authorized to celebrate the external solemnities of the Feast of the Holy Heart of Mary, Refuge of Sinners, on the Sunday immediately following January 16th, or, if it cannot be observed on

this Sunday, on the Sunday preceding January 16th. There may be celebrated on this day one low Mass and one sung Mass of the Feast, "dummodo non occurrat festum duplex primae classis; quod si festum occurrat duplex secundae classis, permittitur tantum una Missa solemnis seu cantata, et dummodo sit extra octavam Epiphaniae."

* * *

NEWS OF GENERAL INTEREST RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 13

MOTHER HOUSE: Here, as throughout the French Province, life goes on normally, with nothing sensational to disturb the monotony of the school year. On March 28, as prescribed in Circular Letter Number 13, the Consecration to the Holy Heart of Mary took place. Brother Aquilin Straesser celebrated the Diamond Jubilee of his Profession on March 19. The Consecration of Bishop Gay gave us a chance to see at Paris the Superiors of our houses in occupied France who were able for the first time to take advantage of the relaxation of restrictions at the line separating occupied and unoccupied territory. Father Declercq was the first Provincial to succeed in bringing us news directly about his Province.

IRELAND: Father Murphy wrote, February 11, 1943, that on that date, the feast of the Apparition of Our Lady at Lourdes, all the houses of his Province made the Act of Consecration to the Holy Heart of Mary. This Consecration was preceded by a day of fast and retreat. It was by a broadcast over an Irish radio station that we were informed of the death of Bishop Neville.

HOLLAND: At Alphen, near Baarle, where our Fathers continue to do ministry, a small community has been established. Its beginnings recall the early days at La Neuville. There are 9 Fathers and 17 Brothers there. Where the Fathers live was formerly a sewing school. The necessary rooms have been set off by half-way partitions. The bedrooms, separated by cardboard partitions, are on the second floor and are reached by a ladder. The Brothers are installed in an old tannery close by; the work rooms are below, the dormitory directly above. All are content and happy.

FRIBOURG: At the scholasticate there are now only five scholastics; since the beginning of the war the Provinces are unable to send students.

SAINT ALEXANDER'S: A brief message sent through the Red Cross informs us that the sugar refinery has burned down. The health and spirits of all are good.

GUIANA: Bishop Gourtay wrote in October, 1942, complaining that no news was being received from France. Unfortunately . . . ! All was going well; he was asking for more men.

FATHER WALTHER (Dakar): A letter dated February 16, 1943, brought the first news from there to reach us up to the present time. The Junior Seminary has been established at Ngasobil. It was expected that the younger missionaries would be drafted for military service. The Principal Superior had completed his visitation of the District of Ziguinchor, where things were going on normally.

BISHOP VOGT (Cameroon): In a letter dated September 14, 1942, said that all were carrying on their work as usual. Many needed a trip back to France . . . Bishop Vogt himself was worn out and had to give up

hearing confessions since the previous Easter. He was reading the "Notes and Documents," the old Bulletins, and the Biographies of deceased members; among these he found excellent material for edification. At the Senior Seminary all was going well. Seminarians from Douala, Fouban and Bangui were studying there. Fathers Dehon, Houssaye and de Fraguier are Army Chaplains. Since 1939 it is the Society of Saint Peter Claver that has been sending out school supplies, medicines, clothes and so forth. Bishop Vogt gave the statistics for the year 1941-42: 277,000 Catholics, 37 senior seminarians, 87 junior seminarians, some 20 native priests, 17 native Brothers and 20 professed native Sisters.

BISHOP LE MAILLOUX (Doula) sent a message received March 24th, saying that the Fathers were well and the missions flourishing. On August 10th, Bishop Biechy ordained three to the sub-diaconate. At the convent of the native Sisters there was one Profession and two girls took the habit. Residences number 18; there are 110,800 Catholics, 56,500 catechumens. A girls' school was opened October 18th.

BISHOP TARDY (Gabon) in a message sent March 24th, says that on the whole the health of the Fathers is holding up well. Father Deframould went to Angola for a rest; Father Gauthier was taking his place during his absence.

BISHOP FRITEAU (Loango) wrote September 12, 1942, that a new religious sect was spreading through Kimbenza, Madingou and Mouyondzi, a sort of successor to the Salvation Army movement in 1935. It is promised that sickness and death will cease when all the world joins this group . . . They are flocking to it! The Fathers are well.

BISHOP BIECHY (Brazzaville) on January 18, 1943, wrote that he was taking a vacation at Huila after the fatigue which overcame him on his return from a trip through Tchad and Cameroon. Work in his territory is going on as usual; the Fathers are somewhat worn down, but no one seriously so. Up to that time they had not been suffering any shortages. The government is giving considerable help to the schools now. Bishop Biechy was hoping that on his return he could send us some news about his Vicariate over the radio. On March 25th the broadcast came: The Fathers were in good health; the church at Voka had been completed; at Issamba the hospital was still functioning.

BISHOP GRANDIN (Oubangui-Chari): Letters were sent by Bishop Grandin and by Father Hemme in October, 1942, and in early January, 1943. Bishop Grandin is suffering frequent and painful attacks of gout. During a spell of relief in September he was able to visit the Eastern section of his Vicariate. Father Tisserand had gone to Angola for a rest; Father Charles Muller was taking his place at Bangassou. There were 4,000 Baptisms during the year. The Fathers are holding out well, in spite of some fatigue. Father Leperdriel, although ill, went back alone to the Holy Family Mission at Fort Sibut, half-way between Bangui and Bambari. All is going well, both materially and spiritually. There is no shortage of anything. Word received March 25th reported all in good health and the works carrying on. At Bangassou a tornado toppled over the chapel and destroyed the other buildings of the Mission.

FATHER GROSS (Luanda) in letters dated November 25, 1942, and March 2, 1943, informed us that he had set up his residence at Luanda, where he is more centrally located and closer to the Bishop's residence. He was able to reach the bedside of Father Cardona just before his death on February 4th; the funeral, at which Bishop Pinho presided, was an impressive tribute of gratitude and honor. Father Gross had received three young Fathers and two Portuguese Brothers. All was going along normally. They were suffering few restrictions.

BISHOP HILHORST (Bagamoyo) wrote, November 20, 1942, that things were holding up. Up to that time no mission had been forced to close down; on the contrary, preparations were being made for new foundations after the war. But the Vicariate has lost a dozen Fathers who have died or who have passed over to the neighboring territories of Lindi and Meru. At the Seminary all goes well; there are 65 junior and 7 senior seminarians. The first native priest is already doing ministry at Mondha. There are 16 native Sisters and 5 native Brothers.

CONFRERES OF WHOSE DEATH WE HAVE HEARD SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 13

					Pro- fessed
Date	Name	Province	Died at	Age	
1942					
	Mr. Faucher, a scholastic at Saint Alexander's.				
1943					
Feb. 26	Fr. Albert Bubendorff, France, Mauritius			62	40
Mar. 4	Most Rev. Francis Xavier Vogt, Titular Bishop of Calenderis, Vicar Apostolic of Yaounde, Yaounde			73	46
Mar. 25	Father Georges Touquet, France, Langonnet			77	46
Mar. 27	Fr. Isidore Enderlin, France, Langonnet			79	53
Mar. 30	Fr. Antoine Harfouche, France Cambaux			29	3
Apr. 25	Fr. Pierre Hascoet, France, Langonnet			64	44

R. I. P.

Note: In an article which appeared in the "Voix Françaises" Father Briault gave an account of the departure of our first missionaries for Guinea in 1843. The article was permitted to appear, mutilated, without any mention of the work of our Venerable Father. The author is not responsible; he had said all there was to be said, but the scissors of the censor did their bit, too.

* * *

*I slept and dreamed that life was Beauty.
I woke, and found that life was Duty.*

—ELLEN S. HOOPER.

* * *

*No truer word, save God's, was ever spoken.
Than that the largest heart is soonest broken.*

—LANDOR.

“Our Protection is of the Lord”

(Very Rev. George J. Collins, C.S.Sp., Provincial of the Holy Ghost Fathers, Washington, D. C., delivered the following sermon at the Solemn Mass in St. Paul's Church, Lafayette, Louisiana, Sunday, December 12, 1943, on the occasion of the twenty-fifth anniversary of the consecration of the Most Rev. Jules B. Jeanmard, D.D., as the first Bishop of the Diocese of Lafayette.)

“Blessed is the people that knoweth jubilation. They shall walk, O Lord, in the light of thy countenance: and in thy name, they shall rejoice all the day, and in thy justice they shall be exalted. For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted. For our protection is of the Lord, and of our King the holy one of Israel.” (Psalm 88, verses 16-19).

This morning I had planned to be over fourteen hundred air miles from here in the French Catholic Island of Haiti in the Blue Caribbean Sea, attending the ceremonies commemorating the centennial of the coming of the Holy Ghost Fathers to the New World. But, thanks to a happy turn of events, I am privileged to be amongst you to pay a sincere and abiding tribute of affection and devotion, in the name of all here assembled, to the first Catholic Bishop of the new diocese of Lafayette on the completion of twenty-five years as the Chief Shepherd of this favored Catholic land first colonized by sturdy French settlers. “Bless ye the Lord, all his elect, keep days of joy and give glory to him” (Tob. XIII, 10); “but rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in the book of life.” (Luke X, 20).

It is more than a providential coincidence that this year of jubilee also marks the fiftieth anniversary of those intrepid pioneer missionaries of the South, the Fathers of St. Joseph of the Sacred Heart, the Josephite Fathers, whom the whole Southland knows, loves and reveres for their magnificent apostolic labors, generally too little known except to God and the good loyal, Catholic people they serve so well, so modestly and so successfully.

During a half century of hard, hidden, uphill work, beset with myriad difficulties, often challenged by wilful critics, they are now seeing an intense new interest in the missionary work they began which the most sanguine optimist dared not predict. “Blessed is the people that knoweth jubilation. They shall walk, O Lord in the light of thy countenance: and in thy name, they shall rejoice all the day, and in thy justice they shall be exalted.” (Ps. 88, verses 16, 17).

This year also recalls the twentieth anniversary of the founding of the seminary of the Fathers of the Society of the Divine Word, which is making so notable a contribution to Catholic missionary work in these parts. We have the assurance of the Vicar of Christ himself that its usefulness will go on increasing through the years.

There are ample reasons, therefore, for raising our voices in thanksgiving to Almighty God on this unique

occasion. “He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.” (Ecclus. XXXV, 20).

I need not tell you that today the entire South is in the spotlight of public opinion as never before in recent history. And this for many reasons. Some of the forces at work calling attention to the needs of the South, are really interested in its general betterment. Some of the literature frankly worries us. Reformers and advocates of violent changes, social planners, with more heat and animation than good sense and sound judgment, are doing a decided disservice to the very cause they would espouse. Too often do they forget that intelligent, worthwhile progress is necessarily slow and requires the best efforts of all. As Catholics we must not be blinded by the vision of the brave new world promised early in the morning. The work of the Catholic Church in the diocese of Lafayette has made remarkable progress in the first quarter century of its young life. Please God, far greater strides will be made in the days ahead. I would even go so far as to say the diocese of Lafayette is a model of missionary life for all its people.

This then is truly an occasion of public thanksgiving to Almighty God for the great good He has wrought amongst us. To the whole people goes credit for the accomplishments of the past because of their sympathetic understanding, Christian charity and generous spirit of cooperation. Only in such an atmosphere and in such favorable conditions can we hope for the rapid growth of Catholic life in the future. The scene we are witnessing this morning should give us comfort and make us all justly proud.

In planning for the future our parochial school system will be our strongest and surest ally. Pope Pius XI has told us that the proper and immediate end of Christian education is “to take in the whole aggregate of human life, in order to elevate, regulate and perfect it in accordance with the example and teaching of Christ.” (Encyc. Divini illius. Eng. C.T.S. trans., p. 45). Or to put it another way: “the purpose of Christian education is to set man right in mind and will in relation to God, to the material world in which he lives, to his fellow-men and to himself.” (What is Education?” Leen, p. 143).

I stress this purposely because one of the enigmas of our times is the scrupulous care too many of our leaders exercise in keeping religion, moral training and discipline out of our public schools whilst at the same time these same public officials privately proclaim the absolute necessity of religion and God to

give stability and purpose to civic and social life. The present widespread apathy, the denial of all religion, of the supernatural and of God, are directly traceable to this pagan practice.

Dr. Charles W. Hendel, chairman of the philosophy department of Yale University, only last month (*Fortune Magazine*, November, 1943), wrote the following: "It is a tradition with us therefore, to play safe and have none of religion in our education . . . Religion does not have the place it ought to have, according to the known needs of man through the ages. This does not bother some people. They believe in progress. They think our times are new and unique—that we have progressed beyond the whole of previous history and rightly left the old religion behind. We can well get along without the amount of attention to religion that mankind formerly gave. So it appears that this age of ours is the elect in the history of the world." And even more bluntly wrote Miss Dorothy Thompson: "We talk about Nazi paganism. Why, our American schools have been turning out heathens. Schools today train youth for jobs, not life, neglecting moral and philosophical teaching and providing no commonly accepted standard for group behavior."

As you all well know the Catholic program is radically different. Recently the American Bishops urged that we instill a deeper respect for authority and a greater devotion to the common good. We need to train our youth for life, spiritual first and then temporal. Such training must necessarily be built on a firm belief in and respect for the authority of God beginning in the home.

"Home-making," says Father Leen, in his latest book, *What is Education?* (pp. 250-251) "is a vocation that surpasses in dignity and importance any to which men are called, the priesthood and religious life alone excepted. The world needs great and good men. There must be noble mothers, if men are to be prepared for true greatness. The ideal home is the nursery where great and chivalrous ideas are sown and cultivated. The welfare of society depends on the welfare of the units of which it is composed, as of so many living cells. The family is the cell in the social organism. No planning, however scientific, can stay the world on its downward course unless both education and legislation unite to arrest the disintegration of the family and restore to home-making its former prestige. 'Back to the home' is an exhortation that is addressed to women; it should be addressed to men, too, and with equal earnestness. There is no reform of society possible without the right education of youth. There is need of the enlightened solicitude and devoted cooperation of both father and mother to provide the beginning and watch over the course of that education which is most apt to form the child to be a cultured and faithful Christian. The healing of the world's ills is largely favoured by a return to the home. But the home to which men and women must return is one that finds its prototype in that which Mary made, and, as wife and mother, ruled with the gentle persuasiveness of womanly grace and tenderness."

That very program, instituted with great vigor and foresight by His Excellency twenty-five years ago, is bearing results in these our times.

We thank God and His Immaculate Mother Mary on this the feast day of all the Americas—Our Lady of Guadeloupe—for all that has come to pass and to their holy keeping we commit our plans for the future. "May God grant us joyfulness of heart, and that there be peace in our days in Israel for ever." (Ecclusl. 25).

To Your Excellency on this solemn occasion, our fealty and affection, our greetings and congratulations, our thanksgiving to Almighty God, our earnest prayers unceasingly offered for the strengthening of your hands for the future of God's work in the diocese of Lafayette, "ad multos annos."

Mailbag Perspective

Isle Brevelle, La.: The third, fourth and fifth Sundays of October I held Communion class in the missions. The afternoon previous to the Sundays I held a short retreat and had confessions for the great day. At Old River chapel I had five white children for Baptism ranging in age from 14 to 20. I expect to have two more for Christmas. We laid Fr. Baumgartner to rest here at the Isle that he loved so well. Forty-eight priests and monsignori journeyed here to pay their last respects to a little man with a big heart and a disarming smile that won admiration. Father Callahan was more than able for the part played by this community. I looked after the ceremonies and Father Malek the music with true Ferndalian efficiency. Father "Pat", too, has answered the last bell. As its feeble tones died away he sped on into eternity. I will always remember "Chief" from our days in Cornwells and Ferndale. The years that followed were separation and now death. His deliberateness on all occasions was historic. I said a publicly announced Mass for him on Monday, November 8.—**Father Anthony J. Walsh, C.S.Sp.*****Holy Ghost Rectory, Chippewa Falls, Wis.: Our recent missions were very fruitful. Father Muka has just had the pleasure of having St. Joseph's, Elk Mound decorated.—**Father A. J. Favre, C.S.Sp.*****Helena, Ark.: I have not had a housekeeper for over a week. I start the day by making fires in the four stoves, then Mass. It is about 10:30 when I finish cooking breakfast. Then there is dinner and supper. I am in the habit of cooking supper because no cook will remain after 1 P. M. The priest here has to fight to live. I was laughed at, sneered at, snubbed by white and black folk alike. How angry I would get underneath. But they do not laugh anymore. Thirty people attend Mass on Sunday. The school has the largest enrollment in its history—sixty-eight pupils. Many have moved out of town and were it not for this fact we would have many more at school. I had a show-down with the local newspapers. Now they are printing my "St. Cyprian School News" regularly and will publish a weekly "St. Cyprian Catholic Church News." I believe in coming right out in the open and this gives an opportunity to the whole town of knowing what the Church is and what it is doing here.—**Father J. Hanichuk, C.S.Sp.*****Shreveport, La.: Everything is getting along fine. We had a very successful mission

last week given by Father Leedie, S.V.D., a colored priest. I think you met him at St. Mark's. The folks here liked him very much. I am sure his talks did a lot of good.—**Father J. M. Lundergan, C.S.Sp.***** McKees Rocks, Pa.: We opened a two weeks' mission here at St. Francis de Sales, spoke at all the Masses on Sunday, had a large attendance at the opening. McKees Rocks seems to be a place much more invaded by smoke than Pittsburgh.—**Father J. Wrenn, C.S.Sp., Mission Band.** ***Newton Centre, Mass.: I sent a thousand dollars to Bishop Kelly for the school in Tulsa, at least I think that is the one for the names of Monsignor Monnot and Father D. P. Bradley are associated with it. The check was sent some weeks ago. Thanks for the supply of "Another Paul."—✠ **Most Rev. R. J. Cushing.*****Chicago, Ill: I thank you for the copy of the interesting and edifying life of the Venerable Founder of the Holy Ghost Fathers.—✠ **Most Rev. Samuel A. Stritch.*****Torresdale, Philadelphia, Pa.: Thank you very much for the book (The Dove Flies South) which I found on my return from Virginia. I feel sure I shall get a great deal of information on the colored subject from it, and that the book will do much good.—**Mrs. L. D. Morrell.*****Maryknoll, N. Y.: Many thanks for your little booklet on the life and work of the Venerable Libermann. I found it very interesting and am sure it will help to promote the missionary ideal.—✠ **Most Rev. James E. Walsh.**

POLISH WAR RELIEF . . .

Polish American Council,
1200 N. Ashland Avenue,
Chicago 22, Illinois.

Holy Ghost Fathers,
1615 Manchester Lane, N.W.,
Washington, D. C.

Dear Reverend Fathers:

We take this opportunity to acknowledge receipt of and to thank you most sincerely for having forwarded to us a copy of Father Martin J. Hayden's detailed and enlightening report, together with the October issue of "Mission News," in which the report was reprinted. Both these documents were presented to the Executive Board of the Polish War Relief at its last meeting.

In the name of our organization, I want to express to you and to Father Hayden our gratitude for the fine work being done among the Polish refugees in Tanganyika Territory. It is heartening to know that this job is in excellent hands. At your next opportunity, please extend our heartfelt appreciation to Father Hayden for his efforts on behalf of those whom we are doing our utmost to serve.

Rest assured, too, that you may depend on us for whatever further cooperation in this field lies within our means and ability.

Thanking you again, kindly, we are

Very sincerely yours,
F. X. Swietlik, President.

* * *

THEY HAVE WORKED HARD . . .

27th Construction Bn.,
F.P.O., San Francisco, Cal.

Dear Father:

A few months back when the battalion was ordered

to this island to build an advance base, everything pointed to a short stay here. Today, as we run into our eleventh month on this very same spot, we find that although the job done by this battalion was tremendous, the Master Minds can still find more and more work that requires immediate attention. As things are standing now, the skies are quite cloudy and it is impossible to peer through to find out the happy day when the battalion will be ordered back for a rest.

Our men have worked hard, under very adverse conditions. They paid no attention to the tropical sun, the heavy rains, the mud up to their knees. Many have contracted dengue, malaria, ring worms, dysentery; but each day finds them still on the job. Older men, with naturally a weaker constitution, they stood at their jobs, realizing that they had joined to do their share for their country. And today, they still have a smile on their lips to face the burden that lies ahead of them. They had hoped to be given a rest period somewhere in a temperate climate, after which, recuperated, they would have gone forward again. But as we look into the future, we realize that this area has become a dim-out area, and that the work done is but a small portion of what is left to do.

Fr. P. J. Lippert is not quite in this area yet. He is at about three days sailing from here. I wrote him and told him to notify me should he ever be transferred to this area. I am quite sure that he will eventually get here. He is now North of New Caledonia and South of the Equator. I can tell you that much: you figure out the rest.

Last Sunday I had the honor of administering the Sacrament of Confirmation to eleven men in the service. The faculties were given to me back in April by Most Rev. Bishop J. M. Aubin, S.M. These faculties were given to only two priests in his Vicariate: Fr. John J. O'Neill and myself. The ceremony took place at two o'clock in the afternoon on the Feast of Christ the King. Fr. Harry McCleod, S.J., and Fr. John J. MacGowan, O.M.I., came with their converts. Fr. Kucia was unable to be present because he had services at the time of the ceremony. Pictures were taken during the ceremony which will be sent to the Military Ordinate in due time.

During the month of November let us pray for our faithful departed and for those who are suffering that others may be free.

Obediently in Sp. Sto,

FR. A. J. DEMERS, C.S.Sp.

* * *

THE KING AT THE BATTLEFRONT . . .

Headquarters,
8th Replacement Depot,
APO 398, New York, N. Y.

Most Rev. John F. O'Hara, C.S.C., D.D.,
Military Delegate,
462 Madison Avenue,
New York, N. Y.

Concurring in description of the Feast of Christ the King as outlined by Chaplain Ray, the Depot Commander is only too pleased to forward this letter.

A religious demonstration by members of one faith which is so impressive as to be attended by members

of other faiths is just one more addition to a long line of achievements accomplished by Chaplain Ray since joining this organization. His superior manner of performance of duty is a standard by which army chaplains may well be guided.

For the Commanding Officer,

JOHN P. FARNSWORTH,
Major, Infantry,
Acting Adjutant General.

Most Rev. John F. O'Hara, C.S.C., D.D.,
Military Delegate,
462 Madison Avenue,
New York, N. Y.

Most Rev. and Dear Father:

I am sure that it will be gratifying to you to hear of the celebration which took place at this installation in honor of the Feast of Christ the King.

A High Mass was celebrated at 9:00 A. M., out in the open field. The Mass was sung by Italian soldiers, former prisoners of war. Their choir was composed of twenty-five members, and their singing was excellent. In addition about one hundred and fifty Italian soldiers and an Italian general attended the Mass in a body.

A Solemn High Mass was anticipated with an Italian Chaplain and a French Chaplain participating. But due to unavoidable circumstances they could not be present.

The nearby Convents were most generous in lending us the religious objects necessary to fix the Altar and carry out the ceremony in an appropriate manner. We are especially indebted to the Little Sisters of the Poor and the Sisters of the Good Shepherd. Vestments and a Statue of Christ the King were among the objects loaned us.

The Mass was attended by about twelve hundred members of this unit. Our Commanding Officer, although not a Catholic, was among those present. The Kingship of Christ over the whole world was clearly exemplified by the coming together of the members of these two different armies, regardless of their opposing political ideas, to do honor and glory to Christ the King.

Protestants, as well as Catholics, were impressed by this demonstration of the Unity of the Catholic Church, under one King, Our Lord Jesus Christ. The Italian soldiers were pleased to note that their Catholic brethren in the United States adore and honor God in the self same way that they do.

The Feast of Christ the King was a day that will be remembered by many members of this organization. I have the honor to remain,

Your humble servant,

DAVID T. RAY, C.S.Sp.,
Chaplain (1st Lt.),
8th Replacement Depot.

* * *

*We may live without poetry, music and art;
We may live without conscience and live without heart;
We may live without friends, we may live without
books;
But civilized man cannot live without cooks.*

—Owen Meredith

ROSARY DAY EVERY DAY . . .

The Family Rosary,
923 Madison Avenue,
Albany 3, N. Y.

Reverend Joseph Wrenn, C.S.Sp.,
St. Peter Claver's Rectory,
502 South Twelfth St.,
Philadelphia, Pa.

Reverend and dear Father:

I was so happy to receive your very nice letter of November 13 with your assurance of assistance and cooperation. I am sure that God and Mary will be very pleased with your efforts to promote the Family Rosary.

You will be delighted to hear that efforts in behalf of the Family Rosary are growing in volume and intensity. All over the country Apostles of Mary are turning a strong and willing hand to the labor of converting the homes of America into homes of prayer. In fact, the response has been so great that we have given instructions to our printer to get enough paper on hand to print up to two million copies of the Family Rosary material, which, incidentally, I am enclosing.

God bless you for your interest, Father. Please do not forget to mention the Family Rosary cause in your prayers.

Sincerely in Jesus and Mary,
(REV.) PATRICK PEYTON, C.S.C.

* * *

PROMISE WITHDRAWN . . .

Military Ordinariate,
462 Madison Avenue,
New York 22, N. Y.

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

On November 22nd the War Department withdrew the promise made some time ago that additional chaplains up to the number of 312 would be allotted to the Catholic Church in case other groups failed to meet their quotas. Effectively this lowers our maximum quota by 312.

In addition, we are told that there is little likelihood that even the remaining 308 vacancies in our quota will be allowed us unless the applications are in very soon. January first is mentioned as the date for closing the books, but there are indications that they may close even sooner than that.

Any additional candidates who can be spared for chaplaincies should have their applications in our hands by December 10th at the latest.

We have had no news of any change in policy on the part of the Navy. The vacancies in that branch total 221.

In estimating these vacancies we have taken into account all applications submitted to date—123 are on hand at present.

With prayers and good wishes for this Holy Season, I am

Devotedly yours in Dno.,

✠ MOST REV. JOHN F. O'HARA, C.S.C.

* * *

For dust thou art, and unto dust shalt thou return. Gen 3, 19.

* * *

Pale Death, with impartial step, knocks at the poor man's cottage and the palaces of Kings.—HORACE.

NEVER A DULL MOMENT . . .

Dear Father:

Marksville, La.

You inquired about our new school. I am afraid the new school is out for the duration. I had new windows put in at Mansura and new outhouses constructed for the children.

I wrote to the Holy Ghost Sisters in Texas to obtain teachers for the school. They will send three sisters next September. The question now is: where to put them? I scouted around Mansura and had an ideal place located, but some family had an option on it and decided to buy it. The Lumber Company is constructing another house, four rooms and a bath. The building is equipped with modern conveniences and priced at only \$1,200. All that we need is the money.

We had very successful fairs at Mansura, Marksville and Hickory Hill. Oil lamps and lanterns furnished the light at Hickory Hill.

We have started our free lunch program for the schools and it is a headache. I bought two new stoves and was extremely fortunate to get priorities as the Ration Board here is allowed to issue only two certificates a month. I am having a small outhouse constructed at Mansura so the women can do the cooking in it. Cooking in the classroom makes a mess out of everything.

We had a very heavy rain recently. Our property was like a little lake with the overflow from the town. I approached one of the Councilmen and objected so the Mayor of the town and two of the Councilmen came to look things over. As a result of the storm no one was able to come to Hickory Hill for Mass Sunday morning. Several houses were blown down.

FR. F. X. WALSH, C.S.Sp.

* * *

NO MISSIONARIES TO SPARE . . .

Diocese of Seattle,
907 Terry Avenue,
Seattle 4, Washington.

Very Rev. and dear Father Provincial:

Permit me to thank you for your very kind reply to my recent appeal for missionaries. Even though you are not able to provide assistance, the spirit of your response is deeply appreciated.

Premus pro invicem.

MOST REV. GERALD SHAUGHNESSY, S.M.

* * *

BARCELONETA, PRESENT AND FUTURE . . .

Box 199,
Barceloneta, P. R.

Soon it will be a year since we took over Barceloneta. Do not think we are discouraged. Indeed, we are not. Both Barceloneta and Florida have improved during the past year. The Sunday Masses are better attended, Holy Communions have increased, the collection has tripled. Barceloneta, however, will have to improve a lot more before it can lose its reputation of being the worst parish on the whole island. The missions I built up in Arecibo were better than this. In 1920 Bishop Jones spent a few days here. His impressions of Barceloneta and Florida are on record here. He left a stiff rebuke in writing to both places. He deprived Florida of its resident priest and threatened to do the same to Barceloneta and make it a mission of Arecibo. Records since 1920 show that the parish has gone

steadily backward. Gutter type individuals have a death hold on the town that will be hard to break. This is the alleged dumping ground for the poorest and meanest teachers. Unfortunately, the town has no future. The new highway has left it isolated. Not a single first class family remains. I predict that in ten years from now the town will be located where we propose to build Our Lady of Victory Chapel. I am leary about spending our hard earned money here when there is no future. A few years from now when more chapels are built, more priests will be needed. I would not like to force our men to live in Barceloneta, for as regards malaria this town is second to none on the island. Men cannot work if they are not healthy.

The new bishop was installed on Thanksgiving Day. The Cathedral was packed. The bishop made a fine impression on all. His Spanish is excellent. Fathers Curtin, O'Reilly and I dropped in at his residence the evening he arrived. Seeing us all dressed in white he smiled and said: "You are sensible. I'll be doing the same thing myself."

We had a near-miss hurricane in October. The skies became dark and menacing, the rains surprisingly heavy. The radio announced that Puerto Rico was right in the path of the oncoming storm. We were spared the high winds, but the flood waters all but chased us from our house. The river came right up to our street, crossed it, then stayed there. We had already piled our furniture high.

I preached a mission to continentals in one of our camps the third week in October. We had Mass every evening at six, sermon and Benediction. I was delighted with the results, for the boys attended well. Some of them could not wait for the Communion Breakfast on the closing Sunday since they had orders to move out the same day. I also gave a three day retreat in one of the hospitals, which was not too well attended. My audience was about 90 percent Puerto Rican. Tomorrow evening I am preaching at a Solemn High Mass in nearby Camp Tortuguero. The Mass will be held in the theater, so as to accommodate as many as possible. The three chaplains will come here for supper after the Mass.

One of the outgoing chaplains, Father John Rettagliata from the Bronx, has given me his car. Our own Ford is in very good condition and is very economical. Father Milford insists that they need another car in Toa Alta. I cannot quite see it, especially during the war, but if he is willing to give me \$800 for the car I received I will let him have it. Otherwise I could sell it for much more than that for it is a four door 1940 Plymouth in good condition. We will use the proceeds for our new setup at the Davila Crossroads—chapel and rectory. I have asked Extension for \$7,000. The bishop signed the petition. I told them I intend to build in January, 1945.

I have saved many a dollar this year by waiting and not giving people the price they asked for certain things. When I priced refrigerators last April they were selling at \$300; now they cost \$150. I paid \$30 last May for a small one at an Army base when the soldiers moved out. Just yesterday news came from San Juan that I am eligible for a new G. E. refrigerator. I filed my request for it a year ago.

FATHER E. J. KINGSTON, C.S.Sp.

TOA ALTA, TOA BAJA, DORADO . . .

Toa Alta, founded in 1751, has a population of 13,371 (town, 1,091; country, 12,280). There are seven barrios and three chapels in the jurisdiction of Toa Alta. One of the chapels is being attended by the Dominican Fathers nearby. When we have things organized I think we will take it because it is in a good barrio. The chapel of Cristo Rey in Bucarabones is not very large but is built almost entirely of concrete but the sanctuary is of wood. The people are very good and respond very well. Sick calls are frequent in this section. That means horseback riding. The chapel of Saint Teresa in Rio Lajas is a modest structure built by the people of that barrio. They are probably the best country people we have and I would like to give them a chapel worthy of their zeal. Mass is said in the chapel of Cristo Rey once a month and catechism is taught every Thursday afternoon. Mass is said in the chapel of Saint Teresa twice a month. Catechism class is conducted every Sunday afternoon.

The condition of the church building in town is bad. I have commenced a drive and have already collected \$700 from the people, who are not rich. The benches are all eaten by termites. The Stations of the Cross have been taken down because they were falling apart. Within two weeks I hope to have them replaced. A new vestment cabinet has been built in order to keep the bugs away from the vestments. The roof of the church was severely damaged by the earthquakes of July and August. The slightest rain comes through. It can be repaired at a cost of \$1,200. Since the church belongs to the Diocese and since the damage was done before we assumed responsibility and charge of the parish I have asked the Chancery to take care of the expense of waterproofing the damaged roof. Since there are no large houses available we are living in "The Rectory." This building is gradually commencing to resemble a house. We bought beds and wardrobes. We have no desks because they will not fit in the rooms. Some building must be done after the war. Even the Chevrolet will not fit in the garage.

Toa Baja was founded in 1745. Its population is 11,410 (2,015 in the town; 9,395 in the country). There are four barrios within its limits. There are no chapels in the country places, but there is a sum of three thousand dollars in the bank which the bishop gave to build two chapels. The chapel in town is in urgent need of repairs. The floor buckled when a large crowd of people fled to the chapel for protection during the hurricane scare. The town has been abandoned spiritually for 20 years. I think it will live spiritually again. Father Curtin is in charge of the town and barrios of Toa Baja. When he learns the language things will start humming. He says Mass there every Thursday and Sunday, and has catechism class on Wednesday and Sunday.

Dorado was founded in 1812. It has a population of 9,481 (2,211, town; 7,270, country). There are five barrios. Only one barrio has a chapel. This building was cut in half by the new highway. The Government reimbursed the Diocese \$2,600, but no money has been

turned over to us as yet. Mass is said in this chapel twice a month. Fr. O'Reilly is in charge of Dorado and its barrios. The church building is in bad repair. Exteriously it looks as if it suffered several severe showers of shrapnel. Anyone who needed sand or rock came to the church grounds and helped himself. But we have stopped that. Some years ago the Rectory was taken, sold, or given to the Municipal Government as an emergency station. There is no record of the transaction so we are going to take possession of it and work Dorado and Toa Baja from there. In this way each of the towns will have a priest on hand at all times.

There is a big job ahead but the outlook is very, very promising, especially the spiritual side of the picture.

Fathers O'Reilly and Curtin are doing very well. They are digging right into Spanish. They attend class about five nights a week. I realize they are anxious to strike out on their own.

FR. K. MILFORD, C.S.Sp.

* * *

NEW CHAPEL IN VIGIA? . . .

Yesterday I received the deed for a chapel site in Vigia, donated by the Oliver family. It measures about 1,408 square yards. A donation of \$250 goes with it. It is now up to the people of Vigia to contribute the rest if they want a chapel for their Virgin del Carmen.

Six of us attended the installation of Bishop Davis. We had a few words with him after the Mass. He seems to be a very capable person.

I am certain that you received my letter in which I mention the book, "Falange." One of the worst crimes they accuse us of (it is not in the book) is that we blessed the flag in the Spanish casino. Father Guthrie performed that little ceremony. Anyhow, the book has been a failure insofar as it has not started any trouble. Both the accusers and the accused are known to all, so it has caused much merriment.

FATHER JOSEPH D. BOYD, C.S.Sp.

* * *

GETTING USED TO THINGS . . .

All is going along well enough. The three new men are losing their scared look when they talk to someone and will soon be taking over the care of their own barrios.

The missals and the other religious articles that the Mission Procurator sent are here in Puerto Rico but have not as yet made Arecibo. It takes quite a while to move things from San Juan.

FATHER JOSEPH F. SWEENEY, C.S.Sp.

* * *

THE DOVE STILL FLIES . . .

Hot Springs, Ark.

The following letter gave me more joy than all the reviews. If he had known I was a priest perhaps he would never have read the story in the first place . . .

The doctor keeps my eye in a "cast" night and morning by means of a drop of atrophin or something . . .

The first edition of *The Dove* was 5,000, the second was a mad-rush 2,000—and now not a copy available!

FATHER JAMES A. HYLAND, C.S.Sp.

SCU 1950, Special Training Center,
Arlington, California.

Mr. James A. Hyland,
c/o Bruce Publishing Co.,
Milwaukee, Wisconsin.

Dear Mr. Hyland:

I have just finished your stirring book, "The Dove Flies South."

Thank you for presenting another nail for the coffin of our national skeleton.

I had never thought a good deal about the problem, having been reared in Utah where there are practically no colored people outside the two or three larger cities, until I was stationed at this post where we have one company of colored soldiers. As the name of the post may indicate, it is the function of this camp to orient and educate (to some extent) illiterate soldiers. Part of my work as assistant to the chaplain is concerned with the domestic affairs and adjustment problems of our student-soldiers. I used to get irate when I heard the phrases "in their place" and "just like children" and I had no basis upon which to found my ill-conceived arguments against them. The only solution was to read and talk with the soldiers themselves. I have made some awful blunders, but thanks to your book and others of its kind, I have reason to hope that I shall some day come to at least a working understanding of the colored man's problems.

I hope that this and the succeeding books on the problem which you must surely write may reach a wide audience.

Sincerely yours,

KEITH W. KENDALL,
T/4 Deml.

* * *

FROM A WAR CAMP PRISONER . . .

With many thanks I have received the one copy of the Rules and Constitutions you have sent me. I hope Father Feeney, Superior of the Catholic Mission, has written you in the matter of Masses.

For the Christmas feast I should like to send you and all the confreres our best wishes.

FATHER J. KIRSTEN, C.S.Sp.

* * *

THANKS . . .

Sisters of the Blessed Sacrament

Cornwells Heights, Pa.
December 17, 1943.

Very Reverend and dear Father Collins:

As one missionary to another, I must bow in humble gratitude for your very generous check for one hundred dollars just received. Knowing that your own mission needs are varied and intense, we gratefully accept this donation to our missionary cause knowing that He in Whose Name you give it will surely bring it back to you increased and multiplied.

We are already the recipients of such a store of kindness from the Holy Ghost Fathers that this latest expression of your good will only adds to our indebtedness.

May the Immaculate Heart of our Blessed Mother grant to you and each of the Holy Ghost Fathers under you a special Christmas gift of rich grace and

deep love. We will be happy to remember all of them perpetually in our prayers. We beg your prayers and your blessing.

Very gratefully in the Blessed Sacrament,

SR. CONSUELA MARIE.

* * *

A PAT ON THE BACK . . .

Dear Father Connors:

I received your letter of October 22 and enclosed prayer card for the conversion of Africa. I have tried to recite this prayer faithfully each day since I received it. I am especially interested in this prayer as my brother, who is in the U. S. Navy, has participated in several battles and invasions in and around Africa, where he is at present, and I am thankful to God that His guidance over him and our Blessed Virgin Mary's protection have thus far brought him through safely.

I would appreciate it, Father, if you would kindly send me about three more of these prayer cards, so that I may forward my brother one and give the others to several people who will join in saying this prayer.

At this time I wish to state that I have had the privilege of attending several services conducted by your Holy Ghost Missionary Fathers. They are, indeed, truly great missionaries. From March 21 to 28 of this year I attended the mission at St. John's Cathedral here in Cleveland, which was so beautifully conducted by your Holy Ghost Fathers, Fathers Joseph Wrenn and Michael J. Brannigan. Their sermons on a truly Christian life are treasured memories which will always remain with me. I obtained a copy of the prayer "An Act of Consecration to the Holy Ghost" from Father Brannigan and this prayer, too, I have tried to say faithfully each day. It is a beautiful and inspiring prayer. I have a holy picture of the Passion of Christ which I keep as a souvenir of this mission.

Just recently, from October 24 to November 1, I attended a novena in honor of Christ the King and St. Jude at St. Paul's Shrine here in Cleveland, also beautifully conducted, this time by Father James McCaffrey. He likewise delivered his sermons and prayers in such a way that they will always remain in my heart.

I know that the Holy Ghost Fathers are performing many sacrifices in their labors for the greater honor and glory of God, for which, I am sure, you will be richly rewarded. I pray that many will be converted, especially in Africa, and that they will derive treasured benefits through the efforts of your missionaries throughout the world.

I wish to thank you, Father, and the Holy Ghost Fathers for your prayers for myself and my loved ones. I am enclosing an alms of five dollars in thanksgiving for your efforts in my behalf in honor of the Infant Jesus, Whose birthday we celebrate this month. I pray that I may be able to assist in some way in supporting your missionaries from time to time.

Let me extend to all of the Holy Ghost Fathers throughout the world my humble wishes and prayers for a blessed Christmas and a peaceful and successful New Year.

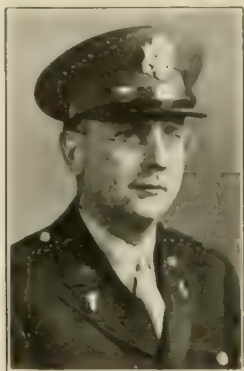
Respectfully and gratefully yours,

MISS EFFIE V. MITOCK.

P. S. I would like to continue to receive your "Mission News." If there is any charge for same, please advise and I will forward it.

Our Levites

FERNDALE: Some small flurries of snow, persistent freezing temperature, and a half-inch ice coat on the Lake. So much for the weather.



Father Strmiska was feasted on his going to camp, at which time he commented on several felicitous aspects of the life monastic contemplated after six weeks of the life military. We were granted a half-day on that occasion.

Armistice Day was a half-holiday, marked in the evening with a Mission Unit meeting. There was read a paper on Dogmatic Missiology, following the scheme of mission study proposed by the Propagation of the Faith's Academia program for seminaries, which we are embodying in the Unit. Mission films on China and the Arctic were shown. General interest in the works of the Unit is being shown . . . the stamp sorting, mailing of propaganda appeals and the newly-introduced mite-boxes.

Fr. John A. Strmiska

What has been promised to be the last of the practice air raids was fully cooperated in by the wardens, messenger boys and first aid detachments with apparent success. The volunteers for rationing work are spending their Wednesday afternoons at it steadily.

Father Patrick Quinlan completed his lecture course on the Rural Movement, discussing lastly Credit Unions and Rural Catachetics. The talks have been well received and there is at present considerable interest shown in the Movement among the Scholastics.

The melee marking the mid-semester tests has been gone through, with the outcome unannounced as yet.

A cause in itself of considerable thanksgiving, Thanksgiving holidays came and were filled with all that makes such days such days. The first of the season's dramatic presentations, a revival of Emmet Lavery's "The First Legion," was well received by the local critics, and another play is in the books for Christmas. Holidays extended from Wednesday to Monday.

The Thanksgiving Game where Kipling's twain, East and West, do meet, was a pronounced victory for the West. No one is very sure just what is East and just what is West but a meridian intersecting Harrisburg is conveniently taken for the line of division. The score was something like 14-0.

Father Wilson on a recent visit was asked to speak to us on certain difficulties of the missionary life. He gave us a good picture of the works in Louisiana and Arkansas.

And now for the quiet season of Advent . . .

On each of the nine days preceding the Feast of the Immaculate Conception, we convened for public rosary—this as our fulfillment of the request that December 8 occasion something special in the spiritual peace effort.

On the morning of the 8th, the "Gaudens gaudebo" found itself so convenient to our feelings that the organ wished it were young again. After Mass, the finale to a revived brown scapular devotion took place. Fr. Superior enrolled all who wished it.

That same morning, the Philosophers and Theologians met on the football field for the season's final struggle. The Philosophers did desperately, sed frustra. Those gargantuas which used to face the Theos. across the line, are now Theos.—and all's right with the world.

It is said that a certain Scholastic wrote to the Swiss Embassy, hinting at a suspicion of misinformation in Ferndale concerning that country. He reported that we believed Switzerland to be an Island in the mid-Atlantic. Whatever was the case, the Embassy very promptly sent us movies, good ones. They were shown on the 8th.

A few days later, winter began to show its teeth. The wind rose and the temperature fell. But it brought no snow; no pipes burst; the steam hissed heroically, and in a few days the lake donned a sheet of ice—smooth, hard, black, that was not entirely of this world. From thence, of an afternoon, desks were left to groan for a while by themselves under their weight of Logic, Canon Law, de Matrimonio, Thomist-Scotist skirmishes, while skates and hockey sticks took over. Casualties to date, five broken heads. They were not all from hockey. Some witnesses have reported on the impracticality of memorizing Logic definitions by ice-writing them!

A few monthly tests at present mar the prospect, but when they are dispatched, the Christmas vacation, I suspect, will be number one. The ice perseveres, despite an ambitious thermometer. Someone has mentioned something about three thousand feet of more Swiss movies. "Arsenic and Old Lace" is to be performed. There is even a Minstrel under production. The various choirs have been practicing strenuously for the various liturgical functions.

RIDGEFIELD: A week or so ago we received the following letter from a very famous character: "My dear Novices:

"Time is growing short and soon 'My Day' will be upon us once more. The sleighs are already laden down; Dasher and Blitzen are prancing about impatiently, eager to start. There remains enough time, however, for me to inform you that all of the 'Please bring me' letters arrived safely.

"From several of these, I gather that you are prepared for a lengthy season of ice-skating and tobogganing. The snappy weather which has settled in your section should be forecast enough for the Novice who asked for the phonograph record 'I'm Dreaming of a White Christmas!' Yes, it will be a snowy one indeed and for the benefit of the anxious skating fans, a snappy one. May your glides be many and your slides few!

"Uncle Sam and Ferndale have 'firsts' on bicycles this year, so I shall not be able to leave any with you.

Speaking of Ferndale, I understand that ten came over from there the day following Thanksgiving. When they returned, after a mutually enjoyable afternoon, their main news centered in, around and upon your lake. They were amazed, to the point that the present class at Ridgefield is no longer referred to as 'Novices,' but 'The Crew!'

"The blessing of your Christmas crib will be new and unique for many. But for all it will be the beginning of a day not soon to be forgotten. The excellent variety of carols should add considerably to the solemnity. Of course the real secret for a happy and holy day lies in your retreat, for which you are already preparing.

"Since you have adopted it as the class song, I shall surely bring each a copy of the words to 'Hand Me Down My Walking Cane!' I can readily understand the enjoyable afternoons which must result from your hikes. Time exploring the Berkshire region is well spent.

"The hands of the clock are nearing twelve, which means I must get into my boots and begin my journey. A Merry Christmas to all."

* * *

DUQUESNE DOINGS

An interesting meeting of the Priests' Alumni was held on Monday, November 15. About eighty priests, including many of our Fathers, were present. The officers elected for the coming year were Rev. Henry Carlin, pastor of Holy Rosary, President; Rev. Patrick Rice, assistant at St. Lawrence, Vice-President; Rev. James O'Connell, pastor of St. Veronica's, Treasurer; Rev. William Connare, assistant at the Cathedral, Secretary.

The members of the Alumni were enthusiastic about a drive proposed by Father Kirk for raising the funds necessary to carry the University through the war years. Like every other institution of higher learning, Duquesne has suffered financially with the departure of so many students for the service or for necessary war work. The Priests' Alumni hope to do more than their share in making this drive a success.

The plan adopted is to ask every alumnus to contribute \$100 over a period of five years. A number of priests volunteered to be contact men and collectors, several of our own Fathers among them. We will inform you later on the results of the drive. In the meantime, a contribution from all former D. U. students and professors would be greatly appreciated.

Our Air Corps Cadet Unit is up to the full complement of 350 boys, and in one way or another they come into contact with many of the Fathers. Father Williams is Cadet Chaplain, Father Ed Smith, Army Civilian Coordinator; Fathers O'Donnell, Knight, Dwyer, Harcar, Baney, Federici, J. Gallagher and Kline are instructors in the Army program.

Several members of the community were quite sick. Father Carroll, Father Frank Smith, Father Hogan and Brother Ammon. But, thank God, they are back in our midst again and recovering rapidly.

Father Holt is at N.Y.U. pursuing further studies in School Administration and Psychology. Father Federici was recently appointed Diocesan Director of the

C.S.M.C., replacing Father Lucey who has a full-time job collecting funds, donations, scholarships and sundry varieties of the "necessary." Father Dietrich is doing a fine job as Executive Secretary of the Alumni Federation.

Our neighboring confreres, Fathers Pobleschek, Kirkbride, T. Murphy, Zehler, Ackerman, Wilhelm, McAnulty drop in to see us every once in a while. Within the past few weeks we had the opportunity of saying hello to Fathers Hoeger, Connors, Caron and Guthrie.

Well, this is about all the news from the Smoky City. The Fathers and Brothers extend to all best wishes for the season.

* * *

NEWS FROM WASHINGTON

Christmas has come and gone, here as elsewhere. Two of us gave the Diocese of Richmond the benefit of our ministry on the feast, two helped out locally and one went to Connecticut.

Father Holmes was the only one to be numbered among the victims of the flu epidemic in this city. Now he is well and kicking (as usual).

Fathers Kirk and Duffy came down for a visit, the former to accompany Father Provincial to Lafayette for the silver jubilee of the diocese and there to confer an honorary degree on Bishop Jeammard, the latter to confer with Catholic U. authorities on his masterpiece, our pet name for his thesis. Father Provincial brought back some tall tales of the bayous on his return.

The landscape work is nearing completion. Cold weather delayed progress on the masonry and that meant a tie-up on the whole schedule. We may have to call on volunteers to help out with the lawn-mowing—if and when a lawn puts in an appearance.

There may be a lot of hot air in Washington but gas is still not easy to get. We can't always get enough to make that train for you. We know you will understand.

Father Haggerty paid us a quick visit and Father Caron a lengthier one. Chippewa Falls was represented by Father McGuigan, returning home after accompanying the Governor of Wisconsin to the christening of the new battleship named after that State.

Having returned from his ten-week safari of schools in Syracuse, Rochester and Buffalo, Father Noppinger keeps busy by canvassing the archdioceses of Baltimore and Washington. When he finishes we hope to have several collections for the missions lined up. All of the mission procurators are in the throes of another mailing just now. Incidentally, they appeal for pictures for the Mission News, especially shots of processions, graduations, baptism and first communion classes, etc. They appreciate the kindness of those who have already sent in such photos.

* * *

If you pick up a starving dog and make him prosperous, he will not bite you. That is the principal difference between a dog and a man.—MARK TWAIN.

* * *

*'Tis hard to say if greater want of skill
Appears in writing or in judging ill.*

—Pope.

BROTHER TITUS HARTMANN, C.S.SP.

1858-1943

The very name, Brother Titus, will bring back memories of his good sense of humor, his light and happy step, his agility of movement even to his last days.

Brother Titus was one of a family of twelve children. Two of his sisters joined the Franciscans in Buffalo; one is still alive, Sister Walburga. Brother Titus was born in Sharpsburg, Pa., on July 2, 1858. At baptism he received the name of Jacob. His parents had just arrived from Germany.

The lively little youngster destined to be known to many as Brother Titus, attended St. Mary's School at Sharpsburg. At the age of eleven he left school to work in one of the many mills in Pittsburgh. There he worked for eleven years, then got a position as clerk in one of the Pittsburgh clothing stores. In his spare time he studied music and played cornet soloist in a band.

It was this jovial youth who was a friend of Brother Amon Peitz. This friendship, begun in their school days, paved the way to the Brothers' Novitiate for young Jacob Hartmann.

Many of us are acquainted with the story which Brother Titus often told of his journey to the novitiate. At that time the novitiate was situated at Marienstadt, near Morrilton, in Arkansas. After making up his mind to serve God in religion Jacob Hartmann set out for Marienstadt on March 25, 1883. He carried with him his savings of several hundred dollars and a more than ordinary supply of clothes and other articles because, when he asked what he should bring to the novitiate, he was informed to bring all he could because the community was very poor. On the train everything went fine until he reached St. Louis. Between there and Little Rock he became interested in a game two men were playing. The stakes were high. He watched from a safe distance at first, then drew closer. Finally one of the gamblers pressed him to join the game. Jacob Hartmann was reluctant. The gamblers suggested the great possibility of winning a large sum of money. Jacob Hartmann, remembering the needs of the poor community at Marienstadt, consented. He won the first game. He won the second, third, fourth. . . . Luck was with him. He thought God was giving him the money for the poor community to which he was going. He kept on playing. Then he began to lose. It was not long until he was penniless. His hard-earned savings had vanished. He left the car where the gamblers gloated over their success and went to pray and cry in the corner of an adjoining car. At Little Rock a young man asked him why he was crying. This young man was informed and immediately he told Jacob Hartmann that such a sum of money was found in one of the cars. The young man said: "And here it is." Our novitiate-bound traveler counted the money excitedly. He found it all there, but when he looked up to thank him, the young gentlemen was nowhere to be seen.

He had for novice master Father Anthony Zielenbach. In due time Jacob made his profession April 19, 1885. When he received his religious habit he took the name of Titus.

He was assigned to Duquesne University where he was mechanic and prefect. In 1896 he was transferred to St. Joseph's House, Philadelphia, Pa. Here he installed what was considered at that time a modern laundry. He supervised the laundry and took care of the clothes. It has well been said by one of the

"past boys" of St. Joseph's: "There was no excuse for looking shabby as long as Brother Titus was around." Brother Titus also directed the boys' orchestra. In 1914 Brother was assigned to Ferndale. Here he taught mechanics to aspirant brothers. Here, too, he installed another fine laundry. His last charge at Ferndale was that of the linen room. His hobby was false teeth!

Towards the end of his life Brother Titus suffered much from a mouth infection which finally caused his death. He died on Thursday, September 9, 1943. The burial was at Ferndale. May he rest in peace.

* * *

THE CONGREGATION

Decree of the Heroic Virtues of Venerable Father Libermann

Pius X smiled and said: "Since its institution this is the first time the Sacred Congregation of Rites has been called upon to consider the case of an Israelite. We have found the life of Father Libermann to be one of heroic virtue. Tomorrow that fact will be proclaimed."

The occasion of this remark was a special audience given by the Holy Father to Father General, Most Rev. Alexander L. Le Roy, Father Grizard, Father Dom Ferre and the nephew of Father Libermann, General Libermann, who was accompanied by his wife. All had arrived in Rome in preparation for the reading of the Decree on the following day. They received praise and congratulations from the Bishop of Rome. He remarked especially the competent management of the French Seminary, its fine discipline and good spirit. He noted that the French Seminary was an example for all the other seminaries in Rome. Pius X spoke of many other things that evening. One remark concerned Plain Chant and the best manner in which it can be rendered.

Next day, Sunday, June 19, 1910, at eleven o'clock in the Throne Room of the Vatican the ceremony of reading the Decree took place. About four hundred persons were present. Many of these had come to be present at the ceremony of the proclamation of the heroic virtues of Venerable Margaret Bourgeoys, foundress of the Institute of Notre Dame at Montreal, and of Venerable Florida Cervoli, a Capuchin from Pisa.

The Holy Father was accompanied by Cardinal Martinelli, Prefect of the Sacred Congregation of Rites and by many other prelates. Cardinal Oreglia who was in charge of the cause of our Venerable Father was unable to be present on account of his advanced age.

The Decree considered briefly the life of our Venerable Father and concluded: "It is certain that the theological virtues of Faith, Hope and Charity towards God and man as well as the Cardinal virtues of Prudence, Justice, Temperance and Fortitude with their annexed virtues were practiced by the venerable servant of God, Francis Mary Paul Libermann, in a heroic degree, so that now we may proceed to the discussion of the three miracles required for beatification."

Father General then read a discourse in Latin in which he thanked the Holy Father.

Pius X expressed his thanks and gave a brief talk in which he recalled the names and examples of the servants of God whose heroic lives were just proclaimed to the public.

At the French Seminary the celebration closed with Solemn Benediction of the Most Blessed Sacrament.

Editor's file



OUR PROVINCE—

Vol. 13

FEBRUARY, 1944

No. 2



Ferndale's Mission Unit new African hut for display at mission exhibitions.

Official

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Appointments: Father A. J. Hackett, St. Anthony, Natchitoches, La., pastor. Father I. V. Huber, Holy Ghost, New Orleans, La., pastor. Chaplain William H. Pixley, C.S.Sp., Captain, USAR.

Auxiliary Chaplains: Fathers Joseph B. Donahue and James J. Campbell, Camps Beauregard, Claiborne, Livingstone and Polk, Louisiana; Father F. X. Williams, Duquesne University, Pittsburgh, Pa.

Property Acquired: Recently a plot of land known as "Peter's Mill Seat" (Parcel 87/340 containing 47,949.88 square feet), was purchased in the District of Columbia.

Renewal of Vows: By decision of the provincial Council dated January 10, 1944, Brother Camillus of Mary (John David Carson) was admitted to renew his vows for three years. (Const. 10, par. 73b).

Perpetual Vows: Edward G. Marley, September 27, 1943, Ferndale, Norwalk, Conn. (This announcement omitted in error from October, 1943, issue.)

Changes in Chaplains' Addresses: Chaplain A. J. McGoldrick, C.S.Sp., F.T.C., APO 762, c/o Postmaster, New York, N. Y.

Chaplain Eugene L. Lavery, C.S.Sp., Headquarters Det., APO 686, c/o Postmaster, New York, N. Y.

Chaplain Joseph B. Murphy, C.S.Sp. (captain), 446th Bomber Group, APO 634, c/o Postmaster, New York, N. Y.

Chaplain T. Charles Dooley, C.S.Sp., C.F. (R.C.), APO 616, c/o Postmaster, New York, N. Y.

Chaplain William F. O'Neill, C.S.Sp., USNR, Montford Point Camp, Camp Lejeune, New River, North Carolina.

Your prayers are requested for the happy repose of the souls of:

Mrs. Michaeline Pendleton (Father A. D. Ray's sister) who died December 10, 1943, in St. Joseph's Hospital, Louisville, Kentucky.

Father John J. Gallagher's father who died in Philadelphia, Pa., December 28, 1943.

Mr. James H. Crowe of Detroit, Mich., a benefactor who died December 29, 1943.

Father W. H. Pixley's mother who died in Pittsburgh, Pa., January 8, 1944.

Father Thomas F. Blake, Ocean City, N. J., who died January 14, 1944.

Rt. Rev. Msgr. van Haver, V.G., Shreveport, La., who died January 22, 1944.

DURING THE MONTH OF MARCH WE PRAY FOR:

Name of Confirmer	Died	Age
Father Matthew Heitzmann	March 3, 1917	79
Father Michael Ward	March 7, 1908	42
Father Stephen Zarko	March 9, 1942	44
Brother Ludolf Schoenrock	March 13, 1927	60
Father Lawrence Farrell	March 14, 1934	65
Father Thomas Molloy	March 19, 1928	59
Father Anthony Jaworski	March 24, 1909	64
Father Theodore Maniecki	March 25, 1929	52
Father Robert Tobin	March 28, 1900	44

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* * *

WASHINGTON NEWS

It seems that when this house was built a few corners in the basement were sealed up, thus preventing a number of square feet from being put to use. The job of un-sealing them is now under way. It should be done by the time you read this, but the dust stirred up probably won't be out of the house yet.

The work calls for several new doorways. (Father McGlade, please take note.) One of these leads to the outside in the rear of the house, thus making possible entrance into the furnace room without passing through the laundry. Father Frank Trotter got in a little superintending while on-a visit during the up-setment.

Father Fandrey passed a too-short stay with us, but managed to see a good fall of snow after four years without a sight of any.

The landscape work continues. The stone walls have been completed. Father Noppinger, after seeing that the stone work was up to Kilimanjaro standards, profited from its completion to light out for mission collections in the archdiocese of Detroit and the diocese of Grand Rapids, a five-week tour.

The period since we last went to press brought a number of welcome visitors: Fathers Ackerman, Diehl, Murray, Kirby, Hoeger.

Circular Letter Number 15

Paris, July 26, 1943.

Received November 26, 1943.

Dear Confreres:

The month of September brings up the hundredth anniversary of the departure of the first seven missionaries of the Holy Heart of Mary for the West Coast of Africa.

Twenty months previously Bishop Barron had landed at Cape Palmas and had settled down there with Father Kelly. To them and to the Bishops of the United States must go the credit of having resumed during the nineteenth century the work of the conversion of the Dark Continent.

On due consideration of the facts, however, one is compelled to admit that they would have failed utterly if our Venerable Father had not come to their support, or rather, if the Holy Heart of Mary had not shown her concern for the abandoned Negroes and sent them the Venerable Libermann's spiritual sons as her envoys.

Of the seven priests who sailed from Bordeaux on September 13, 1843, for the West Coast of Africa, only the six who had made their Apostolic Consecration could be said to belong to the Congregation of the Holy Heart of Mary. The seventh—not to be confused with Jacques Desire Laval, the Apostle of Mauritius—was Father Paul Laval. The son of a protestant minister converted with his entire family twenty years previously, Paul Laval was a student at Saint Sulpice at the same time as Father Libermann. On deciding to join the Eudists, he went to Rennes with our Venerable Father, who had just been appointed Novice Master, and there he was ordained. But as he found among the Eudists little opportunity of satisfying his aspirations to carry the Gospel to the infidel, he left after a few months, sought out his old friend and novice master and begged to be received into his Congregation.

In order not to incur the disfavor of the Eudists, who had not been well pleased by his departure, Father Libermann evaded the request and referred Father Paul Laval to Bishop Barron, who made no difficulties about accepting a new assistant. Thus it was that he sailed in September of 1843. Five months later, when he fell dangerously ill at Cape Palmas, his companions had him make the Act of Consecration, which placed him among the sons of the Venerable Libermann. Six months went by before he died, at Assinie, after having frequently been, by reason of his headstrong character, a burdensome care for those who lived with him.

Of one of the other six, Father Louis Maurice, we have very little record. A native of Nantes, he was first charged with the direction and education of aspirants under Father Jean Lamennais, founder of the Brothers of Ploermel. Perhaps it was because of his frail health that he was not exposed to the risks which took the lives of five of his companions. However, after the trying ordeal of establishing the Mission at Cape Palmas he, too, succumbed to the wave of discouragement which crushed even the valiant soul of Bishop Barron. Back in France toward the end of

1844, he entered the Jesuit Novitiate, went to America as a Jesuit novice and soon afterward withdrew to join the clergy of the diocese of Buffalo. There he died in 1895, at the age of 83, the last survivor of the heroic expedition. He never forgot the Congregation of the Holy Ghost, and was even anxious to have it join him in his work in America.

That brings us to the other four who, besides Father Paul Laval, died victims of their zeal.

The first, Father Leopold de Regnier, was scarcely a month at Cape Palmas before he died, December 30, 1843. As a student of law at Paris he had led a rather dissipated life, but, on determining to become a priest, he changed for the better and entered Saint Sulpice. Deeply devoted to the Blessed Virgin, he was overjoyed at being accepted into the Congregation of the Holy Heart of Mary. Always gracious and agreeable, he spread happiness and cheer wherever he went. Our Venerable Father carefully treasured his last words: "If I were to begin all over again, I would do as I have done a thousand times over for the sake of Jesus and Mary, before whose mercy on us I stand in awe. Be not afraid; when we can expect nothing more from men, Mary will present herself."

Father Louis Roussel lived less than a month after Father de Regnier. Born at Amiens, a student at Saint Sulpice, he had been one of Father Libermann's most devoted followers. When persistent headaches forced him to give up his studies, in spite of his great disappointment, he maintained such perfect tranquility that our Venerable Father held him up as a model of resignation and confidence. He died January 23, 1844.

Early in March of that same year the other Fathers, with the exception of Father Bessieux, left Cape Palmas to go to Assinie and Grand Bassam. Their situation in these destitute missions was truly wretched. When Bishop Barron tried to bring them together in Senegal they refused. One of them, however, Father Francois Bouchet, thought it his duty to cede to the Bishop's desires; he very soon regretted his action and was already planning to rejoin his confreres when he suffered a sunstroke and died suddenly, May 28, 1844. A native of Savoy, it was while finishing his studies at Saint Sulpice that he became acquainted with Father Libermann. Those at La Neuville long remembered the missions which he gave in the neighboring parishes before leaving for Africa; in them he manifested admirable zeal and obtained remarkable results.

While Father Laval was on his deathbed at Assinie, Father Louis Audebert was dying at Grand Bassam, July 6, 1844. Father Audebert was the son of a lawyer of Noyon. Because of his talent for business affairs, he was first appointed bursar at the Major Seminary of Beauvais. It was not the type of work he wanted; he preferred the religious life. His Bishop commanded him first of all to clear the rather heavy debt on the Seminary. He succeeded so well and in so short a time that permission could no longer be denied him to try the severe life of the monks at the Trappist Monastery of Notre Dame du Gard. He was unable to persevere, and as his transfer to the Trappists proved an obstacle to admission into the Jesuits of Saint Acheul, he went to La Neuville. He was very talented and pious. It was

he that wrote the account of the trip from the departure from Bordeaux up until June 12, 1844.

Father Bessieux had remained behind at Cape Palmas with Jean Fabe, one of the young servants hired at Bordeaux. As Superior he had the unpleasant duty of staying to protect the building and property at a post where he could perform no ministry at all. He finally left for Gabon, where he arrived September 28, 1844, with Jean Fabe and Gregoire, another young man who joined him at Grand Bassam, where he had almost died at the same time as Father Audebert. Jean Fabe made his way back to France as quickly as he could; Gregoire proved his courage and persistence by not forsaking the mission, and he died a member of the Congregation in 1857. At Gabon Father Bessieux and he waited twelve months for word from La Neuville. The first letter to reach them came during the night. The two went into the chapel and there before the Blessed Sacrament they opened the letter, read it, and stayed there offering prayers of thanksgiving until morning.

There you have a brief sketch of the situation of our first confreres on the shores of Africa. No brilliant accomplishments—rather, a setback. There is to my knowledge no page in our annals more impressive than the simple account of this first expedition. Nor can any confreres more properly than they be proposed to us as models. Bishop Bessieux, who long outlived the others, continued up until his death in 1876 the same life of work, prayer and sacrifice which all had led at Cape Palmas, at Grand Bassam and at Assinie. He always felt that he had to sanctify himself before trying to bring others to God. It is a serious consideration upon which we can all meditate profitably during this centenary year, and one which we must bring ourselves to carry over into practice.

This centenary anniversary should also bring a renewal of our conviction that the Congregation is indeed the work of God and of our good Mother Mary. After such unfavorable beginnings, did not our Venerable Father's Society seem destined to early extinction? But that was not to be; God had not created it to destroy it. On the contrary, He had destined it to infuse, a few years later, with the energy of its young and pious priests, new life into the older Congregation of similar aims—the Congregation of Poullart des Places. In 1848 the Congregation of the Holy Ghost seemed ready to collapse; to it the Society of the Holy Heart of Mary brought new blood, a new and sturdy seed; this was the beginning of the remarkable development which we have witnessed. The spiritual family of the Venerable Father continues on, then, in spirit, and it will continue to exist as long as it is faithful to the mission for which it was born into the Church. But only on this condition will it continue to exist, so that its fate is in our hands. Yes, upon each one of us depends its preservation and its development.

We shall contribute to its preservation principally by working earnestly at our personal sanctification, by practicing the virtues which constitute the matter of our holy vows, by fidelity to the rules and pious customs of the Congregation, by devoting ourselves diligently to the work which obedience enjoins upon us, and by performing all our duties with zeal, faith and purity of intention.

We shall foster its growth, not by imprudent recruiting of new vocations, but by meriting through prayer, good example, and the Christian acceptance of sufferings and the generous quest of sacrifices, that God Himself may see to our development.

Let the glory of God and the salvation of souls—first of all our own—be our only aim.

We can and we should certainly be encouraged by the consideration of how much our little Society has contributed toward the spread of the kingdom of God, particularly among the long ignored negro race. How many souls there were, plunged in the darkness of ignorance or in the mire of sin, who, thanks to the labors of our confreres, have opened their eyes to the true light and have turned to the practice of virtue! How many of the blessed in heaven owe their eternal salvation to the divinely-inspired work of which we are commemorating the humble beginnings!

And finally, for the sanctification of our souls, what rich treasures of graces are ours in the writings and examples of our Venerable Father, in the prudent Rule which he has left us—that Rule which breathes the pure and genuine spirit of Our Lord Jesus Christ Himself—and in the holy routine of our community life! What helps are ours to enable us to attain the highest sanctity, if only we would avail ourselves of them!

With a prayer that you may let none of these riches escape, I impart to you all, my dearly beloved confreres, my paternal Blessing, reassuring you of my affectionate interest in each and every one of you.

In the Holy Hearts of Jesus and Mary,

(Signed) ✠ LOUIS LE HUNSEC,

Bishop of Europus,
Sup. Gen.

* * *

NEWS RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 14

APPOINTMENTS: By decision of the General Council the following appointments have been made: Father Rudolph Lenzbach, Principal Superior of the District of Haut Jurua, succeeding Father Aloys Engel; Father Jose Pereira de Oliveira, Provincial of the Province of Portugal, succeeding Father Clemente Pereira da Silva.

MOTHER HOUSE: Things go on as usual. As the division between occupied and unoccupied France no longer exists we have the pleasure of seeing occasionally our confreres from the South of France who can now travel to and from Paris freely. We have also had a visit from Father Declercq, who brought good news about his Province. His Eminence, Cardinal Suhard, Archbishop of Paris, graciously came to preside at our community dinner on Pentecost Sunday. With him was His Excellency, the Apostolic Nuncio, who happened to be at Paris for a few days. Also present were Monsignor Merio, President of the Society of the Holy Childhood, and Msgr. Chappoulie, President of the Society for the Propagation of the Faith. As the deaths of Bishops Crepin and Chatal, Auxiliaries to His Eminence, have left the diocese short of Bishops, our Superior General has agreed to give Confirmation in a number of the parish churches of Paris. The annual retreat was held, as it was last year, at the beginning of the vacation period, from July 4th to 11th. It was preached by Father Yves Pichon, of the Orphanage at Auteuil. In thoughtful and finished conferences he presented to us

Our Lord as the model of the Christian, the religious and the priest. The food situation, bad as it is, is still a little better than last year's. Potatoes and beans, to our great delight, have taken the place of beets and rutabagas. Meat rations are ordinarily 90 grams (3 ounces) a week.

FRANCE: On July 17th the new residence of the Provincial of France was opened at 393 rue des Pyrenees, Paris (XX). The school year has drawn to its close. Ordinations to the priesthood and Apostolic Consecration were held at Chevilly June 29th and at Cellule July 4th. They were advanced a little on account of the departure of a number of scholastics for forced labor. At Chevilly 12 were ordained and made their Apostolic Consecration; at Cellule 10 were ordained and 15 made their Consecration. The Superior General himself ordained and presided at the Apostolic Consecration at Cellule. The appointments were given out in the customary manner; they are listed below. Mention must be made of the success of the Baccalaureate Examinations; at Cellule 14 passed, several with distinction, out of 15 who took the examination; at Saint Ilan 11 passed out of 12. Many of the young Fathers have also succeeded in obtaining Teachers' Certificates in various subjects.

MISSEGRGHIN (North Africa): A message from Father Le Retraite, dated January 21st, sent through the Red Cross, assures us that the Community is not in danger, and that the food situation is good. Two Brothers have been drafted for military service.

IRELAND (FATHER MURPHY): Letters of February 27th, May 27th and June 19th were received. All was going well. The Provincial had completed his annual visitation. At Blackrock there were 650 students; at Rockwell, 300 boarders, 82 junior scholastics and 10 day students. They were hoping to finish the new buildings at Rockwell by August; these new additions will make it a "first-class boarding school." Morale is excellent. Last year 17 boarders entered the Seminary, five into our Congregation. At Rathmines the new classrooms were ready for September. This school, which has given us many vocations, was to send quite a few to the Novitiate this year. Apostolic Consecration was held July 30th. Fifteen of the 16 Fathers are going to the Missions: eight to Bishop Heerey, five to Bishop Heffernan, one to Bishop Kelly and one to Father Meehan. Since the beginning of the war, 80 Fathers have been able to arrive at or return to their Missions without mishap. In the case of the Vicariate of Bishop Heffernan, however, opportunities are scarcer; the young Fathers appointed there in 1942 are still waiting for a chance to leave. The opening of the school year was promising in both number and quality of students. At the Novitiate the highest number yet reached was expected. The letters of the Superior General are received regularly and are read with delight in all the houses.

PORTUGAL: Father Clemente Pereira da Silva, who has served as Provincial for eleven years to everyone's satisfaction, has asked to be relieved of the post because of poor health. Last year he underwent a rather serious operation and is slow in recuperating. The General Council, acceding to his request, has appointed a new Provincial, Father Jose Oliveira, recently back from Angola. The magazine, "Entre Nos," for April-June 1943, has reached us—the first copy re-

ceived in three years! On March 19th, 14 took the habit in the Junior Scholasticate; at the Brothers' Novitiate nine took the habit and five made their Profession. At Silva there are 18 clerical novices. On July 4th five Fathers made their Apostolic Consecration; they were all appointed to the Missions of Angola and the diocese of Cape Verde, under Bishop Moreira. May 26th was an outstanding day at Viana—it was the occasion of the reception of a shipment of books donated by the French Government. Thus far there has been no rationing, thanks to careful control of distribution, but prices are high.

UNITED STATES: FATHER COLLINS sent news of his Province January 4th and March 12th. At the Junior Scholasticate of Cornwells there are 65 students; at Ferndale 50 theologians and 36 philosophers. At Ridgefield there are 14 novices. Sixteen young Fathers will finish up in 1942 and 12 in 1943. Eighteen Fathers are Army Chaplains and three are Auxiliary Chaplains. The various works and the recruiting of new vocations goes on as usual. Father Collins took the wise step of having the Ordo for 1943 reprinted; doubtless he has been able to get them out to the Missions which we could not reach. He hopes to do the same in 1944.

BELGIUM: Five made their Apostolic Consecration on July 11th.

HOLLAND: The number beginning the school year at Weert promised to be high; the newly-restored building was to be filled. At Gemert 24 were ordained to the priesthood on July 25th. That same day were reopened the principal rooms of the newly-repaired building; the bedrooms were to be ready for the 27 who were to make their Profession in September. Twenty-six novices were already enrolled for the new class; there are also four novice Brothers and several postulants.

ENGLAND: FATHER PARKINSON in a letter dated April 26th assures us that all is going well. The two young Fathers just out last year have arrived safely in the territory of Bishop Kelly. On May 9th five were ordained to the subdiaconate. In July six will make their Apostolic Consecration; they hope to be able to leave for Africa. Efforts are being made to get new vocations.

ROME (Italy): The school year has drawn to a close, with excellent results obtained in the examinations at the Gregorianum. There are 40 students. Five French students who have completed the school year stayed there for their vacation in order to be present for the reopening of school. Father Marcel Martin has been appointed bursar at the French Seminary.

FRENCH GUIANA (South America): The statistics for 1939-1940, now somewhat outdated, have been received. No other word has been received since October of 1942.

TEFFE (South America): A letter from Monsignor Barrat, dated February 11, 1943, reached us toward the end of June. It contains good news showing the persevering efforts of our Fathers in that territory. One Seminary has been set up for both Tefte and the neighboring Prelature of Haut Jurua, with Father Cornelius Kniebeler as director and Father Fritsch as professor. Three seminarians, one from Tefte and two from Cruzeiro, have received Minor Orders. A Teachers' School for girl catechists has at long last been organized, with Sisters in charge. In October, 1942, the cornerstone was laid for the new Orphanage of the Sisters who, up to

now, have had only unhealthy huts. On the Feast of the Epiphany, 1943, Monsignor Barrat blessed a new wooden chapel built on stilts, in a section which is covered with water during the flood seasons. In September there was a well attended National Eucharistic Congress at San Paolo; the Prefecture was well represented. The Prelature of Haut Jurua has lent Father Bischofberger to take the place of Father Touchefeu at Fonte Boa and direct the construction of the new church.

HAUT JURUA (Amazon, South America): We have received the statistics for 1939-1940. They report 68,000 Catholics, 2,500 pagans and 3,000 protestants in this Prelature of 57,000 square miles. Results of work are slow to show themselves among a population scattered along the rivers; still the number of yearly Communion has steadily mounted from 3,083 in 1935 to 26,125 in 1940.

DAKAR, West Africa: BISHOP GRIMAULT wrote February 26, 1943, that the health of all was holding up. Food is not getting scarce, but prices are rising. The works are carrying on. Father Kilbride, formerly of Cornwells and Portsmouth, Rhode Island, had reached there as an Army Chaplain. Statistics for 1939 through 1942 have been received.

DAKAR, West Africa: (FATHER WALTHER) Letters sent May 6th and June 1st told us that Bishop Grimault had just completed a round of Confirmations; he is well. He was then going to the convent of native Sisters at Ngasobil to preside at the profession of one Sister and the reception of four postulants. In May he was to ordain one native priest in his home parish at Bignona; another was to be ordained in June. The conscription of Fathers requires constant changes. Every effort is being made to continue the various works. On May 31st the Act of Consecration to the Holy Heart of Mary was made in all our houses.

BATHURST, Gambia, West Africa: FATHER MEEHAN has managed to send through statistics for 1939 to 1941. The work of conversion continues to make progress in spite of the difficulties of the country and the shortage of priests.

ZIGNUINCHOR (French West Africa): The statistics for 1939-1940 are the first to reach us from this young Prefecture. Of the 435,000 inhabitants of these 30,000 square miles, 12,600 are Catholics. Even in 1940 there were more than 150 catechists, and we know that since that time new missions have been established or are in the process of being organized.

CAPE VERDE: While this diocese is not entrusted to the Congregation, still it is one of our members, Bishop Moreira, who is in charge, and his situation there is difficult. The nine islands which comprise his diocese have 30 parishes for which there are only ten diocesan priests, seven of whom are sick and six between the ages of 63 and 74. Three of our Fathers are now helping him; they and one 66-year-old diocesan priest take care of the 11 parishes on the Island of Saint Tiago, which has a population of 77,000. The population of the diocese is 180,000.

GABON, French Equatorial Africa: BISHOP TARDY has sent us statistics for his Vicariate covering the years 1939 to 1942. Although the number of priests has dwindled and cannot be replaced, the number of Catholics is increasing steadily; all the Mission Stations have

been kept going thus far, and the stations maintained by catechists number 835. In a letter of March 23rd Bishop Tardy remarked that many of the Fathers were worn out. His Vicar Delegate, Father Defranould, had to go to Huila for a rest; Father Fauret took his place. The Bishop himself was unable to make the visitation of his Missions which he had planned.

LOANGO, French Equatorial Africa: BISHOP FRITEAU wrote January 2, 1943, that the Fathers and Brothers were carrying on their work pretty much as in normal times, except for Father Eswein who has been mobilized. Several Fathers are worn out because of the unusually prolonged stay. Thus far there has been no shortage of anything. The Colonial Government has given a subsidy towards the construction of a church at Dolisie and a school at Mayumba. American Protestants are establishing themselves about 16 miles from Mourindi. Circular letters as far as number 8 have been received.

BRAZZAVILLE, French Equatorial Africa: (BISHOP BIECHY) Quite a few communications have been received: Letters of October 1st, October 10th, February 18th and 19th and May 10th. Word was received from Father Moysan November 3, 1942. Bishop Biechy, rested and strengthened by the fine hospitality and excellent climate of Huila, informed us in February that he was on his way back to Brazzaville. He hoped that on his return he would be able to send some news by radio. Communications were received March 24th and 25th. In May he received letters sent out by Bishop Gay in September, 1942. Things go on as usual. Fathers Defosse and George had been drafted into the army the previous November; Father Houchet and Father Hirlemann are chaplains.

LUANDA (Portuguese West Africa): Father Gross wrote on April 20th and Bishop Pinho on April 29th. All goes quietly enough for exportation, but manufactured articles are very costly. Doctor Cunha went back to Portugal where he received a hearty welcome. Two native priests were to be ordained this year, and there are at the Seminary three theologians and ten philosophers. The community of native Brothers at Cazanga had 12 aspirants, but this number promised to double during the course of 1943.

NOVA LISBOA (Portuguese West Africa): Bishop Junqueira wrote on March 11th that the general health was good and the Fathers working as usual. Circular letters have been received as far as number 11.

REUNION AND MAURITIUS: Two cablegrams sent during May and June, although treating of other matters, encouraged us insofar as they mentioned no difficulties. From this we take it that things are going on normally.

* * *

APPOINTMENTS: 1943

DOUALA: Fathers Jean-Marie Degruson, Armand Masserey.

YAOUNDE: Fathers Joseph Bickel, Emmanuel Marmy.

GABON: Fathers Auguste Gervain, Felix Girollet, Raymond Girod.

LOANGO: Fathers Ernest Ozanne, Louis Retaileau.

BRAZZAVILLE: Fathers Pierre Gervain, Andre Galode, Jean-Marie Grivaz.

BANGUI: Fathers Herve Gouerou, Aloys Gaist.

DIEGO-SUAREZ: Fathers Jean Mordel, Jean Perrin.

MAJUNGA: Fathers Adolphe Calvet, Lucien Dieterlen.

CAPE VERDE: Fathers Fernand Bussard, Cyr Crettaz.

FRANCE: Fathers Gabriel David, Bernard Vesval, Lucien Frey, Joseph Klippfel, Francois Raemy, Charles Masserey.

* * *

**CONFRERES OF WHOSE DEATH WE HAVE
LEARNED SINCE THE APPEARANCE OF
CIRCULAR LETTER NUMBER 14**

		Age	Pro- fessed
April 25	Fr. Thomas J. McCarty, United States	44	25
April	Fr. Auguste Gommenginger, Killimanjaro	86	61
....	Fr. Joseph Marie Tanguy, Mauritius	38	18
May 5	Br. Ambrosio Lourenco, Nova Lisboa	67	40
May 16	Fr. Charles Sacleux, Grasse	87	64
May 25	Fr. Alexander Szwarcrok, United States	84	51
June 30	Br. Antoine Courier, Langonnet ..	66	28
July 5	Br. Alain Le Bot, Cellule	39	17
July 17	Fr. Leon Muller, Chevilly	61	38

* * *

FATHER SACLEUX: On May 16, 1943, an outstanding missionary and scholar of the Congregation, Father Charles Sacleux, died a saintly death. From the time of his appointment to Zanzibar in 1879 he interested himself in the study of Swahili. Returning to France in 1898, he spent 40 years as a professor at Chevilly, helping with his knowledge and experience many generations of young priests who were preparing to go to the missions. His many books were well received both on the East Coast of Africa and in learned circles at home. He received the Legion of Honor award and was Officer of Public Instruction. In 1939 he retired to Cellule and in November of last year went to Grasse, where he was still more secluded. He said Mass Friday morning, May 14th, and added a final correction to his dictionary. On Sunday, the 16th, the Brother who was sleeping in the next room went to see him as soon as he got up and found him dying. He had time to receive the Last Sacraments and passed away peacefully.

* * *

FATHER LEON MULLER: July 17, 1943, Father Leon Muller, professor of Moral Theology at the Senior Scholasticate of Chevilly, was called to his reward. After several serious attacks during the month of June, an X-ray at St. Joseph's Hospital gave some indication of the trouble. Doctor de Pean made a quick examination; it revealed that a cancerous tumor had begun to grow in the ganglia of the spinal column, was cutting across a nerve cluster and already affecting the heart, stomach and liver. He asked to go back to Chevilly in order to die there in his community. His wish was granted. Taking stock of the situation, he faced death bravely, asked for the Last Sacraments, bid his farewells, asked forgiveness, and calmly and resignedly confided himself to God's Holy Will. As he would have wished, he lived until Saturday the 17th, and then, at 9:30 in the evening of the day consecrated to Mary, he quietly passed away.

R. I. P.

**FATHER JAMES JOSEPH CLARKE, C.S.Sp.
1893-1943**

On October 7, 1943, in St. Vincent's Hospital, Bridgeport, Conn., death came to Father James Clarke. It was no surprise to him, nor was there for him any terror in its approach. For many years of his priestly and religious life he had daily looked death in the face with its near inevitability, and the more he looked at it the more he prepared himself for it. He would accept it when it came, because it came from God, but he would do all that he could to ward it off. Without any complaint he accepted the ills and the sickness which Almighty God sent to him. His was not the cold, fatalistic resignation, of hopelessness, but the sanctifying resignation of one who bows to the predestined will of God. There may be priests and religious who are afraid to die, but Father Clarke was not one of them.

Born April 29, 1893, in Killinarrick, Delganey, County Wicklow, Eire, James Joseph Clarke attended the local grammar school and distinguished himself from the other children of the school only in the manifestation of a little more piety than the others. This piety his parents and his pastor fostered and nourished until it blossomed into a vocation for the religious missionary priesthood. In 1908 he left his native Ireland to continue his high school and college courses in Castlehead, England, which had been opened a few years before as an apostolic school for the Congregation. During his stay in Castlehead, the young student became more firmly convinced of his vocation not only to the priesthood and to the religious life, but to a religious priesthood in the missions of the Congregation. Hence he found it not at all hard to accept when he was asked to leave Castlehead to continue his studies in the United States. This was his first missionary journey. And whilst he was never in his after life called upon to make more difficult missionary journeys than that from New York to Philadelphia, he nevertheless carried with him to the hour of his death the missionary spirit that made him willing to undertake any journey to any place to which his superiors sent him.

In 1912 Father Clarke came to the United States. Whatever of trepidation he may have feared before his arrival, he soon gave evidence that it was with his whole heart that he came to America, for from the first day that he stepped on the soil of this country he began to make himself American. With an enthusiasm which he never lost he adopted as best he could everything American; the national pastime, the slang, the customs, the people. Baseball appealed to him, and he became an enthusiast for it. Due to the guileful influence of some of the natives of Philadelphia with whom he came into contact during the days of his novitiate, he adopted the Philadelphia Athletics for his own—a major blemish on an otherwise blameless life.

The days of his novitiate and scholasticate were passed in Ferndale, where he made his profession on October 6, 1913. Regular, serious-minded most of the time, pious, he advanced step by step to the holy priesthood, which was conferred on him in the chapel

(Continued on page 28)

Mailbag Perspective

REPORT ON THE CHAPLAIN SITUATION . . .

Military Ordinariate,
462 Madison Avenue,
New York 22, N. Y.
December 30, 1943.

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

The War Department has given favorable consideration to our plea for additional chaplains in order to cover needs not met within the recently-reduced quota, and has authorized the commissioning of one hundred and fifty additional chaplains. We anticipate an additional quota of 40 for 1943.

To meet this enlarged allowance we need one hundred and twenty-three applications for Army chaplaincies in addition to those now on hand.

The Navy quota remains as it was. When it appeared doubtful that any more commissions would be granted, the Military Ordinariate encouraged applicants to file papers for both Army and Navy. We have on file at present one hundred and fourteen applications for the Navy. One hundred and sixty additional are needed.

The net gain in commissions and applications during the month of December was one hundred and seven.

To recapitulate:

Army candidates needed	123
Navy	160
Total	283

We have on duty 2,509 chaplains, 1,118 auxiliary chaplains, 31 supervisors, 64 Axis priest-prisoners and 34 American and Filipino priest-prisoners. This latter group consists of priests whose commissions were received in the Philippine Islands and are not registered in Washington. There are 25 American priest-prisoners included in the 2,509 listed as on duty; their commissions were issued in Washington.

The Military Ordinariate is particularly grateful to the Bishops and Religious Superiors whose subjects were offered in November and December and are now in process of induction. To all who have given so generously of their best priests we offer our sincere expression of gratitude and our prayers that God's blessing may reward the sacrifices thus made for the good of the service men.

May God grant us peace during this New Year.

Devotedly yours in Dno.,

✠ JOHN F. O'HARA, C.S.C.

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NCWC ANNUAL APPEAL . . .

Archdiocese of Chicago,
Chancery Office,
719 N. Wabash Avenue,
January 13, 1944.

My dear Father Provincial:

Permit me to express to you, at the request of the Bishops of the United States, their appreciation of your assistance in defraying the expenses of the National Catholic Welfare Conference. You will see in the Report of the Treasurer that our Religious Families last

year contributed about \$30,000.00 which was the amount estimated at the beginning of the year. The Bishops contributed the large sum of \$215,459.00.

War conditions have necessitated placing many new items in our budget. We really need your help this year, and I know you will pardon me if I ask you this year to increase your contribution. If the Treasurer receives \$40,000.00 this year from our Religious Families, with the amount already promised by the Bishops, he will be able to meet the demands made on him.

Thanking you for your kind cooperation,

Sincerely yours in Christ,

✠SAMUEL A. STITCH,
Archbishop of Chicago,
Treasurer, N.C.W.C.

* * *

RIPENED AT DUQUESNE . . .

Thayler General Hospital,
Nashville, Tennessee,
December 27, 1943.

Dear Father Kirk:

I thought you'd be interested to know that the efforts of your community are proving of great value. Recently I was talking to one of your ex-trainee students, a Protestant. He was quite lavish in his praise of the first priests he had ever talked with.

He didn't want to give his name—he hopes to walk in and surprise his old friends by receiving Holy Communion in the University Chapel during his next furlough. You had him ripe for the harvest—all I did was reach out and pluck him. Congratulations!

Best wishes for a happy and fruitful 1944.

Sincerely yours,

EDWIN G. McMANUS, S.J.
Chaplain.

* * *

SALVAGING SCHOLASTICS . . .

Norwalk Salvage Committee,
Norwalk, Connecticut,
December 14, 1943.

Dear Father Lechner:

Please accept our sincere and grateful thanks for the assistance given us on Sunday and Monday by the six young men from Ferndale.

Without their help, we would be struggling along for another two weeks. With their help, as you know, the job was completed late last night.

The spirit and cooperation demonstrated is typical of the attitude of your community towards any patriotic project and we of Norwalk are proud to have you in our midst.

With the writer's personal thanks and kindest regards, we are

Cordially and sincerely yours,

NORWALK SALVAGE COMMITTEE,

Robert E. Howard, Chairman.

(The Norwalk Hour of December 15, 1943, gives special mention to Messrs. Thomas Gillespie, James White, John Murray, Clement Lachowsky, Joseph McGrath and Gaston Mercier, for invaluable and patriotic assistance during the salvage drive—Editor.)

APPEAL TO THE LAITY . . .

Holy Ghost Fathers,
Mission Procurator,
1615 Manchester Lane, N. W.,
Washington 11, D. C.,
January 14, 1944.

Dear Friend:

"My son is a priest." How proud—and rightfully so—the lips that say those words!

Not to every parent is this blessing given. Not every family is so honored as to have one of its members chosen to be a leader in Christ's Army. Indeed, we need—and have—strong soldiers of Christ in every walk of life.

Yet even those who have not a son or brother in the priesthood can "adopt" one by helping a student for that high office to reach his goal. In the seminaries of the Holy Ghost Fathers in the United States are 184 young men preparing to be missionary priests, to work for abandoned souls in home and foreign missions. Thousands of souls await their coming to be led into the kingdom of God.

The cost of their education is great but a large number of people, assisting as best they can, will make possible the sending of still more priests to the mission fields. Who helps to make a priest helps to win all the souls who, through his ministrations, gain heaven.

Wouldn't you like to share in the privilege of educating one of these future Apostles, to have a priest as your "adopted" brother or son, to participate in the fruits of his labors? You will by sending what you can for the education of these future Holy Ghost Missionaries.

Do pray, too, that many young men will answer the call from the missions for priests and yet more priests.

Asking Our Lady to smile down on you each day of the year, I am

In Her Immaculate Heart,
FATHER CHARLES CONNORS, C.S.Sp.,
Mission Procurator.

* * *

CALENDAR BRINGS FAVORABLE COMMENT . . .

Mission Procurator, January 19, 1944.
Washington 11, D. C.

Dear Father:

Thank you for the really beautiful Madonna calendar. I will surely keep the pictures after the days of 1944 have run out.

The message on the last page, "Adopt a Priest-son," interests me, as that thought has occurred to me often. A gift of a check at Christmas made me decide to start "adopting" now. I had even been casting about for the right place to apply. The Holy Ghost Order is dear to me because of the work it does.

Will you inform me if you have a plan for monthly or quarterly payments as donations to this work?

Sincere good wishes.

* * *

"STRIKING PARALLEL . . ."

Royal Oak, Michigan,
January 20, 1944.

Very Reverend and dear Father:

Thank you kindly for your letter of January 7th and the accompanying manuscript on "The Way of Peace," which I have read.

I enjoyed your interesting treatment of the lives of the truly great Libermann and the simple little Therese of Lisieux. Indeed, there is a striking parallel between the spiritual creeds, if not the background, of these two remarkable saints.

In my opinion, there is an appalling lack of devotion to the Third Person of the Blessed Trinity simply because our lay people have not had it impressed on their minds that the Holy Ghost was given a definite, important mission to perform on earth. You are to be congratulated on the work you are doing to spread knowledge of the Holy Spirit by means of pamphlets such as this.

I was pleased to note, too, that you brought into your manuscript the great doctrine of the Mystical Body of Christ.

Under separate cover I am returning the manuscript and the drawings which you submitted, and I thank you for having given me the opportunity of reading it.

With continued good wishes to you and the good priests associated with you, may I remain,

Faternally yours in Christ,

CHARLES E. COUGHLIN.

* * *

N GBO KLOCHE OKPA LA OKONU AKPOTO . . .

(Please watch for rash judgments about the proofreader.)

Catholic Mission,
Makurdi,
N. Nigeria, B. W. A.,
September 13, 1943.
(Rec'd January 17, 1944)

Very Reverend and dear Father:

The American Province has been most generous in sending Mass Intentions to us. Please accept our most grateful thanks.

Perhaps Fathers O'Donoghue and Smith have told you something about Benue. There are six of us here: four from the Irish Province, one native (Ibo) priest, and myself from the English Province. Due to the lack of priests we had to close five residences. Makurdi, the Government headquarters, is now my headquarters also. Msgr. Kirsten had changed the headquarters of the mission to Oturkpo as it is a little more central. On my first coming here I was stationed in Makurdi and as this place has fewer outstations than Oturkpo the Bishop thought it would be easier for me if I remained in Makurdi. I have been here alone since 1940. At Oturkpo, 62 miles away, live two of our Fathers.

When the German Fathers were interned many catechists of the Dutch Reformed Church Mission spread the news that all who continued as "Romans" would also be imprisoned and that no Fathers would come again. That lie did much damage to us. The German Fathers had a hard struggle while they were here. They laid good foundations and to a certain extent we are now reaping the fruits of their labors.

We have about 3,500 Catholics, an increase of 500 over last year. The population here is given as 2,000,000, so there is a long road before us. The lack of qualified and trained teachers is our biggest difficulty. We have planned to overcome that difficulty commencing with 1944 when we hope to establish a Training College for teachers.

I have complied with your request for books in our native language. I have sent you a few copies in the Tiv language and some more in the Akpoto tongue:

Ada, nwu alo oha oohe (Prayer Book), and N gbo kloche okpa la okonu akpoto (First Reader). We are preparing a catechism in Akpoto but I doubt if it will be published this year.

Any assistance you can render us will be sincerely appreciated. We need your prayers. Is there any chance of some of the Fathers from the American Province coming to our aid? Our library is excellent but nine tenths of the books are in German, a language we do not understand. Would it be possible to secure some good spiritual reading books for us? Perhaps the Homiletic, and for lighter reading, the Saturday Evening Post could be mailed to us. Our school bands are in urgent need of flutes and drums.

Be assured of a remembrance in our prayers and Masses.

Sincerely in Sp. Sto.,

FATHER F. MURRAY, C.S.Sp.,

Adm. Del. of the Benue Prefecture.

* * *

FROM OUR CHAPLAINS . . .

Chaplain A. J. Demers, C.S.Sp., Section Base, Navy 131, San Francisco, Calif., December 26, 1943: I am back to the land we first reached after leaving the continent over a year ago. Upon arrival I paid a visit to the force chaplain and checked up on Father John J. Sullivan. But his name is not on the list here. He must be coming out with his own outfit. In any case the force chaplain, Captain Wm. Rafferty, will notify me if Father Sullivan should come here. I am sorry I will not see Father Lippert. The plane which took me here did not stop where Father Lippert is. In a few months I will be headed for the U. S. A. Our duty here covers a period of 18 months. I do not mind staying here at all. Swell skipper, a fine group of officers at the various bases, and good Catholic men. I am living aboard ship and working ashore. Happy New Year to All.

Chaplain David T. Ray, C.S.Sp., Hq. 8th Repl. Depot, APO 398, New York, N. Y., December 15, 1943: I thank you for the few words of good wishes postscripted to the announcement of the death of Father P. J. McCarthy. I had heard of his death and had already said Mass for him. R. I. P. The rains and cold have set in. The work goes on despite all opposition. The men are being worked hard. I go out every day with the men, on problems, on the range, etc. It pays dividends. One priest in an installation like ours can but merely skim the surface of his duties. The idea that the vacancy which now exists here should be filled by a priest brings hope of relief. The Company is sold on that idea. The vacancy calls for a Major. I have suggested Father Doyle who has been all through Tunisia. He has already been interviewed. On November 9th, we had a Mass of Thanksgiving for the men who took part in the invasion. The Colonel attended the Mass and was host at the dinner afterwards. He also addressed the men. I have seen little of our confreres of late. We are farther away now and more pressed. Nevertheless I visit our Brothers at the Holy Ghost Monastery occasionally. The Fathers there are doing very well. I drove Father

Lippert's sister, a nurse, and some French friends to the monastery recently. I have a very fine clerk. He is an M.A. from L.S.U. He does most of the instructing for me. He declined an opportunity for promotion. The Masses on Christmas Day were said by Father E. Fournel, C.S.Sp., Pvt., French Army, and by Father Giovanni Thiella, P. W. Camp No. 140. Father Donald Doyle, 23rd St. Hosp., offered the week-day Masses. He was assisted by Father A. J. Jankowski, 8th Repl. Depot. T/5 Sidney J. Romero assisted in giving religious instructions.

Chaplain William F. O'Neill, C.S.Sp., Montford Point Camp, Camp Lejeune, New River, N. C., January 4, 1944: I have been here at the Marine Base since December 15th. My particular duty is that of Catholic camp chaplain to the colored marines at Montford Point, a section of this enormous base. This is the first time that a Catholic chaplain has been officially assigned to this duty. I find the work here at Montford Point very interesting and very promising.

Chaplain James T. Kilbride, C.S.Sp., APO 606, Miami, Florida, December 21, 1943: I had just arrived at this station and began to get organized when orders came sending me to a conference which kept me busy for more than two weeks. It was very interesting and I had an opportunity to see other parts of this great country. I was afraid I would not be back for midnight Mass Christmas, but I was able to return due to the good graces of a little lad named Murphy who managed to get a priority for me. We edit a weekly paper here and it goes over big with the boys. On my arrival here last year the post at which I am stationed now was my first assignment. On my return I find many of the old timers are still here. I have two Masses on Sunday. The attendance is very good. About thirty-five attend daily Mass and daily Communions run from fifteen to twenty. About one hundred and fifty go to Communion on Sunday. Confessions are heard before every Mass and that makes the burden light for the week-ends.

Chaplain T. Charles Dooley, C.S.Sp., APO 663, Miami, Florida, October 25, 1943: Many thanks for your two memos re the death of Father Clarke and Brother Titus. May they rest in peace. Thanks also for Our Province. Since my copies come air mail I receive home news in record time. Six missionaries to Puerto Rico! Wow! What an invasion! I always thought the big battle was being fought in this hemisphere. Last month I met ten White Fathers in Kilimanjaro who had just arrived from New York. Thirty-one other White Fathers are now on the high seas heading this way. (The war still looms large. We neither direct nor control it. Editor.) I spent a very happy and pleasant fourteen days leave at Kilimanjaro last month. With the thin staff and the mounting missionary effort everyone has his capacity for work fully taxed.

Chaplain Joseph B. Murphy, C.S.Sp., Hq., 446th Bombardment Group, APO 634, New York, N. Y., January 6, 1944: The first letter of the New Year is yours. These have been busy weeks. At the end of November

I was transferred to this new Bomb Group, only a short distance from the old station. The cause for the transfer was exactly the same as last March—objection to immoral practices. This time the matter is going to have a definite decision, I hope. I am preparing a brief of all the correspondence for Bishop O'Hara and will send you a copy. It makes interesting reading and gives proof that all the fighting in this war is not done with guns and planes. Despite the temporal losses (by leaving abuses go uncontested, I would have been a major eight months ago, without doubt), God seems to give me bigger spiritual opportunities with each change. This first month with my new Group has been the best in my chaplaincy. As the tempo of attack increases, our opportunities are multiplied. More and more combat men come to the Sacraments. Some of them do not get back, but it is always occasion for a prayer of gratitude to look over the list of casualties and say: "So-and-so and so-and-so were in to receive Viaticum and last Blessing before 'take-off' this morning." The Bulletin I publish has served a purpose not intended originally. Many of the men have encircled the reminder that they could receive the Sacraments before each mission, and then sent the Bulletin home. I have a number of letters from the families of men killed or missing in action. Each is a note of thanks and consolation that Bill or Jack were ready when God called them. It is edifying to see the number of Protestant and Jewish men who come and ask for a blessing when I drive out to the planes before take off. More each day I realize that we have a chance for the biggest missionary coup in the world today. Occasionally we run into a bit of bitterness, particularly amongst commanding officers, but they are just the rare items, the "stings of the flesh" to keep us from pride over the large number of friendships made and the young men put back on the straight path. Corporal John Doney, formerly teacher of mathematics at St. Joseph's House, is here with us and preaches the Gospel of the Holy Ghost Fathers everywhere—by example as well as word. Several other lads to whom I had lectured in different high schools while traveling in the interests of Kilimanjaro are also in the Group.

Chaplain William H. Pixley, C.S.Sp., Hq. II Corps Ord., APO 302, New York, N. Y., December 19, 1943: I send you greetings from the land of Italy. Since my last letter I have received the November issue of *Our Province* and needless to say I read it from cover to cover. I have arrived at the exalted state of a captain in the U. S. Army. With the coming of Christmas I am working hard trying to make plans for a timely, blessed and merry Christmas. One may wonder how a person could be merry midst scenes of war and bloodshed, of poverty and suffering. Such a thing is possible as we soldiers have discovered. Perhaps it is because we have become hardened to scenes of suffering. It may be that we have become as little children who can ignore surroundings once they have received a toy that captivates their fancy. I have thought of this many times as I have watched the soldiers, especially when the cry "mail call" sounds throughout the camp. If only the folks back home could see the American soldiers,

running as children. If they could see the smiles, and hear the laughter as packages and letters are opened, they would think as I have often thought, just how like children these fighting American soldiers can become. My writing like this may be a sign that I am becoming like those I serve. I, too, am eager to receive mail, and even I find myself wanting to run at the cry "mail call."

* * *

OTHER ITEMS OF INTEREST . . .

I appreciate your interest in calling my attention to the statement you received from the pastor of the parish church of San Felipe, Arecibo, Puerto Rico, in regard to a statement made by Allan Chase in his book, "Falange." I am only too happy to draw the author's attention to this and I have, therefore, forwarded your letter to him.—**Walace G. Hanger**, Field Editor, G. P. Putnam's Sons. (See O.P., December, 1943, page 4.)

* * * Inclement weather during the Christmas season reduced the attendance at Mass considerably. I am trying to obtain a new altar as soon as possible so we can finish the sanctuary renovation.—**Father F. X. Walsh, C.S.Sp.**, Marksville. * * * Recently we organized the Holy Name Society. His Excellency, Archbishop Rummel, celebrated Mass here on the Feast of the Holy Name in honor of the occasion. The congregation was delighted with the honor paid to Holy Ghost Parish. Father Kirkwood and I acted as chaplains at the Mass.—**Father A. J. Hackett, C.S.Sp.**, New Orleans, La.

* * * Our school is a rectangular building some thirty by eighty-five interiorly, divided by folding doors. There is room for three classrooms. Recently I had one hundred and fifty combination chairs and desks installed. We do not use them all now but hope to next year. Removal of these benches for Sunday Mass is a difficult job but under the circumstances we cannot enjoy more convenience just now. I contemplate purchasing a plot of land, acquisition of which would square off our property very nicely.—**Father R. J. Eberhardt**, Hato Rey, P. R. * * * I must congratulate you on your fine work of translation, "Another Paul." It was a difficult work as the French is so excellent, but you did it extremely well. The illustrations are very good. I am sure the pamphlet will be quite popular.—**Very Rev. Henri Cote, Provincial**, White Fathers. (Translation and illustrations were by Mr. Robert Heim, C.S.Sp.—Editor.) * * * I received the two French-English dictionaries. I kept one for myself and gave the other to the Sisters. Many thanks for your kindness. Father Le Lay underwent a very serious operation recently. For about two weeks I had an attack of fever contracted during a trip inland.—**Most Rev. P. Gourtay**, Bishop of Cayenne, French Guiana. * * * "The Dove Flies South" stopped en route to give a few hours of genuine pleasure with it, while it unfolds its wonderful story. I have read the first few chapters and hope to be able to go to the end in due time. Thanks so very much for your kindness and goodness in sending this book. I appreciate it very much. I want to thank you again for the copies of "Another Paul." We have been reading it at table in the Refectory for the past week and the Sisters have been really enlightened with the account of the Foundation Days of your Congregation, and inspired with the simplicity of your Venerable Founder.

I hope some day not too far off this other Paul will be raised to the honors of the Altar. His spirit lives in the Congregation he founded.—**Mother Mary of the Visitation**, St. Elizabeth's, Cornwells Heights, Pa. * * * The letter telling us another Mass kit was on its way was indeed a source of delight. We thought the one already received so beautiful that we placed it on display for the high school children. Father Rengers said Mass for the first time at Plaquemine Schoolhouse, Sunday last. Now we have missions at Plaquemine Point and at Plaquemine. Next Sunday Mass will be offered at Notleyville for the first time. That makes six mission stations stemming out from Opelousas. His Excellency has informed us that Holy Ghost School has the unique distinction of being the largest school in the diocese—720 children in both grade and high school.—**Father F. J. Cooney, C.S.Sp.**, Opelousas, La. * * * We have two hundred enrolled at school. An additional Sister was required so now we have six. Their salary is paid by Msgr. Monnot. Father Kramer, of the Colored Mission Board, has increased his grant to us from \$180 to \$600 a year. All insurance policies are paid to three years hence.—**Father M. J. Therou, C.S.Sp.**, Okmulgee, Okla.

* * *

FATHER CLARKE, C.S.Sp.

(See page 33)

of Ferndale on November 14, 1917. It was there, too, that in the following June he consecrated himself to the apostolate.

His first appointment was as assistant to Father Plunkett in St. Mark's, New York City. There he labored from 1918 to 1926. He had brought with him from his scholasticate a tender regard for the prescriptions of theology, and it was with intensified insistence that he tried to follow the books not only in doctrine but in method. So much was he afraid to deviate from the books, so intent was he upon following them to the exclusion even of the advice of his elders that the good Father Plunkett, with his years of experience in the ministry, deliberately hid all the moral theology textbooks that had been in the bookcases. But whilst he might have been a stickler for the letter of the law, Father Clarke was by no means an unsuccessful missionary. The great number of the converts he instructed whilst at St. Mark's; the multitudinous times he conferred the Sacrament of Baptism; the particular care he gave to sick calls; the confessions he heard; the poor he relieved; all give testimony to days of strenuous work among a people whom he loved and who loved him. Especially did the children of the parish love him, for there was about him a Peter Pan spirit which made him ever feel at home in their frank presence. It was with sincere regret that the people of the parish heard in 1926 that their Father Clarke had been changed. The present Most Reverend Archbishop of New York in his book, "Action This Day," writing of the members of the Congregation, says: "In the Archdiocese of New York they (the members of the Holy Ghost Congregation) are veritable apostles in St. Mark's parish, Harlem, where the parishioners become so attached to their priests that they never wish changes to be made in their assignments." That condition known

by the present Archbishop began long before he was appointed to the See and Father Clarke did his share to establish it. His kindness, his zeal, his interest in them, all endeared him to the people. But his superiors had spoken, and like a good religious Father Clarke, even though his heart longed to stay in St. Marks, set forth on his new assignment.

This appointment carried him to the parish of Our Lady of the Blessed Sacrament in Philadelphia, where from 1926 to 1935 he labored, first as assistant and then as pastor with the same generous zeal, enthusiasm, kindness and understanding which had marked his days in New York. All that a zealous priest could be, he was, and all who came within the sphere of his influence recognized in him a man of God. Because Father Clarke labored so well and so enthusiastically in the parish, his successors in Our Lady of the Blessed Sacrament had many of the rough ways smoothed for them.

What Father Clarke would have accomplished had his health been more robust, no one but God can tell. But in His infinite and intelligent wisdom Our Heavenly Father saw fit to inflict the zealous priest with the attritioning burden of tuberculosis, and the last years of his pastorate in Philadelphia were spent in mortal combat against the inroads of the disease. Reluctantly he was forced to relinquish more and more of his beloved labors, and finally to give up to spend all his time in an effort to arrest the sickness. He became a patient in the William Wirt Winchester Hospital in Conn. Here he edified nurses and doctors alike by his patience, his good humor, his gratitude for their help, his cheerfulness when there was little room for cheerfulness. A short period of relief was given him, and gladly he repaired to Ridgefield, for he found his greatest affliction to be away from the brethren. His return to the novitiate was for him a renewal of the regularity which marks the life of a novice. He wished to be no exception to the rule, in the observance of which he afforded a model to all in Ridgefield. But his respite was of short duration, and once more he became a patient in a sanatorium. Yet, although stricken with pulmonary tuberculosis, it was of carcinoma he died. Death came to him on October 7, 1943, and four days later he was laid to rest in the cemetery on the hill in Ferndale.

Jimmie Clarke's life, as lives go, was not a long one, but scripturally it was filled with many days. He used every minute of every day given to him, and he made himself with the grace of God a good religious, and never for an instant did he forget that it is the paramount business of a religious to save his own soul. He became a priest, and lived his life in priestly fashion. "Sacerdos sacerdotaliter sacerdotalia facere debet," and Jimmie Clarke did just this. He was ever the priest, with the dignity of the priesthood of Christ always his, and whatever he did belonged to the great genus, **sacerdotalia**. He was a missionary because he was good. He adopted the lowly of the earth, the despised and those without recognized comeliness, and he gave himself without stint to them. And because he was a good religious, a good priest, a zealous missionary, he was a good companion.

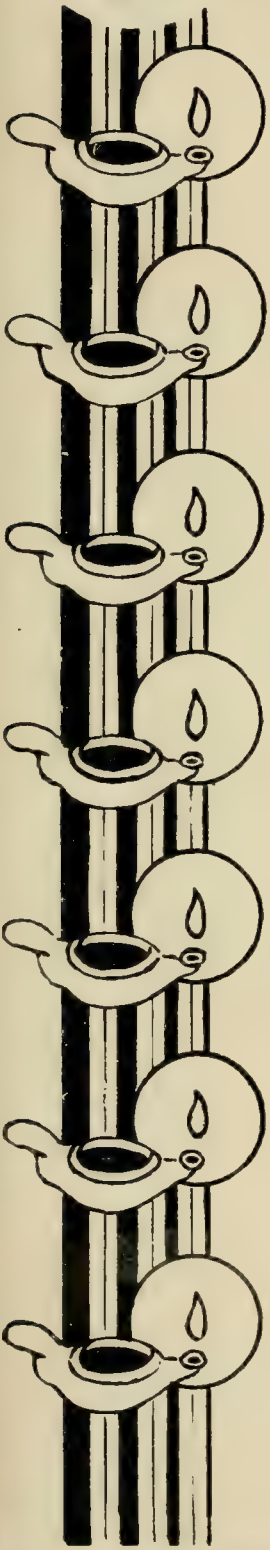


OUR PROVINCE-

Vol. 13

MARCH, 1944

No. 3



CHAPEL OF ST. THOMAS OF TOLENTINO
ESPINOSA, DORADO
PUERTO RICO
Father Kenneth F. Milford, C.S.Sp., Pastor.

Official

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Appointments:

Father William L. Lavin, Ridgefield, Conn.
 Father John S. Rondeau, Hato Rey, Puerto Rico.
 Father Francis L. Mullin, Cornwells Heights, Pa.
 Father Henry J. Haley, Chaplain USAR, 1st Lieut.,
 Chaplains' School, Harvard University, Cam-
 bridge, Mass. (Feb. 16, 1944.)

Tonsure, Minor and Major Orders:

January 31, 1944.

The following scholastics are hereby admitted to (a)

First Tonsure:

- | | |
|------------------------|----------------------|
| 1. William McTigue | 11. Francis McGowan |
| 2. Ernest Kempf | 12. Vincent Cronin |
| 3. James Hogan | 13. David Marshall |
| 4. Stanley Trahan | 14. Joseph Behr |
| 5. James Kelly | 15. Alfred Juliano |
| 6. Charles Behl | 16. John Murray |
| 7. Francis Philben | 17. Joseph Brennan |
| 8. Stephen Lasko | 18. James White |
| 9. Joseph McGrath | 19. Thomas Gillespie |
| 10. Clemence Lachowsky | 20. Francis Rex |
| | 21. Anthony Bacher |

(b) Four Minor Orders:

- | | |
|----------------------|----------------------|
| 1. Edward Bernacki | 5. Philip Bannister |
| 2. Anton Morgenroth | 6. Francis Colvard |
| 3. Remo Bonifazi | 7. Robert Heim |
| 4. Leonard Bushinsky | 8. Edward Marley |
| | (Const. 9, par. 59b) |

By decision of the provincial Council (Const. 10, par. 73d) dated January 31, 1944, the following sixteen scholastics were admitted to

(c) The Three Major Orders:

- | | |
|---------------------|--------------------------|
| 1. Charles Flaherty | 9. Joseph McGinley |
| 2. Clement Moroz | 10. Francis Garstkiewicz |
| 3. Walter Mroz | 11. Roy Burkhardt |
| 4. Leonard Trotter | 12. Arthur Woechrel |
| 5. Robert McGinn | 13. Joseph Varga |
| 6. Robert Puhl | 14. James Pergl |
| 7. Francis Meenan | 15. William Hurney |
| 8. Robert McCraley | 16. Raymond Shanahan |

Ordinations at Ferndale: March 1-2 and June 16.

Perpetual Vows:

By decision of the provincial Council (Const. 10, par. 73d) dated January 31, 1944, Messrs. Leonard Trotter and Walter Mroz were admitted to Perpetual Vows.

USAR Promotion:

Chaplain Edward A. Curran, C.S.Sp., Captain.

Change of Address:

Chaplain John A. Strmiska, 1st Lieut., 158th General Hospital, Fort Bragg, North Carolina.
 Chaplain Kenneth F. Dolan, 104th General Hospital, Camp Pickett, Virginia.
 Chaplain Paul J. Lippert, 31st Sep. C.A., Bn., APO 708, c/o Postmaster, San Francisco, California.

Retreats for the Brothers:

Cornwells, March 12-18; preacher, Fr. D. J. Killeen.
 Ferndale, March 12-18; preacher, Fr. E. R. Supple.
 GEORGE J. COLLINS, C.S.Sp.,
 Provincial Superior,
 Delegate of the Superior General.

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STATEMENT OF THE FERNDALÉ MISSION UNIT

January 1 to December 31, 1943

Balance on hand January 1, 1943.....	\$187.12
Receipts:	
Stamps	\$780.93
Lenten Appeal	1,091.60
Donations	51.59
Kenrick	208.00
	<hr/> 2,132.12
	<hr/> \$2,319.24
Expenses:	
Stamp Department	\$48.46
Lenten Appeal	247.80
Kenrick	90.14
Stationery	35.77
Books and Magazines	10.75
Exhibits	13.02
Supplies	53.95
	<hr/> 499.89

Net Receipts	\$1,819.35
Donations to Missionaries	338.20
	<hr/> \$1,481.15

* * *

DURING THE MONTH OF APRIL WE PRAY FOR:

Name of Confere	Died	Age
Father John F. Dodwell	April 14, 1942	52
Brother Francis O'Brien	April 16, 1932	73
Brother Congal Gleeson	April 19, 1899	57
Father Henry Muespach	April 23, 1920	72
Father Thomas J. McCarty	April 25, 1943	44
Brother Antoine Willms	April 26, 1922	76
Father John Haas	April 27, 1914	58

Requiescant in Pace.

Bro. Columba April 23, 1945 - 71

"A THING ETERNAL"

Address by Governor Sam H. Jones, Silver Jubilee, Diocese of Lafayette, honoring Most Reverend J. B. Jeanmard, December 7, 1943—Lafayette, La.

Your Excellency Most Reverend Jubilarian, Distinguished Members of the Hierarchy, Members of Clergy, Ladies and Gentlemen:

We come today to honor a great man. I know that the word "great" in its ordinary acceptance is more generally applied to those who have achieved great temporal power. But in the broader definition of the word one is great who serves his fellow man. The more effectively he serves mankind the greater he comes to be. Then if we accept this as the true meaning we are gathered here to do honor to Southwest Louisiana's greatest living citizen.

He is our greatest living citizen because the influence of his life has penetrated more homes than any other. Because he has brought to bear among our people the gentle and persuading influences of Christianity. Because he has carried into the lonely and out-of-way places the civilizing influence of the church. Because he has brought enlightenment of both the church and the school to vast multitudes of our people. Because he has elevated the social and economic standards of our people—and brought to them a better way of life—a better way of life morally, spiritually and economically.

He is great because his works will live long after he is dead and gone. His works will extend into the years, and into the decades and into the generations yet to come. Because his works have been built not upon the temporary shifting sands, but upon the eternal verities that constitute the rock of Christianity and the corner-stone of our civilization. As the years roll by and the doings of statesmen and engineers and tradesmen are all but forgotten, the works of this great man will live in the hearts and souls of the people yet unborn.

And while there is greatness and glory in the life's history of this great churchman—there is romance and glamour, too. Descended from that noble band of men and women—whose lives wrote the saga of the Acadian people—he was born near that early historic outpost which will ever be the shrine of the French people of Louisiana. Then at that time stretching far to the west were those vast, almost limitless expanses of the prairie lands and marshes. It came to be that this was the last unconquered and unsubdued portion of our beloved State.

And as history and fate and God Almighty would have it, the conquest and settlement of this vast area—from the Atchafalaya to the Sabine—was brought about during the life's span of this, our friend. Today it is the richest and fairest portion of our State. Today it has the soundest and most profitable agriculture. Today it is the most extensively settled and most intensively cultivated of all our lands. Today it is new and progressive, yet in the hearts of its people, glowing in bright flame, are those principles of the Great Teacher 2,000 years old.

Simultaneously with the conquest of the new frontier—of the new horizons of the West—came the civilizing influence of the church and its leader among us.

And when the march of progress reached a steady stream there was established here the seat of a new diocese, so that the priest might follow the pioneer in the building of an empire. And at the head of this our great diocese was placed a native son of Louisiana—a native son beloved by all our people, Catholic and non-Catholic alike.

Unlike you here in this magnificent city of Lafayette, I come from the newer portion of this diocese. I come from that portion whose vast prairies have been converted from wild range and harnessed to the plow within the memory of living man. Yours is an older history. Yours is an older civilization. I have seen the march of material progress in the subjugation of the prairies and the felling of the forests. I have seen the nomadic life of the range riders and the timbermen converted into the permanent pursuits of agriculture and industry. And along with this I have seen the hard, tough life of the pioneers tempered with the gentle influences of the priest and church. Within old imperial Calcasieu during the past 25 years I have seen springing up on the prairies and in the woodlands the physical evidence of the advance of the church. Yes, I have seen rising toward the skies the spires of at least 25 new Catholic chapels and churches in that comparatively small portion of this great diocese.

And, in a way it has been history repeating itself. For in the early days of America did not the priests of the church accompany or follow the explorers and the pioneers. As long as history is history there will never be forgotten the story of Joliet, the explorer, and Father Marquette, the priest who went with him to carry the word of God to the aboriginal natives and the early settlers of the Mississippi valley.

But today there will be few to remember here the builders of the first railroads, the first canals, the first banks and the first trading posts in this vast Southwest Louisiana area of which I speak. But there will be many from now on to the end of time who will remember, with beloved affection, the name and the works of the first Bishop of Lafayette. Wherever the steeple of the church is seen ascending from the prairie he will be remembered. Wherever the symbol of the white cross is seen from the marshes to the hills he will be remembered. Wherever the bells toll on sabbath morn calling the faithful to worship he will be remembered. For all these things are his works. Verily he has gone unto the farthest corners and remotest sections and has taken with him the comforting word of God.

Then, is not this the true greatness?

In contrast, how shallow appears the tinselled, fleeting fame of those who think more of self than of their fellow men. How temporary indeed is the work of soldier and statesmen and craftsmen compared to this. These in their own lifetime have seen the destruction of their superficial works. But the work of the church goes on as a thing eternal. And in the 2,000 years of Christianity nations and civilizations and the material works of man have fallen by the wayside—but the church goes on forever.

And behind the work of the church are always great men. Not the selfish, not the ambitious, not the vain and the bombastic; but the intelligent, the consecrated, the

gentle, the loving and the sympathetic who carry the word of God and the life of Christ into the homes and hearts and souls of our people. Such is our good and great friend whom we honor today.

No, my friends, greatness is not mere temporary popularity. You cannot make a man great by ballot. Others cannot make a man great. Only one can make a man great and that is the man himself. The thoughts that are in his mind, the feelings that are in his heart, the works he has done for others, not for himself—these constitute the criterion for greatness. By these standards our friend and leader measures high in the scales of the blessed.

Little men with small minds can never be great. Why is it that our friend is beloved by the people of all races alike? It is because he has not permitted his humanity, his love and his efforts to be stopped by artificial device of creed or race. Why is it that in this diocese, with large elements of varying national heritage, of varying denominations and of varying racial background, people have nonetheless lived together in peace and harmony.

One of the great reasons why this is so is that we have had a great leader of the Catholic Church in our midst. One who on more than one occasion has banished bigotry by the calm and gentle application of the teachings of the Prince of Peace. Thus he has drawn to himself not only the people of his own church, but all the people who know his deeds and works.

And, finally we love and honor and respect our friend for the most human reason of all. He is one of us. He was born among us. He trod the same kind of soil. He was nurtured upon the same kind of food. He has witnessed the same events of community life. He has seen our families come and go. He has walked the same streets. True, he has received great honors and can walk with kings, but he has not lost the common touch. He still believes in us. He still believes in the greatness of our people, and in our future progress and success. He is still one of us.

All this he has proved in his own life, by being great himself. We give thanks that Bishop Jules B. Jeanmard has been assigned unto us. May God spare him to remain with us and carry on his great work for many years to come.

* * *

ST. EDWARD'S, NEW IBERIA

St. Edward's Parish, New Iberia, La., celebrated the 25th anniversary of its founding December 5, 1943.

Father Lonergan sang the Solemn High Mass. The preacher was Father George Rengers, of Opelousas. Present for the occasion were Fathers Provincial, Raymond V. Kirk, the diocesan clergy and many of our own Fathers from the district.

The parishioners know how much has been accomplished during the past twenty-five years. They manifested their gratitude by their attendance at the Masses and devotions in preparation for the jubilee. Over one hundred donated five dollars apiece; others according to their means, some giving a whole week's wages.

St. Edward's is a combination church and school building. The seating capacity of the church is six hundred. The school enrollment has averaged three hundred during the past few years. The debt is little.

The buildings, with the exception of the school hall, are in good condition. We hope to build a new church soon.

The present grounds will provide the site without further purchase of property. The present church will then become a school hall.

* * *

ST. PAUL'S, LAFAYETTE, LOUISIANA

The recent celebration of the twenty-fifth anniversary of the diocese of Lafayette and its first bishop, Bishop Jules B. Jeanmard, has focused local attention on St. Paul's Church in Lafayette.

St. Paul's Parish is older than the present diocese of Lafayette, which was not established until 1918. Prior to the erection of St. Paul's Parish there was only one church for the Colored in the area which now constitutes the diocese of Lafayette. Realizing the number of defections from the Faith among the Colored, and the crowding at St. John's Church (the present Cathedral), the pastor of that church, with the approval of Archbishop Blenk, erected St. Paul's to stem the leakage from the church and ease the burden being carried by his own church. So it was that, in 1912, St. Paul's was completed and dedicated. In 1914 the Holy Ghost Fathers took charge of St. Paul's Parish with the late Father Schmodry as first pastor.

The past thirty years have seen many improvements, spiritual and material, in the parish. Although Lafayette and vicinity should be thoroughly Catholic, other denominations have established churches, but their influence is negligible in comparison with that of the Catholic Church. The tide of defections from the Faith has stopped. The success of the work is due not only to the zeal of those of our Fathers who have been assigned to this parish but great credit and praise justly belongs to the Sisters of the Holy Family, a Colored Community, whose work in the school has left its impress on many of the families of St. Paul's.

Lack of funds has always been one of the handicaps for those of our Fathers who had hoped to make improvements at St. Paul's. Lately, however, the parishioners have been receiving, to some extent, some of the profits of war. Whereas previously improvements could not be made because of the small income of the people, now, because of the shortage of help, most of the people are working and receiving better salaries. The parishioners are deserving of much praise for the generous spirit that they have manifested. They can look with pride on the improvements and realize that what has been accomplished has been made possible by their personal donations.

The entire parish property has reaped the benefit from these donations. Beginning with the church, the exterior has been improved with two coats of white paint. As for the inside of the church, time, labor and expense have not been spared in making it an edifice most suitable for divine worship and, at the same time, the pride of the Colored of the diocese. The walls, outer ceiling panels and column caps have been finished in bone white. The inner ceiling panels are done in medium blue, while the ceiling beams are painted a light blue. A light oak decorates the columns, while the entire panelling around the church is painted a dark oak. The paint and varnish were removed from the

pews and they now appear new with a coat of varnish. The wooden floor has been topped with asphalt tiling of a red and green design. The sanctuary has been much improved with the addition of a raspberry velour curtain, stretching the full width and height of the area immediately behind the main altar. A five-foot crucifix is suspended in the middle of this curtain. A short time previous to these present changes, a new oak floor had been laid in the sanctuary. New fixtures have also been installed, improving immensely the lighting in the church. It is fortunate that these improvements were just completed in time for the Jubilee ceremonies, which were attended by representatives of all the Religious working for the Colored in the diocese, as well as by delegations of the faithful from a number of parishes.

Besides the improvements in the church, the rectory and convent, as well as receiving a new coat of paint, have been made more comfortable by a number of interior improvements. One of the most noticeable of the changes, and one which earned very kind words from our Bishop, is the new appearance of the school property. Up to this year, it was one of the heartaches of the Fathers who have wished for better times so as to make better surroundings for our Sisters and our school children. Advice was sought from experts so as to find the best combination of colors for the exterior of our school. Unlike the East and the North, the streets of so many of the Colored neighborhoods are unpaved. One of the difficulties is to keep buildings presentable in spite of the large quantities of dust. A color that resembles the color of the dust of Louisiana has been applied in the lower part of the building with a white on the upper section of the school building. The effect is very pleasing. A new fence encircles the school property. Painters and carpenters were busy during the past summer transforming the school, interior and exterior, into a plant of which all can be proud. Many of our confreres acquainted with St. Paul's School might wonder if anything has been done about the old toilets. Even they have been taken away and replaced with a new toilet building, complete with equipment suitable for any home.

Lest it may appear that too much stress has been placed on the material progress of the parish, some mention of the spiritual efforts and advances that have been made since the erection of the parish should be made. Within the past ten years, St. Paul's has seen arise within its limits a new parish. Within the last ten years, St. Paul's, at the request of the Bishop, was divided and part of it was given to the first group of Colored priests ordained for the Society of the Divine Word. Happily, the present pastor of the new parish, Father Bourges, is a past student of St. Paul's School and, as a small boy, served faithfully on the altar at St. Paul's Church. Father Bourges is not the only vocation from St. Paul's. Besides two young men who have completed their novitiate in the Society of the Divine Word, there have been at least twelve young women of the parish who have dedicated their lives to the service of God and their race as members of religious communities of women.

Even after the erection of the new parish, the practice of their religion was made easier to more of the people of St. Paul's by the establishment of a chapel, located

about a mile and a quarter from the parish church. A hall was rented and there daily Mass is offered for the faithful of the Southern tip of the parish. The daily attendance at this chapel is very edifying. The rural section of the parish is situated in a section called Long Plantation. Mass is offered each Sunday at Long Plantation in a public school building and catechism is taught the children twice a week in the same building. At the present, the grown-ups are having the advantages of evening instructions once a week. That the spiritual life of the parish is strong is indicated by the number of Communions for the church, chapel and mission for the past year. Forty-eight thousand Communions for one year speaks well for any parish.

* * *

DUQUESNE DOINGS

The University is very proud of its war record up to date. Besides giving a great number of students, graduates and professors (more than 3000 altogether) to the Armed Forces, and at least as many to the War Industries, we are offering specialized courses to our young people, training the members of the Air Force, aiding in War Relief Drives, Bond Rallies, Blood Bank Donations and all the other patriotic measures necessary for Victory.

In these efforts the members of the community are playing an important part. This is especially true as regards instruction. Before the war the fathers who were teaching carried the regular professional schedule of 16 to 18 hours. Now they are teaching 20 to 26 hours. This is a heavy assignment, but in spite of an occasional worn-out voice, it is being fulfilled cheerfully.

Even with these activities, which of course are our first duty now, we are not forgetting our program for the future. Many of the fathers are taking extra scholastic work designed to make them expert in their field. Some are studying special courses in preparation for a more active part in the administration of the University. Since this plan has been discussed many times throughout the Province and is dear to the hearts of all, some information about what is being done will undoubtedly be welcome.

Two confreres are taking advance work outside the community: Father Holt is at N. Y. U. preparing for his Doctorate in Educational Administration and Psychology; and Father Lauritis (temporarily stationed at Cornwells) is finishing his dissertation for the Doctorate in English at Penn.

The other members are working right here in Pittsburgh: Father Knight for the Master's degree in Chemistry at D. U.; Father Frank Smith for the Doctorate in Philosophy at Pitt; Father Federici is completing his thesis for the Doctorate in History which he will receive from Georgetown in February; Father Moroney studying for the Master's degree in Chemistry at Pitt; Father Vernon Gallagher completing his thesis for the Doctorate in English which he hopes to receive from U. of P. in the near future; Father John Gallagher for the Master's degree in Science at D. U.; Father Kline taking Biology at D. U. in preparation for his Master's degree in Science; Father Frank Duffy for the Doc-

torate in Sociology at Pitt. With the beginning of the second semester Father Hogan intends to continue his studies in Accounting.

The Drive mentioned last month is progressing satisfactorily. So far the Alumni of the various schools have pledged \$32,100 and have contributed in cash \$7,334.00. A large proportion of this was given by the Priests' Alumni, particularly the priests in the Pittsburgh area.

A number of fathers had the "flu," but as the New Year begins everybody is well and ready for action.

Father Williams is kept busy these days with the Air Cadets. There are 95 Catholic boys in the group and they are very faithful to Mass, Confession and Holy Communion. Father "Bill," as the soldiers have tagged him, has also had five military marriages, and at the present time two of the cadets are under instruction.

The Fathers and Brothers offer their deepest sympathy to Father Kline and his family. They just received word that their brother, Lt. Justin Kline, was killed in action in Italy, on December 8, 1943. Please remember him in your prayers.—R. I. P.

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DUQUESNE'S EMERGENCY FUND DRIVE

Since September, 1942, Duquesne University has lost 1835 men and 328 women students to the war effort. Thus, a large part of the important revenue source—student tuition—has been lost. The income has been reduced approximately \$300,000 a year. Thus, the impact of war is more immediate and more severe than on other charitable institutions.

The transition from a peace economy makes it necessary for the University to appeal not to the general public but to the Alumni for financial assistance, and with characteristic modesty it asks it in a way that makes it possible for every former student to help.

Each is asked to pledge \$100, payable over a period of 5 years—\$5 every three months. In this way it is hoped to obtain at least \$20,000 a year for the next five years. A study has shown this to be the minimum required to change from peace to war and back to peace.

On fulfillment of your pledge of \$100, you will be given life membership in the Priests' Alumni Association. Your name will be inscribed in the lobby of the Chapel with other benefactors of the University and you will receive all the spiritual benefits accruing therefrom. These benefits are perpetual remembrance in all the Masses and Prayers said in the Chapel. At the present time there are approximately 25 Masses said every day.

Several Alumni Priests have kindly consented to act as district collectors in this drive throughout the city and diocese. Since you live outside the convenient distance of personal contact by these priests, I am taking the liberty of sending this appeal to you by mail. I know you will understand and forgive such a method of approach. I am enclosing a pledge card and would like to have you give due consideration to the appeal, and if you feel favorably inclined I would like to have you return the pledge to me in the near future.

Your favorable response to this appeal will go a long way toward assuring students, both now and in post-war times, the opportunity which Duquesne afforded you in the past.

VERY REV. RAYMOND V. KIRK, C.S.Sp.,
President.

Some interesting information from a folder distributed by Pittsburgh's Sky-Line University:

When you were a student the problems of the University were not presented to you, and your help in their solution was not requested.

Our greatest concern was your spiritual, intellectual, social and physical welfare; your wise choice of a vocation or life work; and your professional training.

To help you obtain your objective the priests of the Congregation of the Holy Ghost consecrated their lives, lay faculty members relinquished opportunities of greater financial reward, older alumni and friends of the University repeatedly made contributions and your parents have made many personal sacrifices.

Now that you are an alumnus the problems of the University become your problems, and your help is needed to solve them.

You should help the University because you have the maturity of judgment to comprehend the situations arising, you have practical experience that is valuable, and you are now more than ever a vital part of the University.

With your assistance the University can operate effectively during the war, reduce its indebtedness according to agreement, maintain its equipment in a proper manner and carry on an adequate program of promotion.

The University can achieve its objectives to offer a Christian, cultural education along with thorough professional training to any student capable of college work, regardless of his race, nationality, creed or economic status.

Duquesne University and the War

Enrollment: We have lost 1835 men and 326 women since September, 1942. Tuition income has dropped 60 per cent.

Administration: Administration offices must operate as usual. Administration costs, heat, maintenance supplies and labor have increased.

Instruction: The per capita cost of core courses and departmental majors has doubled. The government assumes only the actual cost of instruction of Air Cadets.

Housing and Cafeteria: Four dormitories formerly used by students are now occupied by members of the Holy Ghost community. Air Cadets live in the Main Building and are housed at actual cost. The Cafeteria is reserved for cadets. The government pays for the cost of food and service only.

Buildings and Grounds: Canevin Hall has been entirely repainted. The Cafeteria has been remodeled to meet first-class hotel specifications. The Main Building has been remodeled to accommodate the housing of the Air Corps Cadets. The campus shrubbery grew splendidly the past year. More improvements are in order.

Student Aid: Naturally fewer scholarships were offered this year, however. Students formerly paid by NYA are now given school assistance.

Promotional Contacts: Public school men are directing more and better students to Duquesne. Our student guidance program is receiving wide recognition. Our boys in service are "talking up" Duquesne to other service men. A good number of Air Corps Cadets have arranged to return after the war.

Questions you might reasonably ask: Why not raise tuition to meet running costs since Duquesne has no endowment and receives no State or Federal aid? Why should I contribute to this fund when I received no scholarship, loan or other form of student aid during my student days?

Here are the answers: If tuition were raised it would exclude many fine students who could not, in that case, afford to go to college. In 1938 the cost of operating the average fixed University was \$526.00 per capita per year. The costs of school operation has risen steadily since 1938 and are now the highest in many years. The most tuition paid during the time you were a student was \$300.00 plus fees. Even though you did not receive some form of a student aid you were nevertheless a "scholarship" student, to the extent of \$226.00. The balance of your tuition came from the following: (a) The contributed service of the members of the Congregation of the Holy Ghost; (b) the services partially contributed by the lay faculty; (c) the contributions of alumni and friends.

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OUR LEVITES

RIDGEFIELD: Though the snow may be deep and the mercury dipping below zero, we are still quite active in the sporting field. On the lighter side, there is ice skating and tobogganing. Incidentally, the team that inaugurated the sledding season after a beautiful start, ran into a "mighty oak." What happens when something irresistible meets something immovable: Right! The "mighty oak" is not mighty any more.

The painters are nearly finished with decorations that include the kitchen, refectory, stairway, halls and several rooms. The improvements have received continual favorable comment from all our recent visitors.

Speaking of guests, during the month we had visits from Fathers Lechner, Kettl, Murray, Van de Putte, Schenning, Fitzgerald, Supple and Holmes. The army "invaded" us one afternoon in the person of Chaplain John A. Sirmiska. On the feast of the Immaculate Heart of Mary we were favored by having Father Crittin from Ferndale celebrate our High Mass. He remained with us during the day and took particular interest in the ice skating and tobogganing.

Once more the teller of the Red Cross Blood Bank registered our nineteen as voluntary donors. Wouldn't it be peculiar if some wounded soldier, being slowly revived from the anaesthesia after a successful transfusion, would utter inquisitively: "What time is Rodriguez?"

CORNWELLS: Since the last article from here the community and faculty personnel have been altered by the arrival of Father William Lavin and the departure of Father John Deckmyn for Guadeloupe. While awaiting passage to Guadeloupe, Father Deck-

myn filled a temporary need on the faculty of the College.

Father Hackett's health continues to improve after his visit to the hospital of a couple months ago.

Our visitors' list shows the names of Father Murray of New York and Father Caron of Detroit.

Because of the many improvements made throughout the College campus during the past year we are looking forward to a more beautiful Cornwells this spring:

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As in past years, almost from time immemorial, the month of January finds the student body of Cornwells in the painful process of transition from the spirit of the mid-year vacation to the spirit of the mid-year examinations. This year, for the sake of variety, we had, during the month, several epidemics of gripe; and for a while Father Kettl's office as Director was secondary to his official capacity of Infirmarian. For a few days it looked as if each student was taking his turn in bed, and an improvised infirmary was made out of an empty dormitory. Father Infirmarian and his assistants were constantly administering pills, powders, capsules, tonics, emetics and drugs, to say nothing of extra diet or no diet. They managed to bring everyone back to health, or at least to normal.

About the only thing which breaks the monotony of a Cornwells' winter is basketball; so we will be pardoned if the larger part of this report is occupied with the details of some of the highlights of the season. As every student of the past few years knows, Father James Sheridan has been the depository of all the College enthusiasm and organization for sports; but this year the burden has been shared by Father Joseph Lauritis, who has charge of the juniors. Space will not allow us to detail all the intermural games and leagues, but the games with outsiders this year exceeded in interest those of any former years. We were visited by two teams from Fairview, N. J., one of which played the juniors, who gave them a defeat of 28-14. The other who played the varsity, likewise carried home a black eye in the shape of a 21-17 defeat. A most exciting game was that of our First High against a team from St. Batholomew's. Our Fathers were there to give the home team their blessing and encouragement. Despite the blessing and encouragement, however, the boys from the city, who we have to admit were much smaller than ours, nosed out ahead for a victory of 23-20. Another game and defeat from St. Francis Industrial School of Eddington added to our humiliation, or rather acted as a salutary goad to the Jay Vees, but a score of 25-24 is not such a licking. We are trying to get a game with the West Catholic Brothers. Some of the outside teams complain that they are handicapped in our gym because they have been accustomed to regulation floor and ceiling, and Father Sheridan, who is agitating for improvements in the gym, says that both teams are always handicapped for lack of proper light.

To show that the intellectual efforts are keeping pace with the physical, we report Father Jones' endeavors to organize debates. He has the seniors preparing to discuss the question "Resolved that our soldiers on the fighting fronts should be granted a furlough."

The seniors have had, it seems, some minor debates already in class. They have met and solved practically all of the world's problems, and we fear that Messrs. Churchill and Roosevelt will not find out until it is too late the mistakes pointed out by our young students of international affairs.

Father Hackett's efforts as Director of Dramatics have produced palpable results in the form of several plays, some the old standard kind, some improvised almost on the spur of the moment. We are looking forward to a minstrel show next month. The students show histrionic talent and are improving under capable direction.

The College sustained a loss in the death on January 14th of Father Thomas F. Blake of Ocean City, N. J. The members of the College faculty of past years will recall Ocean City as one of the constant and regular places of ministry for two decades. Their prayers should include a memento for the zealous and genial pastor. Several of the Fathers from here attended the funeral on January 18th.

Brother Gangolf is ill with an attack of pneumonia and had to be removed to the hospital. His place in the kitchen is being filled by Brother William.

Father William F. Lavin has been appointed to replace Father Dan Dougherty as chaplain of St. Francis' School. Father Dougherty's withdrawal from that post caused widespread dismay among the student body of St. Francis, and no less regret among the large faculty of Christian Brothers. Already they feel that he is being well replaced by Father Lavin. Father Dougherty replaced Father Paul Lippert when the latter joined the armed forces. Recently we received a letter from Father Lippert apparently somewhere in the Pacific. He seems pleased with the strenuous duties of the life of a chaplain on the field of battle.

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FERNDALE: The dreadful earnestness of examination days is near. But even amid this crushing weight of theses and principles, the old "haec olim" may be verified.

A perfect skating season has been our lucky lot. "The Siege of Leningrad," a vivid picture of what modern war is proved interesting to us. Perhaps Ferndale's finest comedy in a long, long time was "Arsenic and Old Lace." It was presented during the Christmas holidays. The movement was perfect and the acting all that could be desired. The production was enthusiastically received. A minstrel show struck a note of novelty. It was heartily enjoyed by all most probably because it followed the best tradition of minstrel shows. An air raid practice commenced a few moments before the curtain was scheduled to rise. Many of the players had to leave the stage and go to their Civilian Defense posts. This delayed the minstrel for one hour. The humorous and pleasant results made it a very enjoyable delay.

We visited the Red Cross Blood Bank when it came to town recently. We received thanks both formal and informal as warm as the donations we gave. The local Ration Board has expressed gratitude for the assistance we give them every Wednesday afternoon.

Father Ackerman spoke to us on the work of the Holy Childhood and our exact relationship with it.

Father Strmiska was with us during several days and spoke to us of his experiences as a chaplain in the U. S. Army. Monsignor Dillon of Brooklyn spoke to us on Progressive Catholic Education.

We have a Voice Teacher in the form of a very competent person who takes us once a week and insures us success if only we practice. The exercises, some of them seemingly silly, are gurgled and grunted all over the property till we sound like the occupants of an extended barn-yard.

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THE "DOVE" IS FLYING HIGH

Many reviews of the book, "The Dove Flies South," a novel by Father James Hyland, C.S.Sp., have been brought to our attention. To give them all is out of the question. We limit ourselves here to that which is representative of the reception given the book by the reviewers.

The Chicago Tribune:

The author spent fifteen years in active work in the South as factual preparation.

"Night and day—day and night, George Woodward had been on the run. Everywhere he turned there was a high wall."

Lawyer and planter, proud and haughty, he had commenced a political career by a radio talk, advocating the segregation of Negroes on reservations. He was short-tempered and suspicious of colored blood in his veins. He treated sharecroppers and others with cruelty and violence.

An experimenter in depigmentation changed the color of his skin to coal black. Discovering this upon awakening, he flees in terror, and as a Negro is arrested and brought to trial as the kidnapper of George Woodward. A wolfish mob had packed the courtroom bent on spilling his blood. A frightened judge and a bewildered district attorney arranged his escape and he fled with the mob in close pursuit.

Now he looks at the world through the eyes of a Negro. Forgetfully entering a restaurant "for whites" he is driven out, driven from a park "for whites"; he is pursued by a mob for accidentally brushing against a white woman. Entering a honky-tonk for food and drink he sees the worst.

Again fleeing he is befriended by an aged Negro sharecropper, and for the first time his emotions are stirred by the simplicity and faith that prompted the kindness. Securing employment on a river boat he works as a Negro with Negro stevedores, his friend "Bo," bright and ambitious; Sam and Hank, content with what the day brought. He meets Uncle Gradney, whose great ambition in life is "title to a little place of my own, a spring and a garden." Gradney knows the Lord's steps, "'cause every mornin' I sees fresh foot prints all over them fields and woods." A new understanding had come to George. "Over and over he had compared the white people of the same class with Gradney and Bo and Alice and Candy and Dodo and Father Ozan. Was it color that had made people superior or was it character?"

The book does not preach. It does not argue. The author sketches a stark and realistic picture with deep sympathy and understanding. Pathos and

humor abound. As the book draws toward the traditional happy ending the reader is left to answer the question as to whether or not this field should be left to the Communist and anti-American elements in which to plant poisonous propaganda, or whether intelligent leaders among both races will cultivate this field and prepare it for a harvest which will enrich the American Way of Life

—JUDGE GEORGE E. Q. JOHNSON.

The Tidings, Los Angeles, December 31, 1943:

Any Catholic who is in the least in doubt as to what a Catholic's attitude should be toward Negroes should, as soon as possible, read two great and disturbing books, both by priests. One is "The Race Question and the Negro," by John La Farge, S.J., executive editor of America, and is a revision and elaboration of an earlier book, "Interracial Justice." The other is a novel, "The Dove Flies South," by Rev. James A. Hyland, C.S.Sp. Both books put some stiff questions to nominal Catholics, to snobbish Catholics, to provincial Catholics . . .

Father Hyland twists the sword of Christ's reproach in his readers' hearts by simply telling a story. With an immense Irish tenderness and some mirth, he brings home hard truths that will agonize the smug and the complacent, will make many, in the end, feel Christ as they rarely have done . . .

But anyone, Catholic, Protestant, Jew, skeptic or unbeliever, who could continue to regard himself as superior to Negroes after reading Father Hyland's novel would have to be mentally infirm, for Father Hyland tells the story of a white Southerner whose skin turns black from a chemical poisoning now fairly common . . . An impossible story?

By no means. It was inspired by factual newspaper accounts of changes in pigmentation that first began to occur among workers in a midwest tannery in September, 1938, due to the wearing of rubber gloves in which monobenzyl ether had been used in the rubber to retard oxidation . . .

Any Catholic inclined in the slightest toward race prejudice will have all the wind taken out of his sails by both priest authors . . .

Father Hyland, who worked 15 years in the deep south with Negroes, uses an amazing literary method. His book is as fast moving as a detective novel, his climax and denouement as wildly "wishful" as that of a Drury Lane melodrama and, if one could stop long enough to analyze it, as improbable. But his prose is so vivid, so torrential, his sense of scene and human nature so sure, that he overwhelms the reader. His plot inventions become more real than probability. For, like Dostoevsky, he is always really writing of an adventure of the spirit . . .

—TED LE BERTHON.

The Chicago Daily News, January 12, 1944:

Plantation owner given a taste of his own medicine: Here is a striking novel that might be described as "Gone with the Wind" in reverse. The sympathy of the author lies with the Southern Negroes rather than with the whites . . .

It is a sort of "Tobacco Road" or "Grapes of Wrath" story, without the obscenity or profanity. Written by a Catholic priest who spent many years in serving both poverty stricken whites and blacks of the south, it avoids the current "realism" of vulgarity, but is nonetheless vividly presented . . .

—WILLIAM F. McDERMOTT.

The Cantian (Resurrectionists' Magazine), January, 1944:

"The Dove Flies South" is a splendid addition to the ever-increasing list of novels written in a Catholic vein . . . The author is to be congratulated upon so fine a contribution . . .

"The Dove Flies South" should do more toward a better appreciation of the worth of the long-abused darky than the study of many a bulky textbook on sociology. In less than three hundred pages Father Hyland presents so powerful a message on tolerance and brotherly love, in so fascinating and entertaining a manner, that a better one could hardly be expected.

—JOHN S. MIX, C.R.

Our Sunday Visitor, November 21, 1943:

"The Dove Flies South" . . . I believe will become a best seller. It is all about the Negro, his thoughts, emotions, aspirations, hurts, patience in the best of them and restiveness in the others; and there is the strangeness of a white and black reversing their pigmentation. I'm wondering what your reaction will be to the story?

—MARY E. MCGILL.

Catholic Courier (Rochester Diocese), January 20, 1944:

. . . Father Hyland's story is laid below the Mason and Dixon Line and in that angry world of "Jim Crowism" where the racial hates of white and black seeth and froth.

. . . Father Hyland's book bogs down at the end, but that is not so important. By that time Father Hyland has already rocked us with a challenge: "Suppose you were a colored man, what would you think about the racial question?"

We hope that the complaints of the critics about Father Hyland's literary craftsmanship do not discourage him from writing another story.

There is good melodrama in "The Dove Flies South." Attention, Hollywood and Broadway.

In his presentation we have taken what we think to be a cross section of the reviewing stand. Judge Johnson is a non-Catholic. He is the man who prosecuted Al Capone! William F. McDermott is a Methodist minister. His review is the first given a Bruce book by The Chicago Daily News.

Charles E. Coughlin, Royal Oak, Mich. I have stayed up till four in the morning to finish "The Dove Flies South." I wish to congratulate you on the magnificent masterpiece which you have turned out. Being a priest, you may have missed the romantic angle

which most Americans seem to think is a necessary and integral part of all novels. However, you more than compensated for this by the delineation of the characters which walk and run through all the pages of your book. I was intrigued mostly, if I must confess it, by the character of Dobo's Dad, although the delineation of that personality occupied so few pages.

The Queen's Work: St. Louis, Mo. Add James Hyland's novel to the growing body of evidence that it is a waste of time to plot solutions for the colored problem unless you have an intimate understanding of the life a Negro lives . . . The story is written without malice, but leans heavily on the propaganda side for a better South in which the colored will have security and justice . . . The book obtains its purpose. One finds his sympathies toward the colored growing stronger. For this happy reason we gladly recommend this very readable book to all Sodalists.

The Ave Maria: Notre Dame, Ind. This story, we presume, might be called a problem or purpose novel—not that it attempts to settle the Negro problem, but because it points out that no permanent settlement of that problem can ever be arrived at until the white man can look at life through the eyes of the Negro and understand in a sympathetic way the Negro character . . . While the idea (the main character becoming a Negro) is rather fantastic and practically impossible, the story itself is well told, the characters are true to life and very well drawn, and the narrative moves on briskly with never a dull chapter. It is usually stated by critics that when an author becomes more interested in his purpose than in the flesh and blood of characters of his story, the novel is a failure. The author has guarded against this defect . . . The story is especially timely coming on the heels of the recent race riots that have upset the country.

The New World: Chicago, Ill. In his volume he (Father Hyland) offers no "green pastures," extends no patronage, pardons no crimes. While reading the story, the reader unconsciously sees the attitudes and outlooks of the white man which contribute so much to the plight of the Southern Negro. Through the mouths of livable characters Father Hyland has presented the problem in a way which he himself says is "neither politics nor propaganda. Neither pro-black nor pro-white. It is pro-peace and pro-Christian."

Cathedral Book Club: Chicago, Ill. This is a story told from the inside . . . Stilted dialogue, and the introduction of too many characters in the opening chapters of the book make it difficult reading. From the sixth chapter on Father Hyland hits his stride. Whether or not the reader is interested in the racial question, this book makes provocative reading.

Catherine de Hueck (In The Catholic Librarian): What a world we would have if everyone in it could be transformed for a short period into someone else . . . It happened to George Woodward, the hero of Father Hyland's unusual novel. He hated Negroes. He became a Negro via a scientific experiment. He ended by loving them and his fellowmen. "The Dove Flies South" is a strange book. A haunting book. A good book for our times, when racial tensions are deep breaking wounds on America's soul. It is a

gentle book; also a strong book. Timely. It should go into all libraries, Catholic ones in particular. For no Catholic education is complete without a full understanding of the brotherhood of man under the Fatherhood of God. This book helps to get it.

BISHOPS' DECLARATION ON JUSTICE TO NEGRO LAUDED BY COLLIER'S

New York, December 20, 1943 (NC): Observing that the recent statement of the Administrative Board of the NCWC, following the annual meeting of the Bishops of the American Hierarchy here, on the essentials of a good peace, has stated in the fewest possible words the entire Negro question as it faces America today, "Collier's Weekly," in an editorial appearing in its current issue, urges that the Bishops' recommendation be put into effect throughout the United States.

The editorial quotes the statement of the Bishops as follows:

"In the Providence of God, there are among us millions of fellow citizens of the Negro race.

"We owe to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given to them by the Constitution.

"This means not only political equality but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation and a full chance for the social advancement of their race.

"When given their rights in fact as well as in law, they will prize with us our national heritage and not lend ear to agitators whose real objective is not to improve but to destroy our way of living."

"Collier's" goes on to comment:

"That seems to us to state the entire Negro question as it faces Americans today, and to state it in the fewest possible words. We do not see how it could be improved upon; or how all of us could do ourselves a bigger single favor than to take that statement to heart and strive to put it into practice all over the United States."

Pope's Message to All Military Chaplains

Vatican City, December 31, 1943 (NC): A facsimile of a personally signed message from His Holiness Pope Pius XII to all who are serving in the war as military chaplains is published on the front page of the December issue of the Vatican City review, *Ecclesia*.

"We bless and command all in the sacred ministry who, showing forth in themselves the living form of Christ, bring heavenly consolation amid the sorrows caused by war, and who bring to sufferers the means of salvation," the Holy Father wrote. "We ask that God grant that, through their generous labors, in proportion as men's minds are clouded by deepest darkness the more resplendent Christian truth may shine forth; and that as those who are more bitter are separated by hatred those who are more gentle may be united by charity."

FATHER JOSEPH ALOYSIUS BAUMGARTNER 1877-1943

In his novel, "Children of Strangers," Lyle Saxon, the chronicler of Louisiana and its people, described the parish priest as "patriarch, priest, prophet, protector, policeman, poll-tax collector . . ." Saxon did not draw on his imagination, for he described a priest whom he actually knew. Most of us, too, knew this same priest. For twenty-six years he was pastor of St. Augustine's parish in Isle Brevelle, La. For forty-one years he had been a member of our Congregation. To us he was Father Joseph Baumgartner. And none of us could find a better characterization of him than the one given by Lyle Saxon, unless it is the one given of all good priests by St. Paul, "all things to all men." Saxon's description of him, however, was true to life—more true than any superficial observer would surmise. Saxon could only guess at the well-springs whence came his character's power, influence and authority, but we know that it came from Father Baumgartner's deep-rooted love for the people among whom he labored.

It is a striking thing (in the Chestertonian sense and usage of "thing") that in the life of most men there is one period which seems to be the climax of his work. Before he attains this period there are only the years of preparation. After it there are only the years of diminishing surcease. So it was in the life of Father Baumgartner. Before his appointment as pastor of Isle Brevelle, in the days of his teaching at Duquesne, he seems merely to be coasting on his way to greatness, preparing himself for his life's work. Yet he was a successful and popular teacher. And the few short years when he no longer could carry on in the parish seem like an easement, a let down, an anti-climax.

The City of Zurich in the canton of St. Gall, Switzerland, named after the famous missionary monk, was the birthplace of Joseph Baumgartner on August 3, 1877. The early years of his life were spent among his native mountains, but the young lad could scarcely have been too much aware of their resplendent beauty, for he was quite young when his parents brought him to the United States. His primary school education was received in Charleston, S. C. He made his first contact with the Congregation when in 1897 he enrolled as a Junior Scholastic in Pittsburgh College and began his college course which led to the Bachelor of Arts degree in 1901. With a quick mind and persistent application, he gave complete satisfaction both to his directors and to his professors. Popular with the other students, he entered wholeheartedly into all the activities of the college, nor was he hampered by his small stature in his prosecution of athletics. He ably demonstrated that though small in size he nevertheless could take good care of himself. After his novitiate he was to return as a prefect to the college, and he took for his special charge the junior boarders, who soon came to love him as one of themselves. His diminutive size was deceptive, as the boarders soon discovered, for Mr. Baumgartner could govern them **fortiter**, although he preferred to do it **suaviter**. In the files of the old Pitts-

burgh College Bulletin there is extant an Ode to the Minims signed with the initials "J. A. B." in which Father Baumgartner sings the victories of the Minim football team of 1912. And among his other accomplishments of college days was his talent on the clarinet, for he played many "hot licks" for the college orchestra.

After his graduation from college Father Baumgartner entered the novitiate, which at that time was in Cornwells. On July 16, 1902, he made his religious profession and pronounced his first vows. The following year he was sent by his provincial back to his Alma Mater as a prefect, where he remained until in 1905 he set out for his course in theology to be pursued in the Senior Scholasticate at Chevilly, France. The opportunity was given him of attending the University of Fribourg in Switzerland, so the young scholastic returned to his native country to continue his course in theology. Step by step he advanced toward the priesthood which was conferred on him in the chapel of Chevilly on October 28, 1907. The following July he made his apostolic consecration, and was assigned by the Superior General to the United States. His first appointment in this country was to Pittsburgh College. Here his ability as a teacher and a disciplinarian gave promise of a long career in the college. His missionary zeal found vent in week-end ministry in the various parishes of the diocese, but the young man who had consecrated himself to the missions longed for the active life in the mission fields.

Accordingly it was with a great deal of joy that Father Baumgartner received word in 1914 that he had been chosen to take charge of the parish in Isle Brevelle, La. The parish had long been established but had been only recently confided to the care of the Congregation. Father Baumgartner knew nothing of the territory but, nothing daunted, he set out for his mission. With the simplicity of a child the newly appointed pastor greeted his people on that first Sunday after his arrival and with a gentle smile on his face and in kindly quiet words he told them that he was glad to be with them. Little did he know then the heartaches that were in store for him. A peculiar condition of affairs existed in the parish. Among his flock there were many octoroons who resented association even in church with their darker skinned neighbors. Such a condition can be most harmful and in order to keep his parish unified, Father Baumgartner had to use all the diplomacy of which he was capable. We suspect that his greatest strength in the matter came from the hours of prayer he poured forth to the Master, for Father Joseph was a man of prayer. Whatever the means he used, he was successful and for twenty-six years he labored among his flock. His was not an easy assignment. He had to combat many and great social and financial odds, but he learned to take them in his stride. He studied the farming situation and became a cotton planter on a small scale in order to demonstrate to his people the best methods, but it was not to enrich himself that he studied the market reports.

Weighed down not so much by years as by hard and constant work, his health finally broke down in

REPORT FROM BRAZZAVILLE

Despite the war and the lack of sufficient funds missionary work goes on as usual in French Equatorial Africa. We have been fortunate in this respect. Many of our missionaries are overworked. Some of them have not returned home in a period of fifteen years. We have received no young Fathers since 1938. However, we are not complaining. All here are ready and willing to keep at the work until help arrives.

During the past year we have paid particular attention to our schools. Existing schools have been improved, new ones have been established in the bush, a training service has been instituted whereby younger teachers will soon be ready to replace the old and antiquated staff. During 1944 we hope for complete reorganization of our mission stations. These stations will be equipped with a chapel and a house for the catechist. Our young catechists will receive a better training for their work. This sphere of our work must be carried on without government aid, in fact without aid from any source because our Christians are too poor to help even a little. As a rule our catechists are married. Consequently they have families to support. We therefore have planned to increase their salaries and to make every attempt to pay them regularly. In the Camerouns and in Nigeria the Christians support the catechists. But self-supporting outstations here will not be a reality for a long time. The principal setback comes from a scattered and unsettled population. Frequently whole villages move without seeming reason and certainly without any control. Of our 337 outstations only 185 have chapels. These chapels are located in centers which have been organized by governmental or commercial influence. Only a few inland villages seem to have settled down. In the other villages a wooden cross in the center of the settlement marks the meeting place of Christians and catechumens.

FATHER BAUMGARTNER

1937 and he was compelled to spend long months in the hospital in Shreveport. He returned from the hospital to his parish in July, 1937, but his was a fatal illness and in 1940 he was relieved of the burden of his pastorate. He took up residence in Shreveport with Father Lundergan and waited there patiently for the summons of the Master. The consolation of his Holy Mass when he was able to celebrate, the daily session with his breviary, the visit of the neighboring clergy, these were the highlights of the days of waiting. Gregarious, cheerful, gentle, he loved the company of his religious brethren.

The last months of his life Father Baumgartner spent as a patient in the Schumpert Memorial Sanatorium in Shreveport. He endeared himself alike to Sisters, nurses and doctors by his patient cheerfulness and resignation. But he knew his end was near and he prepared himself for it. It came to him on October 12, 1943. His funeral obsequies were held in the church over which he had so long and well presided and his mortal remains were laid to rest in the cemetery of the parish where he had so many good and kind friends and neighbors.

The statistical information given below shows figures as of July, 1943:

Population		Totals
Catholics	86,197	
Catechumens	18,541	104,738
Heretics	38,700	
Moslems	2,900	41,600
Pagans (app.)		235,000
Total (app.)		400,000

Missionary Works		Personnel	
Stations	13	Priests	32
Outstations	337	Brothers	16
Outstations		Sisters	30
(chapels)	185	Teachers	110
Schools:		Catechists	409
Primary	51	Sacraments	
Professional	9		
Pupil-Teachers	2	Baptisms:	
Catechetical	9	Adults	1,427
Junior Seminary	1	Children:	
Students:		Xt parents	1,460
Primary	5,314	Pagan parents	87
Professional	293	In per. mortis	624
Pupil-Teachers	88		
Catechetical	110		
Junior Seminary	22		3,598
Theological	7	Confirmation	1,028
Orphanages	10	Communions:	
Dispensaries	8	Easter	19,989
For children	1	Devotion	258,851
Orphans	435	Marriages	706
Dispensary Treatments:		Extreme Unction	330
Adults	125,200	Retreats (Xts)	137
Children	2,556	Area	200,000 sq. miles

MOST REV. PAUL BIECHY, C.S.Sp.

Gentleness was the distinguishing characteristic of Joe Baumgartner. As a scholastic, as a prefect, as a teacher, as a priest, he was gentle. But that did not mean that he was an easy mark. He had the **fortiter** but he chose by preference the **suaviter**. And because he was gentle, Joe Baumgartner was liked and loved by all with whom he came into contact. He was all that Lyle Saxon said of him, and he was more, for he was "all things to all men" because he led his life in the presence of God. He gave his best to the spiritual good of his flock. He brought back to the practice of their religion those who had become negligent and indifferent. He validated the marriages of those whose marriage had been awry. He instilled hope and encouragement in the hearts of the weak, and in the souls of the sick and the dying he begot peace and comfort and happiness. Always approachable, always ready to lend an attentive ear to their troubles, real or imaginary, always ready with sound appropriate advice and counsel, he lived his life as the man of God and endeared himself to the whole community of Isle Brevelle and commanded the love and respect not only of his parishioners but of all his religious brethren.



OUR PROVINCE-

Vol. 13

APRIL, 1944

No. 4



FATHER PIXLEY . . . For the jeep a flat tire; for him a sore ear drum. (See page 45.)

Official

Appointments:

Father S. M. Zaborowski, Washington, D. C.
Brother Cyril Putrn, Ferndale.

Retreats for Fathers:

Due to continuing wartime travel restrictions the retreats for the Fathers will be held this year as follows:

1. Detroit, Mich., St. Mary, May 8-13, for the Fathers in Detroit, Bay City and Chippewa Falls.
2. Duquesne University, June 18-24, limited to those in the Pittsburgh area.
3. Ferndale, June 25-July 1, Connecticut, New York and Rhode Island.
4. Cornwells, July 2-7, for those in Cornwells, Philadelphia, Mt. Carmel, Washington, Salisbury, Sanford, Charleston and Tuscaloosa.
5. Arecibo, Puerto Rico, June 18-24, for all in Puerto Rico.
6. Grand Coteau, La., October 23-27, for the Fathers in Louisiana.
7. Conway, Ark., November 6-10, for Arkansas and Oklahoma.

Father Anthony F. Lechner will give the conferences, except in Puerto Rico, where they will be given by Father Robert J. Eberhardt.

Retreats for Scholastics:

Ferndale, June 9-16. Father S. M. Zaborowski will give the conferences.

Ferndale, August 27-September 3, Father R. A. Wilhelm will give the conferences.

Departure Ceremony:

Ferndale, September 3, 1944, four p. m.

Ordinations at Ferndale:

To **First Tonsure**, March 1, 1944: Messrs. James Hogan, Ernst Kempf, Francis Rex, Thomas Gillespie, James White, Joseph Brennan, John Murray, Alfred Juliano, Joseph Behr, David Marshall, Vincent Cronin, Francis McGowan, Clement Lachowsky, Joseph McGrath, Stephen Lasko, Anthony Bacher, James Kelly, Charles Behl, Francis Philben.

To **Porter and Lector** on March 1, 1944 and to **Exorcist and Acolyte** on March 2, 1944: Messrs. Edward Bernacki, Anton Morgenroth, Remo Bonifazi, Leonard Bushinsky, Philip Bannister, Francis Colvard, Robert Heim, Edward Marley.

To **Subdiaconate** on March 1, 1944, and to **Diaconate** on March 2, 1944: Reverend Messrs. Charles Flaherty, Clement Moroz, Walter Mroz, Leonard Trotter, Robert McGinn, Robert Puhl, Francis Meenan, Robert McCraley, Joseph McGinley, Francis Garstkiewicz, Roy A. Burkhardt, Arthur Woehrel, Joseph Varga, James Pergl, William Hurney, Raymond Shanahan.

Most Reverend Henry J. O'Brien, Auxiliary Bishop of Hartford, officiated.

GEORGE J. COLLINS, C.S.Sp.,
Provincial,
Delegate of the Superior General

Changes of Address:

Chaplain Richard F. Wersing, C.S.Sp., 1st Lieut., Regimental Chaplain, 4th Prov. Tng. Reg. Hq., EUTC, Camp Clairborne, La.

Chaplain Edward A. Curran, C.S.Sp., Captain, 603rd AAA Group, Culver City, Calif.

Chaplain Henry J. Haley, C.S.Sp., 1st Lieut., USAR Hq., Second AF, Colorado Springs, Colo.

Arrivals:

North Beach, N. Y., via PAA clipper, March 4, 1944, Very Rev. James Meenan, C.S.Sp., president, St. Mary's College, Port of Spain, Trinidad.

Jersey City, N. J., pier F, via M.V. Gripsholm, March 15, 1944, from Lisbon, Portugal, Rev. Stanislaus Merion Zaborowski, C.S.Sp.

* * *

Your prayers are requested for the happy repose of the souls of Roland Prueher (brother of Father Herbert J. Prueher), who died at Camp Crowder, Mo., December 22, 1943; William McCraley, Sr. (father of Rev. Mr. Robert McCraley, scholastic), who died in Carnegie, Pa., March 2, 1944. R. I. P.

* * *

DURING THE MONTH OF MAY WE PRAY FOR:

Name of Confere	Died	Age
Father Charles Leroux	May 1, 1915	59
Father Charles Steuer	May 14, 1918	82
Father M. Mayer	May 15, 1936	63
Father John Moranville	May 16, 1918	
Brother Pius Bluem	May 16, 1939	80
Father John Desnier	May 19, 1907	52
Father John Wietrzynski	May 20, 1902	27
Father Francis Schwab	May 23, 1933	58
Father Michael Kelly	May 31, 1931	50

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Mailbag Perspective

Mother House, August 29, 1943 (Rec'd Feb. 21, 1944). My dear Father Collins: Lately we received a number of documents from you but no letter. However, through "Our Province," we learn with consolation how well you are doing and how God is blessing all your works—the senior and junior scholastics, the nineteen chaplains (twenty-three now—Ed.), commissioned officers whom the Province has given the armed forces of the United States. A letter from Dakar (February or March, 1943) informs us that Father Kilbride is stationed near Bishop Grimault. How these your sons, and mine, have been scattered! I unite them all in the hearts of Jesus and Mary. I am sure that they are and will be kept safe to the end of this terrible period through which we are passing and which will bring us soon, let us hope, to days of tranquility and stability to be devoted to the work of peace and the extension of our Lord's kingdom. In this hope I give you and all the members of the Province my blessing. Devotedly yours, ✠ **Most Rev. L. Le Hunsec, C.S.Sp.**, Superior General.

November 10, 1943 (Rec'd Feb. 24, 1944). Dear Father: I have just received your kind letter of September 7 and am grateful for it. All the documents for His Excellency, the Superior General, have arrived. The same mail brought the August issue of "Our Province." We appreciate the efforts you are making to have our Congregation better known and loved. A copy of the 1944 Ordo was sent to Father Correia in Portugal. We are very grateful for the good news about Bishop Genoud's coadjutor. We just received word from him together with a long letter from Father Quentin. Our best wishes and our prayers accompany Father Deckmyn, the chaplains and the new missionaries to Puerto Rico. Very little news here. Father Groell died a very happy death at Chevilly on All Saints' Day after a very short illness. He was eighty years old. The Auteuil foundation has just been created a Principal House, with Father Duval as superior. Since the war began this work, founded by Father Brottier, has developed considerably and now has several thousand orphans housed in several buildings. We hope that Providence will bring us some vocations from this work. Permit me to offer you and all the members of our fine province of the United States my best wishes. Respectfully and devotedly yours, **Father M. Navarre, C.S.Sp.**

Military Ordinariate, 462 Madison Avenue, New York 22, N. Y. Dear Father: Once more the War Department has made a revision of its chaplain quotas—let us hope for the last time. The total figure is now 2,532 Catholic chaplains. Counting present applicants, we lack 515 priests to fill this quota. The Navy Department has made no revision; we need 185 more priests in the Navy. We are asked to obtain these 700 priests between now and July 1st. The total number of applications in process now is very low, only 85. If March ordinations offer prospect of relief, we hope that priests to be released will be permitted to file their applications now, lest the War Department again revise the allowances, on the plea that we cannot fulfill our quota. We take this occasion to ex-

press once more our keen appreciation of the co-operation of the hierarchy and the religious superiors in the selection of such outstanding priests for work as chaplains. Every day we have to thank God for numerous specific instances of outstanding work. The grace of God is manifestly supporting their labors. Devotedly yours in Dno., ✠ **John F. O'Hara, C.S.C.**

Saint Pierre, January 5, 1944. Dear Father: I had already written you that I received a box of school supplies. No doubt the letter was stopped en route. Let me thank you again for this shipment which arrived in good condition. We do not need Mass intentions. We can hardly take care of all the Masses requested here. Life in this little Prefecture went on as usual during 1943. Thanks for the news which you sent me concerning the Congregation and particularly concerning your Province. **Monsignor A. Poisson, C.S.Sp.**

NCWC, 1312 Massachusetts Avenue, N.W., Washington, D. C., February 2, 1944. Dear Father: I am very grateful for your note of January 30th telling of Father McGoldrick's meeting with my brother, Father Walter Carroll. I am sure it was a pleasure for both to be able to talk about common interests so far from home. Faithfully yours, (**Very Rev.**) **Msgr. Howard J. Carroll**, Assistant General Secretary.

The Cistercian Monastery of Our Lady of the Valley (Trappists), Valley Falls, Rhode Island, February 26, 1944. Dear Father van de Putte: I thank you for the booklet "Libermann: Another Paul." There is a strong devotion to the Venerable Father here. Our two copies of his letters are always in circulation. Two religious have made translations of the Spiritual Directory for their own use. If you want translations of his other works made, the quickest way would be to send them here. Since our copy of Father Goepfert's "Life" was mislaid by a poor epileptic to whom it was loaned, we have made fruitless efforts here and in Ireland to get another. Perhaps you know a house of the Holy Ghost Fathers that would sell us an extra copy, no matter how used it is. We just finished reading Father Lee's "Life" in the refectory and added your booklet to it as a postscript. My chief reason for writing to you is to invite you, in the name of our new superior, to come here again as you did in 1938 to give us a series of lessons on the Chant. You stirred up a very great interest in it when you were here before, and the community, somewhat altered in composition since, would profit greatly. Ever yours in the Sacred Heart, **Fra. M. Maurice, O.C.S.O.**

St. Mark's Rectory, 65 West 138th St., New York 30, N. Y. Dear Father: It is now possible to have published two booklets which we have contemplated for some time. One is a Holy Hour for First Fridays consisting of approved prayers of the Apostleship of Prayer and popular Catholic hymns sung during the Holy Hour. Its purpose is to enable the congregation to participate more easily in the Holy Hour. The other is a compilation of Catholic Hymns (without music). We have been unable to find a Catholic Hymnal which contains all the hymns we need and which is at the

same time inexpensive enough for our purpose. Therefore we thought it most practical to compile the small hymnal referred to. The seal of the Congregation will appear on the front cover of the hymnal. Should any of our parishes experience difficulty with hymn cards and like the hymnal, extra copies can be printed, merely changing the address at the bottom of the front cover. Respectfully yours in Christ, (Rev.) **Wm. P. Murray, C.S.Sp.**

Sisters of Mercy, 50 Lake Street, Le Roy, N. Y. Dear Father: Through the intercession of Venerable Father Libermann I made a wonderful recovery after an operation for ulcers. One of your Fathers gave me a copy of "Thoughts for Meditation." I often use this little book and I say the prayer for his beatification. Sincerely in Christ, **Sister M. Bertille.**

The Cathedral of Our Lady of Perpetual Help, 3214 North Lake Street, Oklahoma City, Oklahoma. Dear Father Collins: Your kind letter of congratulation and good wishes on the occasion of my receiving the purple is gratefully acknowledged. I appreciate and cherish my friendship with the Holy Ghost Fathers. They have been to me an inspiration. I might tell you, too, how deeply I value your kindly friendship. Your too generous remembrance leaves me in a daze. I do want you to know that I am extremely grateful and beg to convey my thanks to the Fathers. With every good wish, I remain, Yours sincerely in Christ, **Right Rev. Msgr. J. M. Connor.**

Internment Camp, Jamaica, B.W.I. Dear Father: Through the Red Cross we received news from the Superior General. We have an opportunity to do some studying here in the semitic languages. I would be very grateful if you sent me an Arabic dictionary. It would aid us in our biblical studies. Yours very truly, (Very Rev.) **J. Kirsten, C.S.Sp.**

St. Cyprian's, Helena, Arkansas. Dear Father: It rained during the entire month of February. The large pools of water under the shacks of the Colored people have resulted in much sickness. At the Bishop's request I am going to have the church property surveyed in order to make our property lines definite. Gratefully, **Father Joseph Hanichuk, C.S.Sp.**

Holy Trinity Parish, New York City. Dear Fathers: I wish to express my most humble thanksgiving to you for the numerous graces and blessing I have received since making your mission. During my life I have made many missions, but the mission given by the Holy Ghost Mission Band is the best I have ever made. I hope you Fathers will continue to enlighten and strengthen people. Faithfully, **M. D.**

St. Joseph's, Conway, Arkansas. Dear Father: I think it wonderful that the scholastics are getting the inside track on the Rural Life movement. One is surprised to learn the good that can be done because of it. Many of the rural non-Catholics are bigoted because they have had no contact with the Church or its priests. This movement also makes better leaders out of rural Pastors who in turn will get a rural program to their people with the result of more progressive and intelligent farmers. Sincerely yours, **Father A. Lachowsky, C.S.Sp.**

St. Monica's, New Orleans 13, Louisiana. Dear Father: All are well including myself for a change.

Nothing new except that the collection hit an all-time high recently and Father Brooks has a minister's son under instruction. Yours in the Holy Ghost, **Father Vorndran, C.S.Sp.**

Shreveport, Louisiana. Dear Father: The minstrel was a grand success. The hall was packed and with the loud speakers the show was just about perfect. It was the best attended of any since my coming here. The Sisters from St. Vincent's Academy were at the dress rehearsal and expressed the wish to have the show at the academy. The school is doing well. There is a great development of conversions amongst the children. Over twenty have expressed the wish to become Catholics. I baptized four at Christmas and now have about twenty taking special instructions with a view to reception into the Church around Easter. Sincerely in Sp. Sto., **Father J. M. Lundergan, C.S.Sp.**

New Iberia, Louisiana. Dear Father: A section of the parish, Olivier, has a Catholic population of sixty-five families. These people cannot come to church here because of transportation difficulties. A man there has promised to donate some ground for building a chapel. But even if funds and grounds were available, labor and materials are not. I have tried in vain to find a place where these people could have Mass. After having spoken with the leaders in the community we may find some way to solve the difficulty. Anyway I am going to have Sunday Mass there somehow. The fair at Olivier brought \$330.00. There is a chance that I can buy a hall here in town and move it in sections to Olivier where it could be rebuilt. Sincerely in Christ, **Father J. P. Lonergan, C.S.Sp.**

New Iberia, Louisiana. Dear Father: On January 8th I attended an electrocution. That makes two in a short time. The condemned were not Iberians, but I was called in on both occasions by request. Sincerely, **Father C. Hannigan, C.S.Sp.**

Arecibo, Puerto Rico. Dear Father: The quasi mission in Esperanza was a success: 500 confessions, 265 Communion at Mass Sunday morning and about 800 in the procession. Padre Jorge worked hard. He was ably assisted by Father Cookson. A soft-ball game with the Redemptorists is being planned for Libermann Day. Many thanks for the \$200.00 donation. We had 2,734 baptisms last year. Sincerely, **Father J. D. Boyd, C.S.Sp.**

Toa Alta, Puerto Rico. Dear Father: I can truthfully say that the spiritual outlook for our three new missions is most promising. Work is piling up. Fathers O'Reilly and Curtin are wonderful workers and are doing more than a creditable job in the work assigned them despite their language handicap. Bishop Davis is well received by all, which means that he was well chosen. We are planning a new chapel in the barrio of Sabana Seca. The Bishop said that he would match the money we would raise. St. Joseph will be the patron saint of the proposed chapel. Plans are also being made to repair the church at Toa Alta. Funds raised to date amount to \$1,500. The Bishop will help here also to the extent of several thousand dollars. Yours in the Holy Ghost, **Father Kenneth F. Milford, C.S.Sp.**

Military Ordinariate, 462 Madison Avenue, New York 22, N. Y. Dear Father: May I submit a word of elab-

oration on the telegram sent out March 9th, calling attention to the need of replacing at once four hundred chaplains who are to be sent overseas immediately. The Army Air Forces have been asked to send twenty-five chaplains at once. The Air and Ground Forces will be called upon to send three hundred and twenty-five more within two weeks. Every priest in the Chaplains' School is already assigned to an existing vacancy, and quite a few places with as many as ten or twelve thousand men have no Catholic chaplain. One with thirty thousand capacity has none; how many troops there are there at the moment I do not know. More than half of our Catholic chaplains are already overseas. Several of them are incapacitated through wounds or illness; others are badly placed, through no fault of their own, but because of circumstances over which we have no control. As bad situations are noted an attempt is made to correct them. Fortunately, in a sense, the Navy has reduced its quota, and we have almost enough. This improves the over-all picture. When the present call for four hundred for the Army is met, we will be within a hundred of our goal. Replacements will be needed later, but that is a problem to be met from day to day as it arises. "Praying the Lord of the harvest that He send forth laborers," I am, devotedly yours in Dno., **Most Rev. John F. O'Hara, C.S.C., Military Delegate.**

NCWC, Washington, D. C. Dear Father Mulvoy: Effective January 1, 1944, I herewith appoint you as National Chaplain of the Newman Club Federation to serve in this office for one year. Your past splendid service to the Newman Club Federation, I am sure, is an earnest of success. You will find the facilities of the Youth Department, NCWC, completely at your disposal in assisting you with your work. Sincerely yours in Christ, **Most Rev. James H. Ryan, S.T.D., Bishop of Omaha, Chairman.**

Kimmage Manor, Dublin. Dear Father: We have 68 in our Novitiate. Father Hoffmann so far has lost 22 men: 4 Fathers, 8 Scholastics and 10 Brothers. [Editor's note: Father Hoffmann is provincial of the German province.] The Provincialate is transferred from Victoria Strasse. We get "O.P." regularly. It is breezy and newsy. Yours very sincerely, **Father D. Murphy, C.S.Sp.**

Somewhere in Italy. Dear Father: I deeply appreciate your expression of sympathy occasioned by the death of my mother. Her death was a big blow to me due to the fact that it was so unexpected. I am still in Italy and, although I am assigned to Corps Headquarters, I am on detached service with the 53rd Signal Battalion. There are many Catholics in the battalion and of course it means much to them to have a Catholic chaplain. I am in the best of health and would not have missed this experience of being an Army chaplain for anything. I have been overseas nineteen months, months packed full of exciting events. I am sure that these experiences have made me a better man, a better priest and will play a great part in my future life should God spare me for further work in His vineyard. The new ordo arrived and I am certainly glad to receive it. It is surprising how one can get mixed up as regards the Church calendar over here in the woods. Now that is all over, thanks to the ordo. I have been in the woods ever since I left the

States. To live in a house again will seem strange. I will have a difficult time getting used to a soft bed. I had the opportunity of sleeping in bed twice in nineteen months, but they were sleepless nights until I removed the mattress and myself to the floor. As regards the war, God has been with me, for I had a tent torn to pieces by a bursting shell twenty feet away while I was only a few feet from the tent on my way to enter it. A shell hit the highway no more than ten feet from my jeep; the jeep received a flat tire and I a sore ear drum. All in all I say, "Deo gratias." I would appreciate your prayers and those of the Congregation for the repose of my mother's soul. All the Catholic boys turned out for her Mass. Best regards to all the Fathers. Your humble servant, **Chaplain Wm. H. Pixley, C.S.Sp.**

AP0 686, New York, N. Y. Dear Father: The weather has been cold. They tell me it has been a mild winter. If that is really true I am glad it has been mild this winter. I sent you a souvenir, a bell made in India. It has a very nice tone and may possibly serve in your chapel. One of our Irish confreres is located near here at the moment. He is a Father Brawley and is serving as a chaplain to Nigerian soldiers. I have also met a Mill Hiller, chaplain to the East Africans, who tells me that Father Dooley has been sent to Ceylon. I get "Our Province" regularly and am pleased to know what is going on. The ordo arrived. Many thanks. **Chaplain Eugene L. Lavery, C.S.Sp.**

Comm. Serv. Force, Sub Command, 7th Fleet, Fleet P.O., San Francisco, California. Dear Father: Belated, but by no stretch of fancy less welcome, there arrived your cheerful note. As it is no small satisfaction to know I'm in your prayers ne'er deem me ever the less grateful. For doubtless such is no small reason why I find the Navy a glad service and myself quite happy despite difficulties concomitant with war. I am shamelessly elated that all goes so well with D.U. But not surprised, considering the quality of men that labor there. Some day decent necessity will strike a medal for all that kept the fort while Rome burned. Meanwhile and always may Christ mould all of us after the manner of the freewheeling of His Grace. Respectfully, **Chaplain J. J. Sullivan, C.S.Sp.**

Hq. F. T. C., AP0 762, c/o Postmaster, New York, N. Y. Dear Father: This morning I sent you \$225.00. I am sending the money to you in case you want to purchase bonds. However, I do not forget Father Anthony Hackett, and may I say that he is an ideal pastor. I am always anxious to know if the money and bonds I send frequently reach the States. "Our Province" is a visitor from home. I, too, met Msgr. Carroll some months ago and had dinner with him. We have some Duquesne Dukes here at the Fighter Training Center. I read and reread your radio discourse. Congratulations. Father Knight's writings are very interesting. Lefty Gomez and Jack Sharkey entertained us. We saw them on the screen and in person—Jack Sharkey on the floor also, although he did do some pitching in the direction of Lefty's dead arm.—**Chaplain J. A. McGoldrick, C.S.Sp.**

Section Base, Navy 131, Fleet P.O., San Francisco, California. Dear Father: Since my transfer to New Caledonia I have picked up quite a bit and now I

feel a lot better than when I arrived here shortly before Christmas. Father John J. Sullivan is not in the South Pacific at all, but in the Southwest Pacific. The work here is very light. At the Section Base the number of Catholic boys is very limited, but I take care of the men of the small crafts in the harbor and say one Mass each Sunday for them. Every month the chaplains in this area get together for a few hours of recollection under the direction of Bishop Wade of the Northern Solomons. It is impossible for him to return to his missions for the time being. Greetings to all. Sincerely, **Chaplain A. J. Demers, C.S.Sp.**

The Chaplains' School, Harvard University, Cambridge, Massachusetts. Dear Father: I received my orders. I have been assigned to Hq. Second AF, Colorado Springs, Colorado.—**Chaplain Henry J. Haley, C.S.Sp.**

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OUR LEVITES

FERNDAL: The whirl of examinations is passed. All the alterations in seating and manual labor charges that mark the end of a semester and the beginning of another have gone into effect.

The Venerable Libermann celebration of the Eve of Candlemas was a soiree, Ridgefield style. It opened and closed with violin and piano selections from Handel and Mozart. The papers read were on such varied subjects as Ecclesiastical Art, the Bibliography of the Congregation, the Relations between Father Le Vavasour and Father Libermann and a narration of the conversion of Father Libermann's brother through the death-bed picture.

Father Ford stayed with us several days. He gave us a more than usually interesting picture of Puerto Rico in his own interesting manner.

Father Patrick Quinlan, of the Rural Life Conference, paid us his long-promised visit. He brought movies of the Cooperatives in Nova Scotia, telling us between the reels of his own last visit there.

On his way to Chaplains' School Father Haley visited us for a day.

Ordinations to tonsure, minor orders, subdiaconate and diaconate, March 1-2, 1944.

CORNWELLS: The Reading of the Marks, which is the official verdict on the mid-semester Exams, was held on February 4th. Father Kettl reported satisfaction on the part of the faculty and greater satisfaction on the part of the pupils for the finish of said work. There were few failures—a good omen—as the mid-winter examination is the toughest for the hurdles in the scholastic year.

A new entrance to the chapel has been made leading from the second corridor. This entrance facilitates visits to the chapel from the upper part of the house. A new door has been installed in the chapel in harmony with the other wood-work. A new Tabernacle, the gift of Father Thieffels of Detroit, has also been added.

The student body listened to an inspirational talk on Puerto Rico by a man who has now become a seasoned and zealous missionary, Father Paul Ford. Talks like this, by practical experienced men, fresh from the

field and scene of labor, do more to instill the spirit of missionary and priestly life than second-hand information.

Besides Father Ford, Fathers Frank Stocker and Dayton Kirby of New York were our guests for a few days.

The Lenten Season is a time of extra ministry. Besides many calls incidental to Lenten services in parishes, several Fathers are conducting sermon courses: Father Dougherty is preaching at Our Lady of the Blessed Sacrament, Philadelphia, Pa.; Father Jones at St. Dominick's, Holmesburg; Father Flynn at Fairview, N. J., and Father Hoeger has so many retreats that it is difficult to keep track of them.

It has been remarked that the only readers of this column from Cornwells are those who follow up the athletic events, anxious no doubt to determine if Cornwells is maintaining the old standards in sports. We will be pardoned therefore if we give some of our space to the sporting field.

The Varsity played the following outside teams: St. Francis (Eddington), Fairview, St. Joseph's House, Westmont, North Catholic. The First High played Fairview, St. Bartholemew, Roman Catholic. We think that the most hotly contested game was that of our Varsity against St. Francis High School. It was our only serious defeat. From all accounts it was one of those blood-and-thunder battles which makes one think of the Marshall Islands. It was several days before we found out exactly what the score was; but perhaps a 34-50 defeat is good for the testing of the sporting spirit. Our victories were: Fairview, 21-17; St. Joseph's, 32-20; Westmont, 48-13; North Catholic, 55-17; Roman Catholic, 18-17.

Father Jones is bringing to completion the work on the new Cemetery. Last month he devised and finished a drainage system which prevents the water from spoiling the landscape work.

The traditional interest of Cornwells in Dramatic Arts is kept alive by Father Hackett.

Several of the students attended the meeting which formed the Interracial Council of Philadelphia. Father La Farge addressed the group gathered in the Gesu Parochial School.

Father Provincial paid us a visit on February 17th.

RIDGEFIELD: The celebration for Founder's Day commenced with a program which included musical selections, addresses on the spirit of the Congregation and on the life of the Venerable Libermann. The program concluded with movies showing scenes from New England and various missions of the South. The scenes in and around Ridgefield included a score of former Novices. Many of us were surprised when we saw ourselves in positions positively unrehearsed.

Six Ferndalians came on February 3rd. Several represented the class that built our lake which we are now enjoying immensely.

New manual labor charges have gone into effect. Our new regulator was a little irregular in placing his watch upside down on the first night of his appointment. There was a slight inconvenience the following morning.

We have no ice skating or tobogganing. We are left with only reminiscences of former frosts when we enjoyed some thrilling spills on the Olympic Slide.

FATHER PATRICK JOSEPH McCARTHY

1897-1943

If I were asked to give a one word characterization of Father Pat McCarthy, I should instinctively choose the word "deliberate," for Father Pat was nothing if he was not deliberate. During the whole of his religious and priestly life, he was never known to move with speed except when, as a scholastic, he undertook to ride a motorcycle without knowing how to stop it. He thought with deliberation: he moved with deliberation: he acted with deliberation. As a student he learned the immense practicality of "festina lente," and as a priest he employed this knowledge to good advantage, although to others it may have caused a certain amount of irritation, especially when they wanted speed. After all, Martha was busy about many things, but Mary received the commendation. But it would be a great mistake to assume that because Father McCarthy was deliberate, he was necessarily slow either in mind or body. The facile quip which came in his slow drawl and made his humor sparkle, though never hurt; his ordinary progress in class; his prowess on the field of athletics, all give ample proof of his ability to think and act quickly when he thought it was necessary.

The great mile-posts of his life can soon be pointed out: Born in Philadelphia on November 13, 1897; grammar school at St. Columba's; entrance to Cornwells in 1912; novitiate in Ferndale in 1917; religious profession, August 17, 1918; ordained priest, August 26, 1922; apostolic consecration, June 21, 1923; Bagamoyo, 1923-1931; New York, 1933-1939; Our Lady of the Blessed Sacrament, Philadelphia, 1939-1942; Fort Smith, 1942; death in Philadelphia, October 29, 1943; forty-five years, eleven months, thirty-six days; there is the span of the earthly life of Father Pat McCarthy. But one would not have an adequate idea of him by the knowledge only of these dates, for between each of these mile-posts there was a lot of life and a lot of work.

We of the Congregation came to know him first when he entered Cornwells, a lively, likable, open-faced boy who loved fun, athletics and life. As his student days passed we came to know him as one of ourselves, like most of us, doing what he had to do, keeping the rule reasonably well, saying his prayers, attending classes, having fun where he could find it. Piety he had, but it was not the piety that showed off. As in the rest of us, there was in him a streak of seriousness which in his case all his life he kept hidden or tried to keep hidden. His directors and teachers found him in possession of the necessary urbanity, knowledge and piety to admit him to the novitiate.

During the days of his scholasticate the character of Patrick McCarthy became molded. With full knowledge of all that it entailed, he freely chose for himself the life of a religious priest dedicated to the missions. He did not look upon himself as making a great sacrifice. There was begot in his soul a deep, fond affection for the Congregation, an affection which remained with him until the day of his death, and no man was ever a more affable confrere than he. There was enlivened in him the spirit that made him a good missionary. And let no one forget, he **was** a good

missionary. Among all the tributes written of him, none is greater or more true than that written by Father Charles Dooley, himself long enough a missionary to make him a good judge of them. "Pat," he writes, "was my 'Good Angel' when I first came to Africa. I was given my first post to his mission in Lugoba, and spent a year with him under his kind and gentle guidance . . . I could not have been given a better teacher for the life and work ahead of me . . . Every Father, Sister, Brother and, most important of all, the African, who knew Pat spoke of him as having and possessing and using that grand, ever-to-be-sought-after virtue of **Upole**. This Kiswaheli word embraces the Christian virtues of justice, kindness, gentleness and patience: it reveals a knowledge of the African, his peculiar mentality, his own natural way of thinking and his reactions when dealing with the White Man. Pat possessed **Upole**. The African loved him for this as I well know and his fellow missionaries still speak of him as having this splendid Christian virtue. Africa lost a powerful missionary when Pat left us . . . His many missionary friends out here and the thousands of Africans who knew him and felt his warm, gentle charm will be grieved to hear of his death . . ."

What the natives of Africa found in him, the parishioners of St. Mark's in Harlem and those of Our Lady of the Blessed Sacrament in Philadelphia discovered for themselves in the days that Father Pat spent among them, and the people of Fort Smith would have discovered if it had been granted unto him to labor longer among them. Unfortunately for them, they had not the opportunity, for the dread disease which ended his life had already begun to make inroads upon his health when he went to Fort Smith. Most of his stay in that city was spent in the hospital. Realizing that his efficiency as a missionary was at an end, he returned to his native Philadelphia for operation and treatment. His robust health was gone, his great body shrunken, but his spirit was undaunted. As usual he was slow to speak his thoughts, slow to manifest that he realized that for him the end of the trail had come, for Pat never deluded himself no matter how he dissembled. He stood beside the casket that enclosed the remains of Father Tom McCarty, his cousin, on the day that Father Tom was buried, and unhurriedly he looked upon the corpse of one who had been stricken so soon, and Father Pat knew full well that soon, very soon, in the same church of Our Lady of the Blessed Sacrament the same brethren would chant over him the same **Requiem aeternam**. There was no sign of the thoughts that wandered through his mind, but there must have been the recollection of the years they had been together, the days when together they had entered Cornwells, the day when they together had been ordained. We who were in the church on that day felt bad because of the passing of Father Tom, but we felt worse for Father Pat because we knew that in his unemotional way he did one of the hardest things he had ever been called upon to do. Side by side they now lie in Cornwells cemetery in eternal peace.

C.S.Sp. PUBLICATIONS

The Sacraments of Daily Life, by Rev. Bernard J. Kelly, C.S.Sp. Sheed & Ward, New York, N. Y. 1943. Pp x-291. \$3.75.

Father Kelly has written a book of "doctrine and devotion," a spiritual book about the cornerstones of the science of spirituality. To our mind it is easily the best popular treatment of the sacraments in modern English devotional writings. The author is an associate of Father Leen, with whom he shares the precious faculty of deriving principles of the spiritual life directly from dogma without obscuring clarity of outline through needless theological subtleties. (In fact, we personally prefer him to Father Leen for his virtue of precision.) . . .

The major criticism we would have to make is that the social implications of the sacraments of initiation, baptism, confirmation and the Eucharist, are treated too much as an after-thought (in ch. 9, "The Sacraments and the Mystical Body"), instead of being integrated into the exposition itself of these sacraments. . . .

\$3.75 is a lot of money for many a pocketbook.

Is it too much to hope that Father Kelly will next devote his talents to a book on "The **Sacramentals of Daily Life**"? The dearth of literature on that subject approximates famine proportions.

—G. L. D., in *Orate Fratres*, Nov. 28, 1943.

There are plenty of books on the sacraments. But there is scarcely another book of this kind. It is not mere theology—but theology made one's own.

On reading this book ordinary Catholics, and even Catholics advanced in the spiritual life, will be quite amazed at how little they understand and appreciate the riches of Catholic sacramental life. God is wonderful in all His works. How wonderful must He be in the great work of making men and women saints! Father Kelly helps one to see the wonders of the Sacramental life of the Church. . . .

Although this work is not bare scientific theology, yet it can scarcely be called "popular." Priests, seminarians, the better educated of the laity will find it stimulating. In their turn, they ought to break down the matter contained in the book for the common people. Its importance can scarcely be over-emphasized.

—*Indiana Catholic and Record*, Feb. 4, 1944.

This book deserves to become a Catholic best seller. In fact, it deserves to rank alongside Dom Marmion's "Christ, the Life of the Soul" as a modern spiritual classic. High praise! Yes, but justified, I believe. For it is not an ordinary book on the sacraments. Too often works on the sacraments are only translations or digests of some standard Latin theology text, stiff and uninspiring for all their doctrinal exactness. But not this book. At Father Kelly's hands the doctrine on the sacraments has received a treatment that is at once scrupulously exact and yet peculiarly his own, fresh and exhilarating. Perhaps that is because he gets his inspiration from St. Thomas. Certainly worthy of such a master is his insight into and expression of this doctrine.

There are so many fine things in the book that even a simple listing of them would require more space

than a short review affords. Only the thread on which these pearls are strung can be indicated. And that is the priesthood of Christ. It is the hub idea of the book. From Christ the Priest the sacraments radiate, as so many spokes, communicating Christ-life and likeness to the universal Church. According to Father Kelly all our spiritual life is summed up in two phases—the sacrificial and the sacramental, i.e., the gift of man to God, sacrifice, and the gift of God to man, sacrament or growth in grace. And both must pass through the hands of Christ in Whom is the "full and unstinted plenitude of priestly mediatorship." . . .

—*The Southern Cross*, San Diego, Feb. 18, 1944.

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The Dove Flies South, by Rev. James A. Hyland, C.S.Sp. Bruce Publishing Co., Milwaukee. \$2.50. (See O.P., p. 36, March 1944.)

This is not the Catholic novel, for in many ways it falls short of the literary standard which such an achievement would require. As a piece of literature it is surpassed by the late James Weldon Johnson's **The Autobiography of an Ex-Colored Man**, which treated a somewhat similar theme. But James A. Hyland has produced more than a mere novel. The story is good; interest is aroused by an imaginative device around which the plot hinges; there is enough suspense to hold you to the last page. Best of all is the insight which it gives into the unhappy lot of the Negro in America. There is no teaching in the book, but the lesson we take from it will better us as Americans and Catholics. . . .

And when we come to the last page we realize that "The Dove Flies South" is a good story, and that our outlook has been broadened and made more Christ-like.

—*Joseph W. O'Donovan*, in *America*, Feb. 12, 1944.

Widespread Catholic concern over the Communistic efforts to reap a "black harvest," provided, according to the Rev. James A. Hyland, C.S.Sp., the impetus for the publication of his Negro-novel, "The Dove Flies South." . . .

Employing a startling device that takes the white man behind the barrier of color, he fuses the two worlds into one, and the resulting story brings new insight into the problems that lie behind the racial question.

Father Hyland, in a recent plea for race equality, covered his reason for writing the thought-producing volume. He specifically states that America's declared intentions to bring the democratic way of life to all people will be smothered unless the "color-barrier" is dropped on the home front.

"Opportunity for private ownership of farms and professional and social equality with his white neighbors are the only democratic and Catholic answer to the so-called 'Negro problem,' 'race riots' and the 'black harvest' that the Communists are reaping daily. . . ."

"The Negro farmer has been on the soil of America since long before the landing of the Pilgrims. He can sample the soil of the South blindfolded and tell what

every acre can do. He would like to make farming a way of life because he knows that the small farmer who owns his own place is more efficient than the big planter. Knowing this, he recognizes the reasons why the big planter is determined to keep the Negro farmer a sharecropper—a rural slave."

Rumors of Negro associations making alliance with Communists were met by Father Hyland with the contention: "If Negro groups have made common cause with Communists, it is because they feel that they cannot fight and win against racial prejudice alone. They fear that they cannot win without an alliance with some strong group willing to back up their cause, and just as the U. S. government made an alliance with Russia to strengthen our forces against the Axis, the Negroes will join the Communists. White Catholics could form that group, but the color-barrier is allowed in too many of the Catholic churches, schools and organizations, and the fact that only two per cent of the forty thousand Negro churches are Catholic is a direct slap in the face to these thousands of people who crave religion. . . ."

"Normally the Negro prefers to be with his own people. He knows that he would be more embarrassed than the whites by intermarriage. But when he is told that he cannot do something he becomes unnaturally bitter and will show it in his actions. Thus when Negroes are refused hotel and theatre reservations, are put in Jim Crow cars and not allowed to ride in taxi cabs, they will fight for what they consider their democratic rights. The world of color, 14,000,000 strong, has risen from its knees and now challenges the white world its moral right to exploit it on the basis of color alone. Their leaders insist on equality among all people and this insistence on equality has a spell that makes fanatics of men who have been oppressed for centuries."

—The Guardian, Little Rock, Ark., Feb. 4, 1944.

This is a book with a noble purpose and should do much good. It has rightly become a best seller.

—Rev. A. M. Fitzpatrick, S.T.D., Universe Bulletin, Cleveland, Ohio, Feb. 13, 1944.

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ST. JOSEPH'S, CONWAY, ARK., 1878

A contract was made with the railroads (Little Rock Fort Smith R.R. and the Iron Mountain R.R.) by which a large tract of land was secured. It was thus that two hundred thousand acres were guaranteed to provide sites for those immigrants from Germany who wished to make their homes in the Colony of St. Joseph. There was a further money guarantee for each immigrant that our Fathers would bring to St. Joseph's. Under this latter guarantee a sum of about \$50,000 was realized.

The Colony of St. Joseph was about seventy-five miles long and about fifteen miles wide. This settlement enjoyed an excellent location. It was served by the Arkansas River and by two railroads. This water-rail combination afforded transportation that was not merely convenient but truly precious according to the evaluation of things in those far-off days.

It was Father Strub who selected this settlement site so ideally situated. Accompanied by Father Jaworski and by Brothers Genes and Leo he set out from Sharp-

burg on October 14, 1878, to establish St. Joseph's in Conway.

This group of pioneers accepted the hospitality of a Catholic family for about two months. Then they were able to take up residence in a home of their own, a frame building with a foundation of stone—a structure very common in those days.

The dedication of the church took place on February 23, 1879. Non-Catholics had contributed largely to the building fund. They were present in very representative groups for the dedication ceremony.

School commenced at the rectory on March 1, 1879. About twenty children were present. In November arrived the Sisters of St. Joseph of Cluny. The Fathers moved to a little building near the rectory and turned over their former home to the sisters for a school and convent. Despite the fact that a public school was opened by the non-Catholics almost a year previous, about sixty non-Catholic children were attending St. Joseph's school when the sisters arrived. By Easter of that same year the sisters were given a building sufficiently large for a school and convent and chapel.

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ALONE ON A LION PATH

When Archbishop Spellman as Vicar of the U. S. Armed Forces visited Africa he awaited a plane at one of our missions called Ndanda, East Africa. Father E. Gattang, C.S.Sp., entertained him. This missionary tells us that long before daybreak the Archbishop all alone started out on a safari to a mission chapel to say Mass for some natives. On his way to the mission he passed a section where lions sometimes roam. Luckily there were no lions that morning but there was a good crowd of natives waiting to hear Mass in the little chapel.

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NEWS FROM WASHINGTON

There was nothing significant in the absence of this column from last month's issue of "Our Province." It was left out simply to make room for all the interesting articles that you waited for with bated breath: the speech of Governor Jones, etc.

Possibly the landscape contractors are conspiring to make us look bad in our prediction of some time back about the beautifying of the grounds here being soon finished. At any rate, the road approaching the house has not yet been laid. Maybe if we get used to looking at things the way they are we won't want the job finished.

A number of visitors have honored us in recent weeks. Fathers Ford, Haley (in his new uniform), Coogan, editor of the magazine, Catholic Missions, Bishop Yu Pin, Monsignor Vaeth, archdiocesan director of the Society for the Propagation of the Faith, the members of the Mission Band, who inspected the new flagstone walk leading up to the house (not that that was the only reason they came to see us), Fathers Mullarkey and Conley, of the diocese of Richmond, Father Burke, of the Holy Childhood, Father Lavin, Fathers Hannon, Coyle and Carroll, of the diocese of Pittsburgh, Fathers Killeen, Lauritis and, no doubt, some others who came and went so fast we didn't have time to note their visit.

Father Zaborowski came with us a day after landing from the Gripsholm. For one who has been in a

prison camp for seventeen months, he looked pretty good (although somewhat uncomfortable in the civilian clothes that were the only ones he could get before setting out from camp).

Inspired by the comings and goings of visitors, members of the local community did a little coming and going themselves. Father McMenemy, up from Charleston for the profession of two members of his parish in the Oblates of St. Frances, took Fathers Moroney and Connors to Baltimore with him for the profession. Various parishioners of members of the Province were received or professed on the same day. The number of vocations in this community from parishes conducted by the Holy Ghost Fathers indicates the good job being done in our parishes throughout the country.

Father Noppinger gave a retreat for sisters in Rochester and managed to get some business done in Buffalo, Cleveland, etc. The Mission Procurator's office is really busy these days, with sometimes three collections on a Sunday.

With the winter now over for sure (after several false starts on the part of spring) we can make one boast—we ran out of fuel oil only once during the whole season. If anyone who visited here during the cold season tells you that we seemed to be out of oil most of the time just discredit the remark.

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BISHOP MORRIS CONFIRMS AT CONWAY

His Excellency, Most Rev. John B. Morris, Bishop of Little Rock, administered the Sacrament of Confirmation to sixty-six persons at St. Joseph's, Conway, on Sunday, March 12, 1944.

Assisting His Excellency were Monsignors Healy and Allen. Assisting in the sanctuary were Monsignor Loeb, dean, Fathers Wolffer and Anthony Lachowsky. Father Riley was celebrant.

His Excellency preached a very timely and encouraging sermon. "The Catholic Church is getting more popular everywhere," said Bishop Morris. Optimistic views for the post-war world were expressed by His Excellency. He believes that "old-time, simple prayer and not long drawn-out exaggerated prayer" will contribute greatly to a more Christ-like post-war era.

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MISSION BAND MEETS

The annual meeting of the Mission Band took place at the Provincial Residence on Tuesday, February 8, 1944. Fathers McCaffrey, Brannigan and Wrenn were present. Father Hyland was absent due to sickness. A sore eye made it necessary for him to remain in the hospital. His letter in which he stated his regret for not being present was read at the meeting. This letter also carried most cordial greetings for Father Wrenn. It is believed that the poor condition of Father Hyland's sight at the time of writing caused the names of the other members of the Mission Band to be omitted in the greeting sentence. However, the letter substituted in no way for Father Hyland's presence. There was no "to-give-the-house-a-good-name," no request to repeat a pithy sentence for recording in a special note book, no mention of the culinary blessings God has bestowed on cooks, no

"my-pai" softening up preface to a request—all missing because the man who has released the "Dove" from the ark of racial tolerance was missing.

After the meeting all enjoyed a special dinner. Then an inspection of the house and property followed. Here, too, many valuable suggestions were offered by the members of the Band. These suggestions ranged over a wide field of human endeavor: from constructive criticism about the tops of the house chimneys to the new lights being installed at the front entrance. Unfortunately the landscaping job on the front lawn was not completed. However, that may have been fortunate in another respect because of the practical suggestions made during the inspection of the unfinished lawn. One particularly good suggestion was the use of a central lawn sprinkling system.

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DUQUESNE DOINGS

The new semester got under way on February 7. Although civilian registration is very low compared with other years, it is not too bad under the circumstances. The decision of the AAF to cancel most of the preflight work in the colleges deprives us of the Air Cadets after mid-May. Under these conditions the drive for funds becomes even more important than before. Fortunately pledges are coming in regularly, and the cash total has risen to \$12,335.00.

During the month we had a distinguished gathering of priests, teachers and labor leaders at a dinner given in honor of Father Leo O'Hea, S.J. Father O'Hea is active in labor education in England. He is principal of the Workers' College, Oxford; editor of the Christian Democrat and honorary secretary of the Catholic Guild. After the dinner he talked on labor conditions in England, explaining the work that has been done for Catholics especially, under the encouragement of Archbishop Griffin of Westminster. Bishop Hayes, an old and true friend of our fathers, presided.

Father Fandrey and Father Diehl stopped in to say hello. Several of the priests of the diocese, Duquesne graduates, have died in the last few months: Fathers Mike Costello, James Kerr, U.S.N., Franklin Deet, and in the last flu siege, Father William Purcell.

Duquesne University, through Father Kirk, bestowed the honorary degree of Doctor of Laws upon the Most Reverend Jules B. Jeanmard, Bishop of Lafayette, upon the occasion of his 25th episcopal anniversary.

Besides his regular activities as Dean of the Music School and secretary of the University, Father Manning is busy organizing a string ensemble which will be ready to give performances in the near future.

The Red Cross brought the Blood Bank apparatus to the University recently and the soldiers, civilian students and many of the fathers donated their blood.

The Lenten season finds a number of the fathers engaged in parish work throughout the vicinity. Father Williams is helping Father Brannigan to conduct a two-weeks' mission at St. James', West End; Father Manning is preaching a mission for Father T. Murphy at St. Benedict's; Father J. Baney is giving the regular Lenten course at St. Luke's, Carnegie, and Father Federici is pastor pro tem at St. Perpetua's, McKeesport. We had our own forty hours here last week and it was very well attended by the civilian students and the AAF.

Father Hyland gave an interesting talk to the students on our work in the South, and the same afternoon he also spoke about his latest book, "The Dove Flies South." Since the lecture many of the students have purchased the novel and the opinion around the campus is unanimous: "Thrilling," "Exciting," "Very interesting," "Never thought of the question in this light," etc. Congratulations, Jimmy, and continued success.

A meeting of those who graduated from the old College and from the Prep School was held during the month, under the leadership of Fathers Dietrich and Harcar. Their branch of the alumni was reorganized under the title of Pittsburgh Catholic College Alumni Association of Duquesne University. Many of the officers are known to our older confreres and in fact much reminiscing took place about the old days and the old teachers. Perhaps you remember some of these: Ray Marlier (1912), president; Steve Bodkin (1890), now the Pittsburgh postmaster, vice-president; Bill O'Brien (1924), treasurer; Perry Blundon (1922), secretary; Joe Reiman (1881), Paul Dunlevy (1883), and many others were present. The meeting was preceded by a dinner in honor of Dr. Patrick Cronin, who celebrated his fortieth year as a professor at Duquesne University. Like the other branches of the Alumni Federation, the P.C.C.A.A. has lined up solidly behind the Drive for Funds and the university looks forward to great results from these old grads.

Father Carroll's health is much improved, and we expect him home from the hospital soon.

* * *

IRISH MISSIONARIES ARRIVE IN WEST AFRICA

Eight Holy Ghost Fathers and one Brother, who left Dublin in December for their missions in Nigeria and Sierra Leone, have arrived safely.

Those for Nigeria were Rev. Terence O'Brien, C.S.Sp., (Bray); Rev. George Lahiffe, C.S.Sp., (Gort); Rev. Declan Crowley, C.S.Sp., (Killorglin); Rev. Matthew Dillon, C.S.Sp., (Listowel); Rev. Patrick Kinnerk, C.S.Sp., (Dunbeg, Co. Clare); Rev. Christopher Ring, C.S.Sp., (Dublin), and Rev. James Harrison, C.S.Sp., (Sligo). Rev. Robert Madigan, C.S.Sp., (Cobh), and Brother Gabriel Farrell, C.S.Sp., (Dublin), reached Sierra Leone.

Rev. Matthew Farrelly, C.S.Sp., (Bailieboro), left for Bathurst some time after the party for Nigeria. In addition another party has left for the East Coast of Africa. Most of them are bound for Kenya Colony, including Rev. James Lynch, C.S.Sp., (Dingle); Rev. Richard Joyce, C.S.Sp., (Claremorris); Rev. Thomas Roche, C.S.Sp., (Abbeyfeale); Rev. Thomas Shannon, C.S.Sp., (Belfast); Rev. Nicholas Killian, C.S.Sp., (Fahy, Offaly); Rev. Joseph Keena, C.S.Sp., (Dublin), and Rev. William O'Neill, C.S.Sp., (Affeyfeale). One of the party, Rev. Richard Cummings, C.S.Sp., (Dublin), is en route to the island of Mauritius.

Since 1939 one hundred and nine Holy Ghost Fathers have left Ireland for the missions.

Rev. John Branagan, C.S.Sp., (Dublin), and Rev. John Kennedy, C.S.Sp., (Kilcommon, Co. Tipperary), are awaiting passage to Kenya.

—Irish World, Jan. 29, 1944.

MISSION BAND SCHEDULE, 1943

January 1-February 7, ministry, Chicago, Ill., (St. Ambrose), Father Wrenn.
 January 24-February 2, novena, St. Louis, Mo., (Annunciation), Father Hyland.
 February 1-28, ministry, Vineland, N. J., (Sacred Heart), Father Brannigan.
 February 21-28, mission, Lake Charles, La., (Sacred Heart), Father Hyland.
 March 6-10, mission, Abbeville, La., (St. Mary's), Father Hyland.
 March 13-20, mission, New Orleans, La., (St. Francis), Father Hyland.
 March 14-28, mission, New York, N. Y., (St. John Evangelist), Fathers McCaffrey, Brannigan.
 March 14-28, mission, Cleveland, O., (Cathedral), Fathers Brannigan, Wrenn.
 March 27-April 3, mission, Hot Springs, Ark., (St. Mary's), Father Hyland.
 April 4-11, retreat, Cleveland, O., (Cathedral), Father Brannigan.
 April 4-18, mission, Pittsburgh, Pa., (St. Andrew), Fathers McCaffrey, Williams.
 April 17-24, mission, Hot Springs, Ark., (St. Gabriel's), Father Hyland.
 May 9-16, mission, Locust Gap, Pa., (St. Joseph), Fathers Wrenn, Williams.
 May 9-23, mission, E. Norwalk, Conn., (St. Thomas Apostle), Fathers Brannigan, McCaffrey.
 May 16-19, forty hours, Locust Gap, Pa., (St. Joseph), Father Wrenn.
 May 22-29, mission, Opelousas, La., (Holy Ghost), Father Hyland.
 June 4-13, novena, Newark, N. J., (Cathedral), Father McCaffrey.
 June 4-13, novena, New York, N. Y., (St. Catherine), Father Brannigan.
 June 6-14, retreat, Hot Springs, Ark., (Good Shepherd), Father Hyland.
 June 9-12, retreat, Red Bank, N. J., (St. James), Father Wrenn.
 June 13, Pentecost, New York, N. Y., (Cathedral), Father Brannigan.
 June 13-20, novena, New York, N. Y., (Holy Trinity), Father McCaffrey.
 June-July, mission collections, Utica, N. Y., and vicinity, Father McCaffrey.
 July 3-5, forty hours, St. Paul, Minn., (St. James), Father Hyland.
 July-August, ministry, New York, N. Y., (Holy Trinity and St. John Martyr), Fathers Brannigan, Wrenn, McCaffrey.
 July 24-26, forty hours, Masonville, Iowa, (Immaculate Conception), Father Hyland.
 August 6-8, retreat, Torresdale, Pa., (Shrine), Father Wrenn.
 August 7-10, forty hours, Ryan, Iowa, (St. Patrick's), Father Hyland.
 September 12-19, mission, Centralia, Pa., (St. Ignatius), Fathers Brannigan, Wrenn.
 September 4-6, forty hours, Garryowen, Iowa, (St. Patrick's), Father Hyland.
 September 18-20, forty hours, Somerset, Wis., (St. Ann's), Father Hyland.
 October 1-3, forty hours, Falls Church, Va., (St. James), Father Brannigan.
 October 1-3, retreat, Torresdale, Pa., (Shrine), Father Wrenn.
 October 9-11, forty hours, Wildwood, N. Y., (St. Ann's), Father Wrenn.
 October 9-16, mission, Hudson, Wis., (St. Patrick's), Father Hyland.
 October 17-31, mission, Mt. Carmel, Pa., (Our Lady), Fathers Brannigan, Wrenn.
 October 18-22, retreat, Buffalo, N. Y., (High School), Father McCaffrey.
 October 30-November 1, retreat, Milwaukee, Wis., (St. John's), Father Hyland.
 October 24-November 1, novena, Cleveland, O., (St. Paul's Shrine), Father McCaffrey.
 November 28-December 12, mission, McKees Rocks, Pa., (St. Francis de Sales), Fathers Brannigan, Wrenn.
 December 1-8, novena, Pittsburgh, Pa., (Immaculate Conception), Father McCaffrey.
 December 25, ministry, Philadelphia and Pittsburgh, Fathers McCaffrey, Brannigan, Wrenn.

SACRA CONGREGATIO RITUUM

Protocollo: 3381/43 Romae, 22 Octobris 1943

Rev. me Pater,

Petitioni P. T. Rev. mae diei vigesimae elapsi mensis maii, qua facultas implorabas pro Sacerdotibus tuae Provinciae litandi singulis primis per annum sabbatis Missam Purissimi Cordis Beatæ Mariæ Virginis, Sacra haec Congregatio omnibus mature perpensis respondendum censuit:

Pro nunc dilata.

Quae dum P. T. Rev. mae communico, omnia fausta in Domino adprecatus permaneo.

Paternitati Tuae Reve. mae

Add. mus in Ch.

A. Carinci, S.R.C. Secretarius.

Rev. mo P. Georgio J. Collins, C.S.Sp.,
Provinciali Statuum Foederatorum Americae Septentrionalis, Congreg. Sancti Spiritus sub tutela Immaculati Cordis B. V. M.

(See Our Province, June, 1943, page 127)

* * *

DIOCESE OF NOVA LISBOA, ANGOLA, WEST AFRICA

Statistics 1943

Priests (2 native)	80
Brothers (6 native)	44
Sisters (32 native)	92
Population	1,284,394
Catholics	329,107
Catechists	2,457
Catholic families	42,445
Catholic villages	2,214
Primary schools	45
Pupils	3,652
Rural catechetical schools	2,422
Attendance at catechetical class	158,491
Apprentice instructions centers	73
Churches and chapels	75
Dispensaries	23
Sick treated	152,415
Baptisms	17,694
Catholic marriages	3,061
Confirmations	6,059
Communions	942,933
Confessions	511,825

—Most Rev. Daniel Gomez Junquera, C.S.Sp.

* * *

FOR YOUR PAMPHLET RACK

Another Paul.

Thoughts for Meditation.

Holy Ghost Novena Prayers.

The Way of Peace: The Little Flower and the

Venerable Libermann.

Our Lady of Fatima.

Prayers to the Holy Ghost (leaflet).

ORDINATION REGULATIONS—OFFICIAL

Dear Mr. and Mrs.....:

We are very happy to inform you that your son will be ordained to the Holy Priesthood at St. Mary's, Ferdale, on June 16th, and we hope that you, together with John's brothers and sisters, will be able to attend the ordination ceremony. We regret that the limited facilities of our chapel do not permit us to extend an invitation to his relatives and friends.

Permission to celebrate his First Solemn Mass at home will be given John upon receiving from you the assurance that the following regulations will be rigorously observed:

1. No invitations, printed or written, are to be issued for the First Mass, or for breakfast or reception thereafter.
2. No hotel, restaurant, or hall is to be engaged or used, and if breakfast or dinner is served, it must be in the home, and limited to immediate relatives.

These regulations have been imposed by Very Reverend Father Provincial in accordance with the wishes of the Most Reverend Bishops of the country to preserve the truly spiritual character of so solemn an occasion, and to prevent abuses. They are to be observed in spite of all customs and precedents to the contrary, and as failure to do so must necessarily entail unpleasant consequences, we earnestly ask your co-operation.

Wishing you every Easter blessing, I remain,

Very sincerely yours in Christ,

VERY REV. A. F. LECHNER, C.S.Sp.,
Superior.

* * *

PRAYERFULNESS

Prayerfulness is always true. It consists in: (1) Consciously doing what God wants, (2) in the way He wants it, (3) as He would have done it, (4) for His sake, (5) that He may have the fruit, (6) as a manifestation of one's own love.

Prayerfulness is cultivated: (1) By realizing God; that He is everything and the rest nothing. (2) By ejecting self from life and letting God occupy its place. (3) By looking at life with the eyes of God—seeing His estimate of things, seeing His goal and purpose. (4) By trying to direct life according to that goal: "Whatever you do, do all for the glory of God."

Prayerfulness is its own reward: (1) It sweeps away all interior unrest. (2) It is a safeguard against temptation. (3) It opens the mind to higher things. (4) It leads to experimental knowledge of God. (5) Hence it cultivates love of God. (6) It makes this life happy. (7) It anticipates the life to come. (8) It makes this life successful.—Archbishop Goodier.

Our Province



Official

Appointments:

Father F. X. Schillo, Holy Childhood Association, Pittsburgh, Pa.

Father F. L. Mullin, Marksville, La., bursar.

Father H. J. McAnulty, chaplain USAR, Chaplains' School, Harvard University, Cambridge, Mass.

Father J. M. Lang, chaplain USAR, Chaplains' School, Harvard University, Cambridge, Mass.

Father J. J. Cassidy, USNR, appointment pending.

Apostolic Consecration:

By decision of the Provincial Council dated April 12, 1944, the following fourteen scholastic priests were admitted to Apostolic Consecration (Const. 10, par. 73b): Fathers Marcel A. Crittin, Albert L. Gretillat, Paul V. Murray, Joseph B. Zydanowicz, William A. McElroy, John J. Gallagher, William J. Nebel, Thomas H. Connor, Herbert C. Schuster, Andrew A. O'Rourke, Harold S. McNeil, John C. Pergl, Henry C. Schoming, John A. Schlicht.

Change of Address:

Father J. A. Strmiska (0534770), APO 9921 c/o Postmaster, New York, N. Y.

Father J. T. O'Brien, C.S.Sp., Hdq., FFRD, APO 545, c/o Postmaster, New York, N. Y.

Father J. B. Murphy, C.S.Sp., 446th Bomber Group, APO 558, c/o Postmaster, New York, N. Y.

Father W. H. Pixley, C.S.Sp., Hdq. II Corps Ord., APO 464, c/o Postmaster, New York, N. Y.

Father H. J. Haley, C.S.Sp., RCAAB, Rapid City, So. Dakota.

Property Acquired:

On May 1, 1944, the Bauman property, comprising three and one-half acres, more or less, was purchased in Ridgefield, Connecticut.

Degrees:

At the Catholic University's 55th Annual Commencement (Washington, D. C.), on May 17th, Father Francis Raymond Duffy was awarded the A.M. Degree by The School of Social Science and Father Charles Paul Connors was made a Doctor in Canon Law (J.C.D.). Our congratulations and best wishes.

New Breviaries:

Three seasons (Aestiva, Autumnalis, Hiemalis) of the new breviary have been mailed to the classes of 1941-42-43-44-45. Pars Verna will be sent as soon as it is received from the bindery. A better arrangement of

our proprium has been attempted. It comprises 60 pages in the summer section, 41 pages in the autumn and 54 pages in the winter.

GEORGE J. COLLINS, C.S.Sp.,
Provincial,
Delegate of the Superior General.

Your prayers are requested for the happy repose of the souls of:

The brother of our Most Rev. Father General, Canon Germain Le Hunsec, parish priest of Ambon in Brittany, who died suddenly in the rectory on December 16, 1943

The mother of Father Stark, Mrs. Frances Stark, who died at Clawson, Mich., April 3, 1944;

The father of Father McGoldrick, Mr. Maurice J. McGoldrick, who died at his home, Jenkintown, Pa., on April 22, 1944, at the age of 76.

R. I. P.

DURING THE MONTH OF JUNE WE PRAY FOR:

Name of Confere	Died	Age
Father Francis Retka	June 6, 1938	61
Father John Schroeffel	June 6, 1925	48
Father Martin Hehir	June 10, 1935	80
Father Francis Gres	June 10, 1940	70 87
Father Albert B. Mehler	June 20, 1942	68
Father Paul Kwapulinski	June 22, 1927	52
Mr. Michael Kenny	June 25, 1916	25
Father Theophile Meyer	June 30, 1938	81

Requiescant in Pace!

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Mailbag Perspective

Mother House, Paris, October 21, 1943 (Rec'd March 31, 1944): Dear Father Collins: I have read your letter of July 13th to Father Navarre who recently came to see us at Rue Lhomond. He showed us all the documents mentioned in the letter. With all my heart I thank you. Despite the general confusion in the world we always cherish the hope of a resurrection in the not too distant future and our confidence in the final issue is sufficiently strong to increase our patience. As a woman who had been standing in line for hours before a grocery store remarked: "It is long—but it will be so good!" On you and on all the conferees of your big Province I ask heaven's abundant blessings above all for the coming Christmas. Very probably that will not be the hour of peace—but it will come soon just the same. Uniting with you in prayer I remain all yours in Jesus and Mary.—**Most Rev. L. Le Hunsec, Superior General C.S.Sp.** * * * General Secretariate, Vichy, October 3, 1943: Dear Father Collins: I am writing you these few lines to inform you that the Superior General having left for a few days in Brittany, is presiding at the profession in Pire, whilst Father Aman is presiding at the one in Recoubeau. The scholasticates are beginning the year with a good number of students, but several are of age to be called for compulsory labor. Let's hope that soon Divine Providence will bring peace to our poor world. Father Soul, on his way from Switzerland to Paris, where he is going to take up new duties, spoke to me at great length of your beloved Province and of East Africa. On hearing that I felt almost as though I were there. Still, even the best narration is worth little compared with the real journey made. Father Janin is a little better. He is able to go to the chapel and the refectory. We would be happy to see this improvement continue. Please accept the expression of my very respectful and affectionately devoted sentiments.—**Father M. Navarre, C.S.Sp.** * * * Kroonstad, Orange Free State, So. Africa: The books for the Library of Congress about which you inquire were shipped last September. They were valued at sixty pounds sterling exclusive of the 10 percent insurance rate. His Excellency, Most Rev. Leo Klerlein, is well. Working conditions have not improved. The church at Viljoenskroon is being rebuilt.—**Father P. Kelleter, C.S.Sp.** (The books arrived May 1, 1944.—Ed.) * * * Brazzaville, French Equatorial Africa: Please accept my very sincere thanks for the invaluable assistance you render us in the printing of our books in the native language. These books must be kept ready for our young generation. My best wishes to all the Fathers, especially to those in charge of poor and foreign missions. These missions will have to depend to a great extent on your country after the war.—**Most Rev. P. Biechy, Vicar Apostolic of Brazzaville.** * * * Bay City, Mich.: Our school is overcrowded and it keeps us hustling. In the service we have an honor roll of 253. One of our boys met Father Demers recently.—**Father Kmiecinski, C.S.Sp.** * * * Barceloneta, P. R.: We had 649 Baptisms last year, 3,200 Communions, about 30 sick calls, 7 funerals, 11 marriages. Not much for a parish of 18,000 souls. The sanctuary lamp, sent

by the Tabernacle Society, just arrived. I commenced the Holy Ghost Novena. The attendance is good.—**Father Kingston, C.S.Sp.** * * * Carencro, La.: The Most Reverend Bishop sent me a check of \$500.00 to cover urgent expenses or to buy defense bonds if no such urgent expenses existed.—**Father Fandrey, C.S.Sp.** * * * Abbeville, La.: His Excellency, Bishop Jeanmard, forwarded me a check of \$1,000.00 for the new mission in Kaplan. I have started the machinery rolling to purchase the property.—**Father Cassidy, C.S.Sp.** * * * Isle Brevelle, La.: My catechism classes are bringing results. Three children of one family have been baptized recently. Another member of that same family wishes to become a Catholic. He is serving in the Navy and I have sent him a catechism. I hope to baptize his mother in the near future.—**Father A. J. Walsh, C.S.Sp.** * * * Tulsa, Okla.: The new school is a new lease on life; it is the death knell to so many hardships and inconveniences. The drive to pay off the debt was most successful. We have a fine new class of converts, twenty-two in number.—**Father D. P. Bradley, C.S.Sp.** * * * Oklahoma City, Okla.: Dear Father Therou: I was very glad to learn that you are going to try to build a new church for the Colored Catholics of Okmulgee. The present old hall has served its purpose for twenty years, but is a ramshackle affair and one of these days may fall down on you. There is no place in the Diocese that has greater need for a real Church. I know you are going to have to depend upon the charity of others, for your people are very poor. Nevertheless, they have done wonders and most of them are converts. You may use this letter to show that I approve of your efforts. And to back up words with actions, I hereby subscribe \$500.00 to your fund.—**Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa.** * * * Helena, Ark.: Our school has an enrollment of 83. Our former principal, Mother Sebastian, had to retire due to a heart condition. Our new principal is Sister Dorothy.—**Father Hanichek, C.S.Sp.** * * * Arecibo, P. R.: Last Holy Week was the best yet; increased crowds, numerous confessions and very good order. Juan Jose Ortiz preached very well. The Easter collection was satisfactory. The coin cards which the children filled during Lent realized about \$800.00. Those who abstained from movies and other pastimes during Lent placed the money thus saved in a special collection box at the front door of the church. The box brought \$175.00. The parish still has the Milk Station. It is attended to by the Catholic Daughters. (The Holy Childhood Association has sent Father Boyd \$1,000.00 for the Children's Milk Fund.—Ed.) On Easter Sunday we had seventy-eight Baptisms and one marriage. Fathers Reardon and Wolfe are busy raising funds for the chapels in Bayaney and Quebrada. Father Gilligan is going to do repair work in his chapel in Dominguito. The Marques family will build Father Sweeney's chapel in Cibao.—**Father Boyd, C.S.Sp.** * * * Hato Rey, P. R.: A raffle held made us \$750, and a Children's Party on Easter Sunday gave us \$300. The translation into Spanish of the Holy Ghost Prayer Book is an excellent idea. Since the men best equipped for that work are

busy with school duties I think the undertaking must wait until summer.—**Father Eberhardt, C.S.Sp.** * * * Kilema, East Africa: I am deeply grateful to the Fathers of the Province who attended the funeral of my father. I fear I shall not be able to convey my expression of gratitude to them individually. It was extremely kind of them all. I am certain that their presence was a great consolation to the folks at home. They are, I assure you, deeply impressed by this manifestation of fraternal sympathy by which our relatives are consoled in their hour of grief.—**Father Mangano, C.S.Sp.** * * * Cardinal's Office, Philadelphia, Pa.: Please accept my thanks for your esteemed letter of April 9, 1944, and accompanying copy of a booklet entitled "The Miracle of Fatima"; for both of which I am grateful.—**D. Card. Dougherty**, Archbishop of Philadelphia. * * * Torresdale, Philadelphia, Pa.: I was delighted to receive the books on Fatima. I shall be glad to have you send me fifty, with the bill attached. The devotion seems to be spreading like wild-fire. The booklet you have published is the best I have seen.—**Mrs. L. D. Morrell.** * * * New York, N. Y.: I hope you will like the workmanship on the booklet (The Miracle of Fatima). Unfortunately, due to restrictions in bleaching material and other government orders, we are not able to secure in weight or in color the better paper with which we have worked heretofore. However, I think that your cuts come out quite well on the stock and give the pamphlet a real "professional" tone. Apropos of these drawings which were made, I must compliment the artist for he not only has good grouping and characteristic faces but he also captured the background of the locale.—**The Paulist Press.** * * * Waterbury, Conn.: I had a letter from Father Dennis. He informs me that he met some American sailors who got quite a thrill meeting him. They treated him to candy, cigarettes and even American bread, which he enjoyed very much.—**Mary Morley.** * * * Arecibo, P. R.: Fathers Reardon, Donohue, Andres (a Dominican) and I have just finished a mission in Esperanza. Father Donohue and I have traveled in Esperanza on horseback in every direction; twice to say Mass where Mass had never before been said and a few times on sick calls. It is a beautiful mountainous country, but you wonder how people can live there. We heard over 500 confessions. I had my toughest job one night from 7:15 until a little before eleven. Many of the confessions would have been tough enough in English, but with the little Spanish I know it was not at all funny. Many of the confessions were of adult persons who have scarcely any knowledge of catechism. We are opening up a few new country places and I am in charge of three of them. In one of these places called Calichoza only three have made their first Communion out of a population of one hundred.—**Father Cookson, C.S.Sp.** * * * Opelousas, La.: I wish to report that His Excellency, Bishop Jeanmard, sent us a donation of \$1,000.00 for the construction of a chapel in the country after the war. We gave all six missions "Lenten Revivals." The country folk turned out in good numbers.—**Father Cooney, C.S.Sp.** * * * Dayton, O.: We had Confirmation May 3rd. Our convert class is doing well. Four have been baptized while three more are still receiving instructions. The problem (Colored) here is as serious as

in other places although there had been no violence. The Whites are taking plenty snubs (words and little actions) but it is the best policy. If only the Colored could realize how much they are limiting their own cause by their foolishness!—**Father Thessing, C.S.Sp.** * * * APO 302, New York, N. Y.: Thanks for the clipping. It gave me a little information concerning the death of my mother. Events are moving slowly in Italy. Looks like as if this is going to be a long war if things don't happen soon. I am sure Father Huber will like New Orleans. I imagine he felt the Natchitoches leaving very much. He was well liked there. I guess you heard about the famous Benedictine Monastery (Monte Cassino) being destroyed. Like all of us I know you hated to see such measures taken. It was necessary. I would tell you more in defense of that statement but I must be careful of censorship regulations. If the situation becomes the same as it was with the monastery, I fear that Rome will have to undergo bombardment. I met Father Ray here. It was a thrill to see one of my own classmates. We are going to get together again.—**Chaplain Wm. H. Pixley, C.S.Sp.** * * * APO 606, Miami, Fla.: On this side of the world March 21st begins the rainy season. Every time I have been transferred to another section of this country I have always hit the rainy season. Here it is not so bad since the rains come mostly at night, and if it rains during the day the sun dries up the situation very quickly. There are rumors that a few of us are to return home for rest and re-assignment. These are only rumors though. I hold weekly services in the Chapel of St. Louis. It is a small chapel in which I reserve the Blessed Sacrament. It is crowded every day for Mass. Any time one arrives at the chapel one finds someone praying there. One soldier is said to sleep in the chapel all night.—**Chaplain J. T. Kilbride, C.S.Sp.** * * * Rapid City, South Dakota: I have been assigned to the Army Air Base here. While in Denver I met Archbishop Vehr. Father Gregory Smith, a friend of Father Ackerman, took very good care of me while I was in Denver. Many of the young priests I met in Denver attended classes with our boys in Switzerland. This post is located in a beautiful stretch of South Dakota in the very midst of the Black Hills. The scenery as well as the wind and the weather are unique. It is a very large base with miles of runways for the B17s. I blessed my first ship this morning. We have a chapel that has been given over exclusively to Catholic Worship.—**Chaplain H. J. Haley, C.S.Sp.** * * * Culver City, Cal.: All goes well, but we could use about five more priests. I am the only Catholic chaplain in the brigade. It is impossible to get to know the men there are so many and I can cover the area only once a month. I have picked three central locations where I say Sunday Masses. But as must be expected not all the Catholics can leave their posts to go to Mass on Sunday.—**Chaplain E. A. Curran, C.S.Sp.** * * * APO 558, New York, N. Y.: More and more each day I realize and am thankful for the superior value of scholastic philosophy. And I am equally thankful for our religious discipline. The much vaunted discipline of military life is easy to take after Ridgfield and Ferndale. You know as much of our work from the papers as I may tell. On practically every one of the great raids in which Liberators have figured in the past three months, our

boys have been active. Each of those affairs means that we are out of our bunks somewhere about three o'clock. There are other days, too, when all preparations are made, but weather or some other consideration cause a cancellation of flight. To date, not a single Catholic flyer of our group has been lost without having had the Sacraments before taking off. And, God seems to have blessed all of us, for our losses are the smallest in this division. The esprit de corps is excellent, due largely to the high esteem we have for our C. O. —**Chaplain J. B. Murphy, C.S.Sp.** * * * Seventh Fleet, c/o Fleet P. O., San Francisco, Cal.: Recently I exchanged courtesies with (Comander) Father Sheedy, of C. U., and climbed aboard his ship in a choppy sea. His friends about D. C. will doubtless be glad to know he is doing a bang up job with a one-punch-drag-'em-out outfit. Paul Lippert and I have likewise exchanged notes. I am quite well, thank God, and happy beyond merit. —**Chaplain J. J. Sullivan, C.S.Sp.** * * * APO 464, New York, N. Y.: I am on "Highway 6" now. I have been over here for the past two weeks. I came by plane and went right up to the front. My men were in action for some weeks before I came to them. It is the unit that Father Hughes, God rest his soul, of Philadelphia, was with. I had met him last September in N. A., along with Father Lenaghan. Father Lenaghan and I chummed around for almost a month at a replacement depot. I have had the opportunity to visit both their graves. I was speaking to Father Pixley for a few minutes recently. —**Chaplain D. T. Ray, C.S.Sp.** * * * APO 708, San Francisco, Cal.: Pentecost is just around the corner and I am starting to figure on a novena to the Holy Ghost. Any devotion to the Third Person of the Blessed Trinity should be very appropriate on this island. I have no material, but I hope you will send me some as soon as possible. I think about fifty novena pamphlets will suffice. —**Chaplain P. J. Lippert, C.S.Sp.**

C.S.Sp. PUBLICATIONS

What Is Education? by Rev. Edward Leen, C.S.Sp. Sheed & Ward, New York, N. Y. 1944. 288 pages. Price \$3.00.

The author of *Progress Through Mental Prayer*, *In The Likeness of Christ* and those other books which have made him the most widely-read spiritual writer in English today does not come suddenly floundering into the field of Education from nowhere. Behind his newest book is twenty years of hard teaching experience of the most varied sort—teaching in France, planning curricula for small Nigerians, the Presidency of the great Irish college at Blackrock.

The book has already excited loud controversy in England and Ireland; and not one controversy but a round half-dozen. For it is not simply a re-statement of principles already restated often enough. Dr. Leen is prepared to take issue with anyone, Catholic or not. He considers, for instance, that a definition of education must take account of the preparation of the pupil for the earning of his livelihood: that is not primary but it must not be overlooked. He shows that, education being what it is, only a Christian can educate: but he proceeds crushingly, "It would be a mistake

to think that the education of Christians by Christians is necessarily a Christian education." He has strong views about the place of Latin; strong views about the intellectual futility of a great deal of mathematical and scientific teaching; very strong views about the education of girls. On all these matters there will be difference of opinion. There may also be difference, but there will also be vast interest in what so noted a spiritual author has to say on the teaching of religion and the complete re-thinking of the Catechism.

The book will appeal not only to educators, but also to parents who would like some standard by which to judge what is being done to their children in school. —Sheed & Ward Publishing Co.

FATHER CONNORS RECEIVES DOCTORAL DEGREE

Father Connors has received the following communication from The Catholic University of America:

"The School of Canon Law, The Catholic University of America, Washington 17, D. C., April 26, 1944, 9:00 A. M. To Father Charles P. Connors, C.S.Sp. This is to certify that by vote of the Faculty of the School of Canon Law you have successfully passed the Oral Examination for meriting the Doctoral Degree in Canon Law. Clement Bastnagel, Secretary."

MISSION PROCURATOR'S LATEST APPEAL

1615 Manchester Lane, Washington 11, D. C.

April 28, 1944.

Dear Friend:

"Send forth Thy Spirit . . . and Thou shalt renew the fact of the earth." In the Pentecost Novena this year these words will have more significance than ever. For surely the earth is in such a state now that only the Holy Ghost, the Divine Spirit of Peace, can renew it.

You should need no urging to join in this year's Novena to the Holy Ghost, beginning Friday, May 19th, and continuing through Saturday, May 27th. We ask you to unite with us in imploring God and the Holy Ghost to bring solace to our war-torn world, to protect our loved ones, to guide our civil leaders towards a just peace and to sustain our Holy Father and the Church in their many trials. You can do this by —

Sending us your intentions to be remembered in the Novena services and in the Masses offered on each day of the Novena at our two seminaries.

Reciting once each day of the Novena (May 19-27) the enclosed prayers to the Holy Ghost.

Whatever offering you send with your intentions will go to the support of our missionaries, working in many lands to establish among all men the kingdom of Christ, through which alone true peace can be brought to the world. All of us can help with our prayers; many of us can help with our War Bonds or our dollars. If you are one of these latter, won't you send us what you can?

Sincerely yours in the Holy Ghost,
FATHER CHARLES CONNORS, C.S.Sp.

1943 STATUS ANIMARUM

COLORED

	Families	Number of Souls	Baptism of Children	Baptism of Adults	First Communion	Easter Communion	Communion During Year	Confirmation	Catholic Marriages	Mixed Marriages	Sick Calls	Burials	Children in Hospital
Abbeville*	180	1,007	26	8	51	600	3,835	41	9	9	36	12	123
Alexandria	227	1,000	56	18	81	607	10,565	—	9	12	62	3	501
Carencro**	420	2,200	86	—	100	1,400	6,000	—	35	1	34	39	235
Charleston**	—	—	—	—	—	—	—	—	—	—	—	—	—
Dayton	59	398	12	17	36	292	2,628	—	2	4	—	8	204
Detroit, S. Heart*	428	2,600	73	99	156	1,260	20,750	41	10	14	1,317	22	477
Detroit, St. Benedict	184	531	26	16	42	—	—	13	4	4	125	7	20
Fort Smith	11	161	1	1	2	145	4,900	7	1	3	6	3	15
Helena	5	36	7	—	7	—	350	—	—	1	—	—	72
Hot Springs	4	25	7	—	4	19	1,450	—	—	—	5	—	77
Isle Brevelle*	274	1,591	44	10	84	1,179	9,480	—	8	2	82	12	324
Lafayette	600	3,059	67	1	99	—	48,000	—	29	2	203	35	445
Lake Charles*	643	3,527	169	5	289	1,665	22,450	180	19	31	196	47	534
Marksville*	247	1,270	69	—	—	555	5,300	93	12	10	37	11	316
Muskogee	7	51	2	4	4	40	250	—	1	—	20	1	—
Natchitoches*	197	946	27	2	33	350	15,810	—	10	9	220	9	107
New Iberia	650	2,635	101	9	185	1,650	24,000	97	28	12	155	36	306
New Orleans, H. G.	1,105	3,340	172	21	106	1,956	31,890	—	23	28	680	47	472
New Orleans, St. M.	360	1,025	88	18	69	895	9,500	—	10	17	54	12	320
New York	618	1,815	72	107	170	1,300	27,000	—	10	35	1,768	39	340
Oklahoma City*	39	159	3	12	12	—	3,750	—	1	3	16	—	112
Okmulgee*	165	625	17	8	40	495	15,500	—	3	1	21	6	210
Opelousas	1,200	5,322	261	33	420	—	35,400	—	70	26	221	65	700
Phila., St. P. Claver	366	1,791	48	40	49	619	5,000	—	8	10	150	12	287
Phila., O. L. B. S.	195	1,130	38	18	28	900	15,500	—	4	8	139	19	125
Pitts., St. Benedict	205	1,072	44	46	115	700	2,500	104	3	4	152	13	71
Salisbury	1	2	—	—	—	2	26	—	—	—	1	1	—
Sanford	—	—	—	—	—	—	—	—	—	—	—	—	—
Shreveport	53	390	20	11	37	—	8,380	67	—	10	26	4	253
Tulsa	67	993	12	142	319	821	20,168	—	10	9	346	16	374
Tuscaloosa, St. M. M.	—	68	9	—	4	60	340	—	—	—	5	1	55
Totals	8,510	38,769	1,552	646	2,542	17,510	350,724	643	315	265	6,079	480	7,249

** Not reported due to illness of pastor.

* Includes missions attended.

OTHER PARISHES

Bay City	785	2,420	181	10	93	1,800	58,000	—	19	14	265	93	577
Chippewa Falls, N. D.	475	2,160	65	4	50	1,336	41,967	—	11	5	475	31	441
Chippewa Falls, H. G.	379	1,462	55	7	61	1,106	31,658	—	9	1	294	17	153
Conway	155	745	30	3	25	537	32,580	—	9	2	60	7	253
Detroit, St. Joachim	480	1,350	32	2	34	800	12,500	—	7	2	32	17	252
Detroit, St. Mary	5	300	29	14	3	—	24,350	2	23	8	2,425	24	155
Eddington	—	250	—	—	—	250	28,500	—	—	—	—	1	253

Millvale, St. Anthony	907	3,500	107	6	80	3,000	48,000	—	29	11	430	38	440
Millvale, St. Ann	416	1,719	55	3	71	1,191	17,217	—	16	2	111	23	324
Morrilton	63	388	8	2	8	300	12,500	—	1	2	12	5	81
Mt. Carmel, O. L. M. C.	729	2,141	62	—	66	2,020	42,655	—	20	3	360	25	398
Mt. Carmel, St. Joseph	316	1,293	21	—	28	1,161	11,140	118	8	1	25	15	133
North Tiverton	396	1,865	43	—	20	1,500	7,500	—	18	2	81	18	36
Phila., St. Joseph House	—	115	4	1	10	115	6,290	—	—	—	—	—	102
Pitts., Duquesne	—	298	—	1	—	—	9,650	—	8	3	1	1	—
Pitts., St. Stanislaus	218	1,081	42	—	24	811	8,430	—	13	1	92	32	93
Pitts., Imm. Heart	1,350	6,280	111	1	155	4,705	38,465	—	30	2	300	67	662
Portsmouth	437	2,043	66	5	91	1,160	15,000	—	21	11	57	19	104
Sharpsburg	853	2,876	96	3	113	2,254	15,624	—	17	7	456	31	598
Tarentum	249	859	20	2	34	763	5,765	65	4	4	102	9	93
Tiverton	289	984	28	—	20	765	6,840	—	13	5	119	11	—
Tuscaloosa, St. John	70	570	15	12	21	225	12,200	—	12	23	60	1	119
Noroton	—	86	—	—	—	—	31,390	1	—	—	—	1	—
Torresdale	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals	9,062	37,326	1,133	77	1,073	27,031	558,868	186	301	117	5,957	502	5,934

Attendance 22,006

PUERTO RICO

Arecibo	8,886	69,192	2,734	—	684	7,321	43,236	—	177	1	793	53	265
Barceloneta	4,500	18,000	640	26	49	175	3,200	—	11	—	35	10	—
Hato Rey	3,500	11,000	225	12	57	650	6,700	—	34	—	80	3	102
Toa Alta	—	13,371	437	10	4	500	3,571	—	69	1	97	23	—
Toa Baja	—	11,410	103	6	—	—	840	—	11	1	2	1	—
Dorado	—	9,692	144	8	—	—	150	—	14	—	—	1	—
Totals	16,886	132,665	4,383	62	794	8,646	57,697	—	316	3	1,007	91	367

1943 STATUS ANIMARUM SUMMARY

	Colored	Puerto Rican	Others	Total	* Increase	* Decrease
Families	8,510	16,886	9,062	34,458	—	134
Souls	38,769	132,665	37,326	208,760	49,412	—
Baptisms (Children)	1,552	4,283	1,133	6,968	1,394	—
Baptisms (Adults)	646	62	77	785	—	1
First Communion	5,242	794	1,073	7,109	2,884	—
Easter Communion	17,510	8,646	27,031	53,187	—	2,576
Communions in 1943	350,724	57,697	558,868	967,289	4,967	—
Confirmations	643	—	186	829	—	2,222
Marriages (Catholic)	316	316	301	933	101	—
Marriages (Mixed)	265	3	117	385	23	—
Sick Calls	6,079	1,007	5,957	13,043	—	137
Burials	480	91	502	1,073	—	138
Children in Parochial Schools	7,289	367	5,934	13,590	542	—

* As compared with figures for 1942.

OUR LEVITES

CORNWELLS: The interior beauty of our chapel has been enhanced by the addition of a confessional. The door of the new confessional is carved out of solid oak in harmony with the wood-work of the remainder of the chapel. The new doors of the chapel entrance from the first corridor are hand-carved also. They are set off by windows of leaded glass.

The Library enjoyed its greatest accretion in its history by a singular contribution from Mrs. Seton Drexel Henry of Torresdale. It was through the influence of Miss Grace Smith of Torresdale that we had the good fortune to acquire most of the books of the Henry Library. One has only to go through the books to find that the Library was the result of an accumulation by people who were bibliophiles and connoisseurs of discernment. Rare old numbers, some of them dating from the 17th century, are found alongside old editions of the classics, works on art, books of exegesis, poetry and travel.

Father Killeen conducted the annual retreat for the Brothers. The following Brothers had the happiness of repeating their First Oblation: Brother Godfrey, who is still going strong as refectorian and efficient and devoted as ever; Brother Hyacinth, our expert mechanic; Brother Gangolf, whose cooking is as much enjoyed by the boys today as by those of yore; Brother Matthew, who is making the farm ever better and better each year; Brother Arthème, who never loses his interest in affairs in general; Brother Michael, our indispensable gardener; Brother William, who is efficient at many trades. Besides these Brothers of the College, we had as welcome guests Brother Novatus of Ridgely, Brother Gerard and Brother Stephen of Duquesne. Father Collins saw the Brothers on retreat.

The routine of studies until June will be interspersed by periods of manual labor. There is much work to be done to bring to completion the beautifying of the front lawn.

Fathers Lauritis and Hackett were delegates to the National Catholic Educational Convention at Atlantic City. The conferences at the Seminary Section of the Convention were of special interest this year as the Selective Service Board's ruling in regard to seminaries naturally occupied the paramount interest of all connected with seminary work. An explanation of the legislation was given and questions answered by the Assistant Director of the Legal Department of the N.C.W.C.

RIDGEFIELD: Father Lavin, who joined the community recently, lost no time in displaying his talents as a carpenter. His renovations of our cloak-room brought with them a little of the atmosphere of a Fifth Avenue haberdashery. In local tonsorial styles "something new has been added" because Father Lavin barbered during his earlier years. Due to the shortage of cook-power several novices are studying the culinary arts. Other novices are busy with construction

programs. Should Chaplain Demers' Sea Bees need any extra suggestions on construction secrets there is a standing invitation to visit us during chore hours, 1350 to 1600 every day.

The Red Cross Blood Bank has arranged four visits to Ridgely during the year. During the recent visit a government photographic unit "shot" a series of moving pictures depicting one phase of the home front aiding the war effort. Several Novices were flicker stars for the day and, according to the film director, they will be flashed upon screens from New York to San Francisco in the appeal for recruiting new donors.

FERNDALE: The big days since last you heard from us were the Ordination days: sixteen deacons, eight minorites and nineteen tonsurites.

Brother Cyril is our latest and most welcome newcomer to the community.

First Aid classes have begun again. The younger members are being trained in advanced technique by one of our own instructors. We have a reputation to uphold now, it seems. Two other instructors are teaching a Scout troop in town once a week.

Our Ration experts are still contributing their Wednesday afternoons to the local board. There have been frequent calls for volunteers to help in sorting clothing at the salvage depot. And the Blood Bank siphoned away several quarts more of good scholastic blood.

The first year Moral Theology held the recent disputation. It concerned the custom of saying a Mass of devotion without a server, the custom of this country. The defendant of the thesis came off with the victory, handling the matter very precisely and learnedly.

This year we have added some eight acres of arable land. That was the focus of our spring labor. Trees had to be cut down and brush burned. Were it not for our OCD stirrup pumps, thirty scholastics and the fire company we might have gone a long way in burning the neighborhood, too; but we did burn the field.

The auditorium and refectory have been painted. The interior of the tank in the water tower received a needed coating. The three libraries have been painted—we added another room next to the old fiction library.

GUIDE

Reason is man's compass

Ever indicating Eternity,

For there is set

Its magnetic point,
God,

The Eternal Truth.

—Don Araile.

PENTECOST APPEAL, 1944

Office of the Provincial, 1615 Manchester Lane, N.W., Washington 11, D. C.

April 12, 1944

Dear Father:

As we approach another Pentecost the world is still at war. The power and influence of God the Holy Ghost is needed now more than ever to dispel the darkness that surrounds us and the chaos that threatens on every side. The annual novena in preparation for Pentecost should be made with special fervor to implore our Divine Patron for the gifts and graces He alone can bestow. We ask Him to touch men's hearts that they may repent of their sins and folly and turn to God before it is too late.

The wisdom of men has proven wholly inadequate to cope with the catastrophes that have befallen the nations. We need the powerful aid of the Eternal Spirit of God to stop the fury of pagan madness and to reform the world and renew the life of supernatural faith grown weak from long neglect. "Send forth thy Spirit and they shall be created. And thou shalt renew the face of the earth."

We ourselves need special helps. Since our very work is amongst the poor who suffer most it will obviously not always be in pleasant places and hence will require deep faith and a generous spirit of sacrifice.

Our chaplains (26) with the armed forces have brought blessings to the province. Their labors have been arduous, often perilous and many times heroic. From camps, hospitals, front lines, bomber squadrons and from ships at sea have come reports of their zealous priestly ministrations. The Military Ordinariate has time after time commended them for superior missionary zeal. They deserve our best thoughts, our prayers and our congratulations.

The past year the Mission Procurator's office reported \$181,855.37 in Mass stipends, collections and gifts and was able to distribute \$141,675.57. All expense connected with collecting and disbursing these Masses and funds was cheerfully borne by the province. All mission collections were divided equally, the province, the home missions and the foreign missions each receiving one-third according to the plan devised and followed in 1942.

Much material help was sent to Kilimanjaro in the form of supplies chiefly medical. It is quite understandable that our missionaries so far away might give in to impatience and perhaps misunderstandings and even harbor suspicious thoughts. But ships are lacking and cargo space is at a premium. We are powerless to change the situation. The needs of the home missions and of Puerto Rico were not neglected although shipping facilities to the West Indies were considerably curtailed (almost non-existent except the military)

until comparatively recent weeks. Travel was impossible except by air.

Valuable work was done through the Mission News, printed appeals, lectures and personal visits to parochial schools and to the homes of prospective candidates in the interests of vocations. Mission sermons were given in forty-two parish churches in the archdioceses of Baltimore and Washington, Detroit and Dubuque, and in the dioceses of Albany, Fall River and Syracuse.

In 1943 parochial debts were further reduced by \$105,404.58. In all cases diocesan assessments and loans from parishioners should be paid off as quickly as possible. And it is well to recall that what belongs to the community—Masses, salaries, and in most dioceses perquisites—cannot be diverted to parish uses without special understanding with the Ordinary and the provincial superior.

The debts on our Colored parishes including those inherited and diocesan assessments now stand at \$146,578.44. Debts on all other parishes and institutions including diocesan assessments and inherited debts total \$409,662.42. The bonded indebtedness on Duquesne University is \$423,000.00 which is being paid off according to schedule despite special wartime difficulties. In only two instances in the entire province (now numbering 66 houses) was the debt slightly increased. This means that executive ability of a high order and conservative management are the rule.

The communities at Cornwells, Ridgefield and Ferndale have kept up and even surpassed the good traditions in the province of helping to the best of their ability to obtain needed support for these institutions. Calls on the province for regular help in the form of monthly allocations were few in 1943 enabling the provincial procurator's office to build up burses for these communities by investing in Government bonds.

A Master Insurance Policy is now in full force covering all the properties wholly owned by the province as such, that is, Cornwells, Ridgefield, Ferndale and Washington. Duquesne University, as you know, operates as a separate legal corporation and is fully covered by insurance under a similar plan instituted some years ago by the diocese of Pittsburgh. The insurance on all properties under our care must be carefully scrutinized and diligently followed to prevent losses.

One of our first duties after the war will be to replace the lavatories in the original buildings at Cornwells and Ferndale and to extend the Ferndale chapel approximately fifty-five feet.

The beautiful stain-glass windows installed in the Chapel of the Holy Ghost in our Missionary College at Cornwells last year, completing the original plan,

were made possible through your generous contributions to the Pentecost Appeal which reached a new high in 1943, \$8,124.48.

This year we have plans to make "Shanty Town" in Ferndale into permanent rooms. Looking into the immediate future we will keep in mind the chapel extension at Ferndale. These projects I am certain will have your whole-hearted approval which will be manifested by your generosity in responding to this year's appeal.

The normal support of the province from remittances was extraordinary. Our work grows steadily despite the strains of wartime and difficulties which are never lacking. The Pontifical Association of the Holy Childhood had a banner year.

A new complete parish is planned for San Luis, a suburb of Arecibo, Puerto Rico. It is to be hoped sufficient funds will be gathered during the centennial celebration of the present parochial church of San Felipe (May 1944-1945) to allow immediate construction after the war. Five Sisters of the Holy Family of Nazareth (Torresdale, Pa.) will go to Puerto Rico in the fall to assume charge of the new parochial school of Espiritu Santo at Hato Rey. The Sisters of the Holy Ghost from San Antonio, Texas, have accepted the school in Mansura, La. Their new convent will be ready in September.

The WPB has granted priorities for new churches in Okmulgee, Okla., and Detroit, Mich. (Holy Ghost Mission). There is a new rectory in Okmulgee, Okla. The new ten room school of St. Monica in Tulsa, Okla., is in use and a new convent will be erected. St. Benedict's Parish, Detroit, Mich., has purchased property for future development; so has St. Paul's in Lafayette, La. The WPB is expected to approve plans for the new rectory and chapel in Salisbury, N. C. Negotiations have been under way for a long time for a suitable property in Sanford, N. C. Our best efforts have met with many disappointments and obstacles from unexpected quarters. The same is true of Hot Springs, Ark. A house suitable for a rectory has been purchased in Four Corners, Tiverton, R. I. A new parochial school must be built at the parish of Our Lady of the Blessed Sacrament, Philadelphia, Pa., as soon as possible. Opelousas, La., now serves two additional missions, Plaquemine and Notleyville; New Iberia looks after Olivier and Abbeville has taken over Kaplan. A mission church may be established at Cedar Grove, Shreveport, La., this year. As evidence of the good impression our work has created we have received pleas for priests from various quarters including Cuba, Peru, Mexico and our own Southwest.

Missals printed by Pustet with our proprium are now ready. Our breviaries should be ready by the time this letter reaches you. So should "Our Lady of Fatima" and "The Way of Peace" pamphlets printed by the Paulist Press, New York City. "Modern Africa," by Father Raymond A. Wilhelm, C.S.Sp., the text to be used in the course of Missiology in all seminaries of the country, to be published by the Society for the Propagation of the Faith, is scheduled for release in the early fall. Of course everyone knows "The Dove Flies South."

We were disappointed with the Symposium on our work as missionaries amongst the Colored. In the near future a new attempt will be made to provoke interest in a question that increases in importance daily and in which we should be expert. We can't afford to muffle the opportunity.

Our Province in which all official news appears serves as a bond of unity. It welcomes your contributions as well as your criticisms.

The report of the Status Animarum should be read with great interest. It is a fair index of the spiritual progress we are making amongst the people we serve, due consideration being made for present day shifts in population and the tenuous temper of the times. A proper census is of paramount importance, as every pastor knows.

I commend to your prayers the problems we must solve and the interests we must safeguard.

With sentiments of respect, esteem and gratitude and wishing you an abundance of blessings at Pentecost, I remain,

Faithfully yours,

GEORGE J. COLLINS, C.S.Sp.,
Provincial Delegate of the Superior General.

LOOK GOD

Look God,
I have never spoken to You,
But now I want to say "How do You do . . ."
You see, God, they told me You didn't exist
And like a fool I believed all this.
Last night from a shell hole, I saw Your sky
I figured right then they had told me a lie;
Had I taken time to see things You made
I'd have known they weren't calling a spade a spade.
I wonder God if You'd shake my hand—
Somehow I feel You will understand.
Funny I had to come to this hellish place
Before I had time to see Your Face.
Well, I guess there isn't much more to say
I'm sure the zero hour will soon be here,
But I'm not afraid since I know You're near.
The signal—Well God, I'll have to go—
I like You lots, this I want You to know,
Look now, this will be a horrible fight . . .
Who knows; I may come to Your house tonight,
Though I wasn't friendly to You before
I wonder, God . . . if You'd wait at Your door?
Look, I'm crying—Me—shedding tears
I wish I had known You these many years.
Well, I have to go now, God . . . goodbye:
Strange, since I met You, I'm not afraid to die . . .

(The above poem, sent to us by Father McGoldrick, was found on the body of an Unknown Yank, killed in action.)

PENTECOST APPEAL 1943

Abbeville, Our Lady of Lourdes.....	\$20.00
Alexandria, St. James.....	40.00
Arecibo, San Felipe.....	155.00
Barceloneta, Nuestra Senora del Carmen.....	20.00
Bay City, St. Joseph.....	200.00
Carencro, Our Lady of Assumption.....	35.00
Charleston, St. Peter Claver.....	25.00
Chippewa Falls, Notre Dame.....	200.00
Chippewa Falls, Holy Ghost.....	203.50
Conway, St. Joseph.....	100.00
Cornwells, Students' Auxiliary.....	50.00
Dayton, St. John the Baptist.....	22.00
Detroit, St. Benedict the Moor.....	200.00
Detroit, St. Mary.....	275.00
Detroit, Sacred Heart.....	300.00
Detroit, St. Joachim.....	85.00
Emsworth, Sacred Heart.....	150.00
Emsworth, Holy Family.....	70.00
Ferndale, St. Mary.....	1,000.00
Fort Smith, St. John the Baptist.....	10.00
Glenfield, St. Mary.....	25.00
Hato Rey, Espiritu Santo.....	65.00
Helena, St. Cyprian.....	5.00
Hot Springs, St. Gabriel.....	50.00
Isle Brevelle, St. Augustine.....	25.00
Lafayette, St. Paul.....	100.00
Lake Charles, Sacred Heart.....	150.00
Little Compton, St. Catherine.....	122.73
Marksville, Holy Ghost.....	63.00
Millvale, St. Anthony.....	300.00
Millvale, St. Anne.....	200.00
Morrilton, Sacred Heart.....	100.00
Mt. Carmel, St. Joseph.....	75.00
Mt. Carmel, Our Mother of Consolation.....	70.00
Muskogee, St. Augustine.....	100.00
Natchitoches, St. Anthony.....	48.00
New Iberia, St. Edward.....	100.00
New Orleans, Holy Ghost.....	150.00
New Orleans, St. Monica.....	75.00
New York, St. Mark.....	100.00
North Tiverton, Holy Ghost.....	250.00
Oklahoma City, St. Peter Claver.....	25.00
Okmulgee, Uganda Martyrs.....	35.00
Opelousas, Holy Ghost.....	100.00
Philadelphia, St. Joseph's House.....	250.00
Philadelphia, O. L. of Blessed Sacrament.....	380.00
Philadelphia, St. Peter Claver.....	140.00
Pittsburgh, Duquesne University.....	300.00
Pittsburgh, St. Stanislaus.....	100.00
Pittsburgh, Immaculate Heart.....	200.00
Pittsburgh, St. Benedict.....	30.00
Pittsburgh, Holy Childhood.....	100.00
Portsmouth, St. Anthony.....	200.00
Salisbury, Our Lady of Victory.....	10.00
Sharpsburg, St. Mary.....	175.00
Shreveport, O. L. of Blessed Sacrament.....	25.00
Tarentum, Sacred Heart.....	50.00
Tiverton, St. Christopher.....	110.00
Tuscaloosa, St. John.....	100.00
Tuscaloosa, St. Mary Magdalen.....	10.00
Tulsa, St. Monica.....	75.25
Seven Chaplains, U.S.A.R.....	375.00
Total.....	<u>\$8,124.48</u>

FRENCH BISHOP, COADJUTOR OF GUADELOUPE,
NOW IN U. S., HOPES FOR UNITY OF FRANCE

Washington, May 12.—"I am a Catholic Bishop and I am above politics," the Most Rev. Jean Gay, Co-adjutor Bishop of Guadeloupe, French island in the Caribbean, said during his visit to the Capital this week. "But I hope all the French will be united," he added, "and I work for the union of all French people. France is like a mother who lies stricken and her children must not fight among themselves at her bedside."

Bishop Gay, who was born at Bourg on May 24, 1901, left France nine months ago, but not without difficulty. On January 19, 1943, the Holy See selected him as Co-adjutor to the Most Rev. Pierre Louis Genoud, C.S.Sp., Bishop of Guadeloupe; he did not reach his Caribbean See until August 10. He was issued a diplomatic passport by the Vichy Minister of Foreign Affairs, but the Nazi occupation authorities refused permission for him to leave the country.

Through the kindly cooperation of Italian authorities, Bishop Gay says, he was at length permitted to go to Rome and, while there, was received by His Holiness Pope Pius XII. Just two weeks before the invasion of Sicily, and aboard the next to the last plane leaving Rome for the Iberian peninsula, he departed for Lisbon where, at the request of the Vatican, he was granted British and American visas. He expresses deep appreciation of the kindness of American officials at Lisbon who arranged for "third priority" and enabled him to leave there on a clipper July 28. He reached Guadeloupe via Brazil and Trinidad. "The Americans were very kind to me," Bishop Gay repeated.

The purpose of Bishop Gay's visit to the United States and Canada is to try to find French-speaking priests who would be interested in going to Guadeloupe, where, by the end of the war, the clergy will be reduced by at least one-third due to old age and infirmities, coupled with the fact that normal reinforcements could not come from France.

As to the people of the islands, of Guadeloupe and Grand-Terre, all of whom are Catholics, their general condition is better than it was two years ago, Bishop Gay said. Submarine warfare in the Caribbean has not affected Guadeloupe as much as other islands, because the people raise food stuffs and are more or less self-sufficient in this respect, although they could not easily survive being cut off from exports and imports for an indefinite period, he explained.

Bishop Gay is being accompanied on his visit to the United States and Canada by the Rev. Fernando Michaud, C.S.Sp., a French-Canadian priest who has been in Guadeloupe for five and a half years and is looking forward to seeing his mother, who resides at Salem, Mass. Bishop Gay also anticipates a reunion with a brother, now teaching in a Canadian college. While in Washington, they have been guests of the Very Rev. George J. Collins, Provincial of the Holy Ghost Fathers in the United States.—N.C.W.C. News Service.



Ordination Class, Ferndale, 1944: Left to right, front row, Fathers Arthur Woenfel, Leonard Trotter, Charles Flannerty, middle row, Robert McCraley, Francis Garstkiewicz, Clement Moroz, Joseph Varga, Joseph McCauley, William Hurney, back row, Robert McGinn, Robert Puhl, Roy Burkhardt, James Pergl, Raymond Shanahan, Walter Mroz, Francis Meenan.



Rev. W. F. O'Neill, C.S.Sp., Lieut. (j.g.) USNR



Rev. J. T. Kilbride, C.S.Sp., Capt., USAR



Most Rev. Pierre Gauray, C.S.Sp., D.D. Bishop of French Guiana, South America, during a Confirmation service.



OUR PROVINCE—

Vol. 13

JUNE, 1944

No. 6

Of God's presence

These are infallible signs:

The spirit of peace

Sweetness,

Mutual charity,

Simplicity,

Humility,

Obedience,

Regularity.

—Venerable Libermann

Official

Appointments:

Father Anthony J. Walsh, Cedar Grove Section of Shreveport, La., to organize new parish.

Father Joseph B. Donahue, Abbeville, La., pastor.

Father John J. Manning, Mission Band, Our Lady of the Blessed Sacrament, Philadelphia, Pa.

Father Joseph J. Cassidy, Chaplain, USNR, lieut. (s.g.), May 6, 1944, Chaplains' School, College of William and Mary, Williamsburg, Va.

Father Francis P. Trotter, Our Lady of the Blessed Sacrament, Philadelphia, Pa., pastor.

Father Edward F. Dooley, Lafayette, La.

Father George P. Rengers, Marksville, La., pastor.

Father William J. Mullen, Tiverton, Rhode Island, bursar.

Father Robert J. Eberhardt, Hato Rey, Puerto Rico, pastor.

Father Francis L. Mullin, Opelousas, La.

Father William G. Marley, Natchitoches, La., bursar.

Father Michael V. Kanda, Holy Ghost, New Orleans, La., bursar.

Father Henry J. McAnulty, chaplain, USAR, 1st lieut., Maxwell Field, Montgomery, Alabama.

Father Joseph M. Lang, chaplain, USAR, 1st lieut., 75th Infantry Division, Camp Breckenridge, Kentucky.

Father Edward D. Clifford, St. Anne, Millvale, Pa.

Profession:

By decision of the provincial Council dated April 12, 1944, the following nineteen novice-clerics were admitted to Profession (Const. 10, par. 73b): Messrs. John Cardullo, Edward Jepson, John Sloan, Joseph Smith, James Cummings, William Crowley, Daniel DeDominicis, George Crocenzi, Francis Wright, William McGuire, Vincent Durning, John Ward Loughlin, George Behr, Robert Graves, Louis Dolan, Michael McCartney, Vincent Niederberger, John Nader, Paul Flannery.

Promotion:

Father Joseph A. McGoldrick, chaplain, USAR, captain.

New Parish:

Our Lady of Prompt Succor, Mansura, Louisiana, has been canonically erected into a separate parish (May 8, 1944), with Moreauville as a mission.

Summer Assignments:

Ferndale: Fathers M. Crittin, T. Conner, H. McNeil, H. Schuster, J. Zydanowicz.

Cornwells: Fathers A. Gretillat, J. J. Gallagher, W. Nebel, W. McElroy.

Duquesne University, Summer School: Fathers J. Pergl, J. Schlicht, H. Schoming, A. O'Rourke.

Sacred Heart, Detroit, Mich.: Father P. Murray.

Arrivals (P A A. Miami, Fla.):

May 7—Most Rev. Jean Gay, C.S.Sp., D.D., coadjutor Bishop of Guadeloupe, French West Indies, and Father Fernando Michaud, C.S.Sp.

May 16—Father James T. Kilbride, chaplain, USAR, captain, (on leave) from overseas.

May 26—Fathers Bernard Arosteguy, C.S.Sp., and Victor Chartrand, C.S.Sp., from Martinique, en route to Canada.

New Addresses:

Father John A. Strmiska, chaplain, USAR, 1st lieut., 158th General Hospital, APO 519, New York, N. Y.

Father William C. Strahan, chaplain, USAR, captain, (0-492905), Squadron A I, APO 16116, New York, N. Y.

Father Richard F. Wersing, chaplain, USAR, 1st lieut., 6th Regiment, A S F T C, Camp Claiborne, La.

Father William H. Pixley, chaplain, USAR, captain, Hdq. II Corp, APO 19, New York, N. Y.

Father David T. Ray, chaplain, USAR, captain, 179th Inf. Reg., APO 45, New York, N. Y.

Father Kenneth F. Dolan, chaplain, USAR, 1st lieut., 104th General Hospital, APO 5444, New York, N. Y.

Pamphlets:

Ten thousand copies of "The Way of Peace, Thoughts from the Teachings of the Little Flower and the Venerable Francis Mary Paul Libermann," are now available.

GEORGE J. COLLINS, C.S.Sp.,

Provincial, Delegate of the Superior General.

* * *

Pray for the father of Father James J. White of Tanga, East Africa, and for the mother of Brother Mary James Smelter. R. I. P. We extend our sympathy to all the members of the families concerned.

DURING THE MONTH OF JULY WE PRAY FOR

Name of Confere	Died	Age
Father Patrick McDermott	July 3, 1918	59
Brother Rudolph Goeckler	July 5, 1902	74
Father Basic Kuhn	July 11, 1897	43
Father Anthony Thome	July 12, 1936	65
Brother Placidus Nohr	July 22, 1905	34
Brother Adolphus Wolfe	July 22, 1909	64
Brother Wenceslas Senger	July 28, 1882	45

Requiescant in Pace.

Fr. Patrick J. Brennan July 10, 1942 87

Father Patrick J. Brennan, C.S.Sp.,
died at Bay City, Mich., on June 2, 1944,
at the age of 46.
R.I.P.

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Circular Letter No. 16

Paris, October 20, 1943.
Received March 31, 1944.

My dear Confreres:

Now when we are taking up once more our various occupations after the annual retreat and the time of rest, during which work slows down a bit, I consider it opportune to recall to you the counsel which our Venerable Father gave to his young missionaries as they were about to set out upon their apostolate.

All of them, with the exception of Father Jacques Laval, of Mauritius, and Father Bessieux, were young in both age and experience. Neither had our Venerable Father had any experience in the mission field with which to guide them; but to an unusual degree he possessed the supernatural spirit which supplied for the lack of experience.

Many of us begin our sacred ministry in particularly trying circumstances. This is especially true of our young confreres who have been waiting for a year, or even two, three or four years, for a way to be opened to the long-hoped for countries to which they have already received their assignments. In various places (parishes, chaplaincies, orphanages) they have taken up duties which are not precisely those of their future. They have undertaken with ardor the tasks assigned. Who knows if they have not let themselves follow natural attraction and become subject to strenuous but sometimes sterile activity? Others, more advanced in the practice of the apostolate, better understand the conditions of fruitful labor; but human weakness has, perhaps, made them swerve from their goal. Finally, even the veterans can ask themselves if they have not sometimes been, as St. Paul says, sounding brass which brings forth noise but with no effect, or a tinkling cymbal having no lasting results. All of us must ask ourselves to what proportion our work has been truly turned to the glory of God and the good of souls, if we have not wasted our efforts by seeking after personal satisfaction.

It were well that we be convinced of the necessity of the supernatural spirit in all our undertakings, re-reading the **Instructions to Missionaries**. There we will find the most exact teaching of our Venerable Father, set forth with the keenest emphasis when he extols sanctity as the first and essential means to action.

The same teaching is to be found in his letters. To Father Laval he wrote in 1843: "The more Jesus is master of your soul, the more you will glorify Him in others." To Father Lossadat, then at San Domingo, he shows how to understand apostolic zeal. First he shows what it is not: officious zeal that gets excited, fidgets around and exhausts itself in the first effort. Then he shows what it is: constant and patient zeal. "It is not by the liveliness of one's zeal that everything is to be gained; to it must be joined patience and good-naturedness, constancy and fidelity to remain in humility and love before God, in the midst of pain, of opposition, of contradiction. Apostolic longanimity is of great value to souls, but it is difficult. To practice it perfectly one must be a perfect victim. Be this victim and put your confidence in Jesus and Mary."

In writing to a young ecclesiastic whom he was preparing for the African missions and who never entered the Congregation, he contests the presumption that one is truly an apostle only on condition that he prepares himself for **all** the tasks which arise. "You think that God will not be satisfied with you if you let one undertaking pass without engaging in it, and you seize on **everything** which comes up . . . But for the sake of a rather superficial good work which you do now, you sacrifice the salvation of a multitude of souls which you would have achieved as a result of becoming a man devoted to the interior life. You will not save them as long as you remain taken up with external things. You expect to accomplish something by this external good; but external activity is of no value apart from the interior dispositions from which it flows."

This teaching of our Venerable Father on apostolic zeal is found in detail in a chapter of the Provisory Rule, summed up in a few words in Article 369 of our Constitutions. "It is from the life of union with our Lord that the missionaries will derive the supernatural, disinterested, generous and persevering zeal that is necessary for the object they have in view. This zeal for God's glory and the salvation of their neighbor they will make the soul of their apostolate and of all their works."

Let us take as a model our Lord, whose activity in working for the glory of God and the salvation of souls, though incessant, was nevertheless governed by wise prudence. "My Father," said He, "worketh until now; and I work." **Pater meus usquemodo operatur, et ego operor** (John V, 17). Without allowing Himself to be stopped by any difficulty, He did not fear to be subjected to great fatigue, to suffer excessive heat and cold, hunger and thirst, in order to accomplish the mission of salvation which He had come to fulfill upon earth. Yet the ardor of his zeal was always governed by the knowledge which He had of His Father's will, always following it with generous fidelity, never over-reaching it.

He inspired the Apostles with the same ardent but discreet zeal, teaching them not to let themselves be intimidated by those who, being able to destroy the body, have no power over the soul. Still, if He sometimes restrains their excessive ardor, He also invites them to come, after their labors, to share with Him the rest which they need.

Thus did the zeal of our Venerable Father, united with a profound prudence, show itself forth during his life in the counsel given his first missionaries. Never was he known to "outstep" Providence by an excess of thoughtless ardor; but neither was he ever charged with being cowardly or lazy when it was a question of adhering closely to the manifestations of the Divine Will: nothing could prevent him from carrying that out with all his might up to the very end. Let us ask him, then, to help us in steering a course between the two extremes, to know how to avoid on the one hand the excess of an imprudent zeal and, on the other, the cowardly holding back of shameful laziness which, under the pretext of conserving our powers and our health, leads us to seek out, in worldly fashion, ease and comfort in life.

In expressing the hope that for all of you this new religious year will be charged with this true, supernatural zeal, I give you, my dear confreres, my paternal blessing, assuring you once more of my very affectionate devotion in our Lord.

†L. LE HUNSEC, C.S.Sp.,
Superior General.

* * *

NEWS RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 15

The following appointments have been made:

Superior of the Community of Fribourg: Father John Bondallaz.

Director of Scholastics at Fribourg: Father Charles Bourqui.

Superior of the Community of Bordeaux: Father Charles Cornu.

MOTHER HOUSE: After vacation, the year began again normally. More Fathers have joined the Community. The Colonial Seminary remains as it was.

FRANCE: The Superior General, invited to preside at the anniversary of the Coronation of St. Anne, at Auray, took advantage of the opportunity to visit Langonnet and preside at the profession in the novitiate at Pire. There were 39 professed at Pire and 26 at Recoubeau. The opening of the line of demarcation has made it possible to group the novices and scholastics more easily this year. There is only one novitiate, that at Pire; the entire first year class in theology is at Cellule; the second and third year classes are divided between Cellule and Chevilly; the entire fourth year class is at Chevilly. Besides these, there are still 16 scholastics at Blotzheim. The philosophers are at Langonnet. The junior scholastics remain at Langonnet, St. Michel and Alex; a small group continues at Saverne. The philosophers attending the university live at Cellule and the late vocations at Recoubeau. The Province still has 8 Fathers, 43 Scholastics and 18 Brothers who are prisoners. They write regularly enough. In general their health is good.

Father Declercq (Provincial of Belgium) was able to come in person to bring us news of his Province.

IRELAND: Father Murphy has been able to send news on several occasions—August 18, August 27 and September 8. The annual retreat was preached by Father Fahey. On September 8, the profession of 28 novice-clerics took place. A record number has entered the novitiate, 68, of whom more than 40 have come from seminaries. Nothing essential is lacking, the country is calm. The members devote themselves to work and prayer. On August 15, in all the dioceses, the Consecration to the Immaculate Heart of Mary took place. Communication with most of the missions is almost normal.

HOLLAND: Father Vogel writes that the annual retreat brought 71 Fathers to Gemert. Two retreats were held for the Brothers, one at Gemert and one at Weert. Several young Fathers remained in their parishes to assist their pastors. At Gennep there are 29 novice-clerics, 3 lay novices and 10 postulant Brothers. At Gemert the community numbers more than 200 professed, the junior scholastics more than 200, of whom more than 50 are new.

FRIBOURG (Switzerland): The senior scholasticate, under the direction of Fathers Bondallaz, superior, and Bourqui, director of scholastics, began the year with 16 students and some young Fathers who are continuing their studies there.

ST. ALEXANDER (Canada): A cable from Father Tache, received on August 25, says that all goes well.

TRINIDAD (B.W.I.): Through Father Murphy we learn that the number of students has gone up to 975 (now 1,142. Ed.) This is a heavy burden for the personnel, which cannot be increased in the same proportion.

MARTINIQUE (French West Indies): A message from Bishop de la Bruneliere, dated March 31, informs us that at present some privations must be endured but they are accepted with good will and the general health remains satisfactory.

DAKAR (West Africa): Messages from the Red Cross assure us that the missionaries are in good health.

BATHURST (West Africa): Father Meehan writes that the official inspectors have given a very favorable report on the schools of the mission. It is hoped that a secondary school will be opened.

GUINEA (West Africa): A message of June 4 from Father Balez says that the missionaries are all right.

NIGERIA (British West Africa): From Father Murphy and Father O'Connor's letter of July 18 we learn that in Bishop Heerey's vicariate, the work continues and grows as before. The missionaries who are worn out have been able to go to Europe and return after a rest. The young Fathers come out without difficulty. Health is good.

Father Murray and his companions in the Benue are doing good work and have opened some new stations.

DOUALA (French Cameroons): Bishop Le Mailloux announced on June 14 the death of Father Pouille, accidentally drowned on Easter Sunday. The missions and the work progress, despite the lack of personnel. On February 24 he ordained 3 native priests, which makes a total of 17 in his vicariate.

LOANGO (French Equatorial Africa): Bishop Friteau, writing on May 12, says that the work is almost normal but several are showing signs of increasing fatigue. A church is being built at Dolisie and a school at Mayumba. Everything is expensive but nothing essential is lacking.

BANGUI (French Equatorial Africa): Bishop Grandin, on June 25, was host to Father Gross, trying to take care of his painful attacks of gout. Everything is all right in his vicariate, health keeps up well, but reinforcements are hoped for.

LUANDA (Portuguese Congo): Under date of June 25 Father Gross informs us that the health of all is fair. The consecration to the Holy Heart of Mary took place on the feast.

ZANZIBAR (East Africa): News comes but rarely from Bishop Heffernan. Through Father Murphy we learn that the young Fathers who were assigned to him for a year have not been able to reach their posts. Young Father Morrissey died. Father Devenish has been sent to Ethiopia. The vicariate has been charged with the care of the prefecture of Meru, of which Father de Vries, Bishop Heffernan's vicar-delegate for that territory, gives us the following news: there are 10 stations with

3,500 Christians out of a population of 350,000. The 7,000 Protestants are very influential. There are only 8 Fathers, where formerly there were 70 Fathers, Brothers and Sisters. The work is done, however, with courage and success.

KILIMANJARO (East Africa): Bishop Byrne writes (March 27 and June 4) and Father Marron (July 5) that the schools, hospitals and the novitiate for native Sisters are flourishing. Even an institute of native Brothers has been begun! One of the Fathers has been sent to Abyssinia. Father Auguste Gommenginger died on April 18. All goes well, health is excellent, zeal edifying, the progress of the faithful very encouraging. The consecration to the Holy Heart of Mary was to be made on the feast day.

DIEGO-SUAREZ (Madagascar): In a message sent through the Red Cross in July, Bishop Fortineau informed us of the death of Father Lebaron. He added that they were doing all right.

MAURITIUS: We learn through Father Murphy that Archbishop Leen's diocese follows its normal course. The college is prospering under the direction of Father Liston. Mail service is, however, very irregular.

* * *

CONFRESSES OF WHOSE DEATH WE HAVE LEARNED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 15

Name	Date of Death	Age	Yrs. Prof.
Father Jules Lebaron, April 4, 1943 (Diego-Suarez)		54	31
Father Jules Pouille, April 25, 1943 (Douala)		43	16
Father Daniel Morrissey, July 9, 1943 (Kilimanjaro)		30	10
Brother Titus Hartman, September 9, 1943 (U. S. A.)		85	58

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TO THE REVEREND SUPERIORS OF MISSIONS AND PROVINCES:

In delegating the powers granted on October 10, 1940, the Superior General asked superiors of Provinces and Districts to submit a report of all that had been done by virtue of these powers. It may be useful to recall now that this report should include in particular the following documents, as soon as it becomes easier to draw them up as circumstances warrant.

- (1) A copy of all the necessary documents drawn up for profession, renewing of vows, perpetual vows, consecration to the apostolate, ordinations (with the Testimonial) and dismissals or departures.
- (2) The decisions of the Council bearing on these matters.
- (3) A copy of all the ACTS of profession, renewing of vows, perpetual vows, consecration to the apostolate, as well as the testimonials of ordination.

These documents are necessary for keeping up to date the individual files at the General Secretariate.

"THE CHARITY OF GOD"

(Sermon preached at St. Patrick's Cathedral,
New York City, May 28, 1944,
Pentecost Sunday,

by

Very Rev. George J. Collins, C.S.Sp., Provincial)

May It Please Your Excellency,
Your Imperial Highness,
Dearly Beloved Brethren:

"The charity of God is poured forth in our hearts, by the Holy Ghost who is given to us." (Romans 5, 5.)

The three great feasts of the year are Christmas, Easter and Pentecost, and of these three we may say that Pentecost is the greatest, in the same sense as that in which St. Paul, speaking of the three great virtues of faith, hope and charity, said that "the greatest of these is charity." (I Cor. 13, 13.) Christmas opens the eyes of the mind to see by the virtue of faith, under the veil of flesh, "the true light, which enlighteneth every man that cometh into this world" (John I, 9). Easter sets before us the ground work of our hope, that even as Christ rose from the dead, so we also shall rise again. Charity, however, or love is the chief virtue that comes to our minds when we think of Pentecost, for at Pentecost we celebrate the descent of the Holy Ghost upon the Apostles, the Holy Ghost whose name is Love, and whose mission it is to kindle in our hearts the fire of which Our Divine Lord spoke, when He said: "I am come to cast fire on the earth, and what will I but that it be kindled?" (Luke 12, 49). This "charity of God" St. Paul tells us "is poured forth in our hearts by the Holy Ghost who is given to us." (Rom. 5, 5.)

At the Last Supper, as He bade farewell to His Apostles, Our Blessed Lord told them that He was going to His Father, and that they would see Him no more. "You shall seek Me," He said, "and as I said to the Jews: Whither I go you cannot come: so I say to you now." (John 13, 33.) These were sad words for the Apostles who wanted nothing more from life than to be always with Christ. Seeing their dejection, therefore, at this announcement of His impending departure, His Sacred Heart was moved to console them. "Let not your heart be troubled," He said . . . "In my Father's House there are many mansions . . . And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be." (John 14, 1-3.)

And as further consolation He promised them: "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever." (John 14, 16.) Apparently, however, this promise of a new Consoler made little impression on the Apostles. They were perfectly satisfied with their Divine Lord and Master, and did not want anyone to take His place. All they could think of was that they were going to lose the One who had been the light of their lives and the joy of their hearts. "Because I have spoken these things to you," said Our Blessed Lord, "sorrow hath filled your heart." (John 16, 6.) Even His definite promise: "I will not leave you orphans: I will come to you," (John 14, 18), had not dispelled the grief which had filled their hearts and clouded their minds, in such wise that they had not appreciated the excellence of the gift of His Spirit

which He had promised them. In spite of the sorrow that filled their hearts at the mention of His going, Jesus repeated what He had told them, stressing the importance of their receiving this new Person who was coming to them by stating emphatically: "But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you." (John 16, 7.)

It was only when that Divine Spirit came down on the Apostles on the day of Pentecost, that they realized fully that this Spirit was the Spirit of their own beloved Jesus, and that He was given to them precisely in order to enable them to keep in touch with the Divine Master Whom they could no longer see or hear. Then, too, they realized that it was only the bodily presence of Christ, as it affected their bodily senses, that they had lost; that it was the Personality of the Word of God, shining through the veil of the flesh, that had so captivated their affections; and that this same Person, as He had promised, was with them still: that He was with them still, even in His Sacred Humanity, dwelling with them in the Sacrament of the Altar, though it was beyond the power of their senses to perceive it.

Even as the Apostles at the Last Supper were slow to grasp the importance of the gift of the Holy Ghost, so we, too, often act as if we did not attach to His coming the paramount importance attached to it by Our Blessed Lord. Equally as they, we are prone to minimize the necessity of the work that He performs in our souls. Like the Apostles we are perfectly satisfied with Our Divine Lord and with His presence in the Blessed Sacrament, and implicitly at least, we tend to consider Devotion to the Holy Ghost as if it were something superfluous in Christian piety. We fail to realize that "no man can say, the Lord Jesus, but by the Holy Ghost," (1 Cor. 12, 3), and that "if any man have not the Spirit of Christ, he is none of his." (Rom. 8, 9.) It is only in the Holy Ghost and through His gifts that we can love Christ at all: the only piety that is truly Christian, is the piety that is one of the Seven Gifts of the Holy Ghost; and even though this Divine Spirit will shed His gifts on all those "in whom there is no guile," whether they pay direct attention to Him or not, still the very nature of these gifts is such that they are shed in more abundance on those who are attentive to the Giver.

The religion of the true Christian is centered in the Humanity of Christ, and rightly so, because the Sacred Humanity is the instrument by which we were redeemed, and through which we are sanctified. While we must never, therefore, lose sight of the Humanity of Christ, we should not, however, rest in it to the exclusion of all else. Our devotion should be directed primarily through His Humanity, to the **Personality** of Christ, and through Him, to the Personality of His Father and the Personality of His Spirit. Our Divine Lord spoke constantly of His Father, and He expected His Apostles to understand Him. At the Last Supper, particularly, He spoke frequently of His Father, and was moved to rebuke Philip for his lack of understanding: "So long a time have I been with you: and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou, shew us the Father? Do you not believe that I am in the Father, and the Father in Me?" (John 14, 9-10.)

At the Last Supper, Our Divine Savior likewise made frequent mention of the Holy Ghost, laying particular emphasis on the fact that He was the Spirit of truth, and that He would make Christ known even as Christ had made His Father known. It is clear that Our Blessed Lord considered the sending of the Holy Ghost as "the grand event to which His whole life was directed," (The Holy Ghost, Leen, p. 147), so much so that He instructed His Apostles to stay in the city, after His Ascension, "till you be endued with power from on high," (Luke 24, 49), and it was only after the Holy Ghost came down upon them on the day of Pentecost that they went forth to preach the Gospel to every creature. If we are to be of the same mind as Christ, we too will attach like importance to the coming of the Holy Ghost, and we shall look upon the increasing participation of His Spirit as the supreme goal of our earthly existence. To Him Personally we shall address the prayer of our Holy Mother the Church: "Come Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy Love" and to the Father and the Son we shall cry out: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth."

The Second Person of the Blessed Trinity became man, not merely to redeem us from the bondage of sin, but especially to give us eternal life. This life is merited for us by Christ, but we are initiated into it by the Holy Ghost. Too frequently we look upon this reward as being entirely reserved for the life to come, and that here below we acquire, by the grace of God, merely a right to enter into that joy hereafter. Grace, however, means much more than the mere right to glory. Grace is itself the beginning of glory, just as a seed is the beginning of the plant into which it grows. The entrance into glory is an admission into the enjoyment of the inner life of God, and this final reward cannot be ours, unless we have been admitted to a participation of that same life, here on earth. In Heaven we shall be conscious of the reward: we shall see God "face to face;" we shall feel the pulsations of the Divine life surging through every fiber of our being. On earth we are not conscious of the treasure we possess within us: we see only "through a glass in a dark manner." (1 Cor. 13, 12.) Nevertheless, although we do not see Them by direct vision as we shall see Them in Heaven, the Three Persons of the Blessed Trinity are just as truly present in the souls of those who are now in the state of grace, as They are in the souls of the Blessed in Heaven.

Our life on earth, therefore, should be a beginning of our life in Heaven. We should become acquainted here with the Three Divine Persons with Whom we are to be privileged to live forever. The mystery of the Blessed Trinity is of course utterly beyond our comprehension; it is not, however, beyond our adoration and our love. The existence of Three Persons in the One God we would not even suspect, had it not been revealed to us. But it has been revealed to us, and in such a way as to present these Three Persons to us as dwelling, not in far off accessible places, but in the inner-most recesses of our own souls. It is fitting, therefore, that as far as possible, we pay conscious attention to the presence of these Three Divine Guests. That is the first demand of courtesy. To do this, it is not necessary to learn how to discourse profoundly concerning the Trinity; it is sufficient to realize that They are Per-

sons, and to pay Them the tribute of reverence and affection that is Their due.

Good Catholics experience little difficulty in directing the attention of their minds and the affection of their hearts towards the Second Person of the Blessed Trinity, enshrined as He is, in a body and soul, just as we are. They find it easy enough also to think of the First Person of the Blessed Trinity as the Father of the God made man. They generally find it difficult, however, to focus their attention on the Holy Ghost. His Personality seems to remain vague and confused in their minds. Yet Scripture speaks of the earthly dwelling of the Blessed Trinity as belonging in a particular manner to the Holy Ghost: "Know you not that your members are the temple of the Holy Ghost who is in you, whom you have from God?" (I Cor. 6, 19.)

We should strive, therefore, to be as much at home with the Holy Ghost as we are with the Father and the Son. We are accustomed to dealing with persons, and we address ourselves to them directly without stopping to analyze just what it is that makes them persons. Similarly, we do not need any deep or subtle knowledge of what it is that constitutes the Personality of the Holy Ghost. As we instinctively judge the character of the people we meet, chiefly by their actions in our regard, so we judge the Personality of the Holy Ghost by the actions which the Holy Scriptures, as interpreted by the Church, attribute unto Him. Thus the Catechism of the Council of Trent tells us that although all external works are performed by all Three Divine Persons, yet, whatever blessings and benefits have been bestowed upon us by God, we should acknowledge with pious and grateful spirit, that they have been given to us as a grant and a gift from the Holy Ghost. (Chap. 9.) The reason why all these things are attributed to the Holy Ghost, is because He is the Person of Love in the Blessed Trinity, and love is the source of all giving. Thus St. Thomas tells us that "the Father and the Son are said to love in the Holy Ghost both themselves and us." (St. Th. I, q. 37, a. 2.)

We can look upon the Holy Ghost, therefore, as the Person to Whom we should be grateful for all that we receive from God, for it is because of the Holy Ghost that we receive all these things. (*Omnia per ipsum facit Deus: Deus enim diligendo suam bonitatem causat omnia. St. Th. Expos. Symb. Apost.*) It is, however, especially through the Humanity of Christ, the masterpiece of His creation, that we come to understand and love the Personality of the Holy Ghost. "The gracious character of the Savior is at one and the same time, the creation and the earthly reflection of the character of the Third Person of the Blessed Trinity." (The Holy Ghost, Leen, p. 78.) It is His creation because it was He Who formed the Body of Christ in the womb of the Blessed Virgin Mary. It is the reflection of His character, because it was the Holy Ghost Who gave to the soul of Christ its compassion for the poor and the afflicted, and its tenderness towards repentant sinners. We have Our Lord's own testimony for this: "The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the contrite of heart." (Luke 4, 18.) The Holy Ghost directed Him in every action of His life, even as He led Him into the desert to be tempted by the devil. (Luke 4, 1.) And it was the love shed in His Heart by the Holy Ghost that held Him captive on the cross until

by the same "Holy Ghost (He) offered Himself unspotted unto God." (Heb. 9, 14.)

The love and tenderness that are the dominant characteristics of the Heart of Our Redeemer are the reflection of the love and sweetness of the Holy Ghost. Even as He molded that Sacred Heart to mirror forth His own Personality, so He molds ours to the image of Christ's. He is the Divine Artist working in our souls "till Christ be formed" in us. (Gal. 4, 19.) We cannot see Him but we can hear His Voice. "The Spirit breatheth where He will," said Our Divine Lord to Nicodemus, "and thou hearest his voice . . . so is everyone that is born of the Spirit." (John 3, 8.) In the words of the Psalmist, therefore, "Today if you shall hear his voice, harden not your hearts" (Ps. 94, 8). That should be the attitude of the soul that is devoted to the Holy Ghost: a constant awareness of His loving Presence, and a constant eagerness to follow the inspirations by which He seeks to unite us ever more and more closely to the Sacred Heart of Jesus.

As we keep our eyes fixed on the Sacred Humanity of Christ, therefore, we should also keep our ears attuned to the voice of His Spirit, and our whole beings responsive to the touch of the Person Who is called "The Finger of God." In all men the voice of conscience is the voice of God. To those who are born of the Spirit it is given to be more sensitive to His Divine communications, and more eager to respond to His quickening touch. They are given in particular the three great virtues of faith, hope and charity, and to facilitate the operation of these virtues, the Holy Ghost installs in their souls the additional equipment represented by His Seven Gifts.

Thus the virtue of faith enables us to believe without doubting, the truths that have been revealed to us. The gift of Understanding gives us in addition a certain perception of these truths. The virtue of charity helps us to love God above all things, and our neighbors as ourselves. The gift of Wisdom gives us in addition a certain relish in the love of God, of which the Scriptures speak when they urge us to: "Taste and see that the Lord is sweet." (Ps. 33, 9.)

As we kneel before Our Divine Lord in the Blessed Sacrament, therefore, we should not only try to excite our faith in His Real Presence, we should also beg the Holy Ghost to enliven that faith by His gift of Understanding. Faith is, as it were, the Divine microscope, that is given to us to enable us to perceive what is not visible to the naked eye. Unless the microscope is properly focused, however, the image we see will be vague and blurred. It is only the Holy Ghost Who knows how to focus properly the Divine microscope of faith that is in us. He is the Finger of God, and as He adjusts the microscope for us by His gift of Understanding, our vision will become clearer, and we shall see with the eyes of our mind illuminated by the light of faith, that the Host before our eyes contains in very truth the Body and Blood, Soul and Divinity of Our Lord and Savior Jesus Christ. And at the same time, the Divine Spirit shall quicken in our hearts the flame of His love, so that we shall be enamored of Our Divine Lord thus manifested unto us, and we may then be privileged to experience something of the delight that was in the heart of St. Peter when he saw Our Divine Lord transfigured before him, and in an ecstasy

of bliss cried out: "Lord, it is good for us to be here." (Matt. 17, 4.)

We shall find no better words to ask for the quickening and consoling action of the Holy Ghost in our minds and in our hearts, than the words of the prayer appointed by the Church to be said in the Mass for the Feast of Pentecost: "O God, Who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise and ever to rejoice in His consolation. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God, world without end. Amen."

OUR LEVITES

RIDGEFIELD: A good application of Ridgefield baseball taken several times a week is a real cure for "that lazy feeling."

This year the net-men are stopping at nothing, making every tennis game almost as enjoyable to watch as to play.

Father Maguire is definitely on the war-time agricultural shift. For the past months he has kept the new team busy with the ploughing and seasonal planting.

An annex has been added to the garden which means a little more concentrated work on that front. For another crew all roads lead to the lake where there still remain several trimmings and fixings to be completed.

Workmen have begun work on the roof of the new building. For a while the customary tranquility of the Novitiate gave way to a mixture of thuds and crashes. One Novice, who was ill in the dormitory, on hearing the workmen on the roof for the first time thought he had slept through the "enemy-planes-approaching" signal.

CORNWELLS: The Closing of the Forty Hours in the College (May 9), was attended by Fathers Brannigan, Haas, F. Trotter, C. Trotter and Burns, all of Philadelphia. We also had Father Murray from New York and Fathers Ackerman and Goebel from Pittsburgh.

On Mother's Day a high Mass was sung at 8:30 for the mothers of the scholastics. That same day a number of the boys attended the unveiling of a statue of Our Lady of Fatima at the Shrine of the True Cross. Father Stanton preached at the unveiling ceremony.

Rogation days were observed by a procession around the woods each morning.

A solemn high Mass was celebrated by Father J. B. Hackett on Founder's Day.

The manual labor projects are going along at top speed. The road in front of the cemetery is being cinched, while the one running from the center path across the lawn to the farm road is being covered and seeded.

Father Kettl has given to those going to Ridgefield a list of clothes and articles required; this usually is the first sign that the term in Cornwells is coming to a close for some.

Landscape artists and their assistants are planting willows and evergreens near the cemetery to screen it from the garden and farm buildings.

FERNDALE: "The world is charged with the grandeur of God." And that's saying well enough that the scene is all green and lush and oozing with beauty. We turn

to the lawns and gardens for manual labor. The rain is just enough to keep things fresh and not drown our spirits.

The big news of the month: the accelerated course. According to reports the school year will be divided into three periods. We begin what used to be the regular September semester on the 17th of July. The major events in scholastic life will come a little earlier in this new trimestrial school year. It is very exciting at least and offers a vast field for scholastic speculation.

An interesting lecture on Modern Philosophies and Scholasticism was delivered by Dr. Schwartz, Professor of Philosophy at Manhattanville. He reviewed the decadence of the thought of the Schools and the ascent in Descartes of Modern Thought. He showed the position of neo-scholasticism, no longer a defensive attitude, in the struggle, and the necessity for a Thomistic synthesis. The talk was greatly appreciated; coming as it did from a layman, it seemed more forceful.

Father McNerney, Director of the Catholic Labor School in Stamford, delivered a short talk on the labor schools, arousing considerable interest among the Scholastics. He has promised a series of talks during the coming school year. Our view of the Social Problems should certainly be deepened with Father Patrick Quinlan's rural life talks and these on Labor, covering the greatest part of the economic scene.

The last of the year's Disputations came from the Philosophy division, and was concerned with the ultimate constituents of things. But the novelty lies in this: it impugned hylomorphism. It was very well carried off, though the defender cannot be said to have been the conqueror.

Poor old "Shanty Town" looks more than ever like its type. It is being torn down, in preparation for its remaking into six rooms with a chapel for the Brothers.

NEGRO PRIEST CELEBRATES FIRST SOLEMN MASS

Lake Charles, La., June 4: The Reverend Harold Robert Perry, S.V.D., celebrated his first solemn high Mass at 10:30 this morning. This event took place in Sacred Heart Church, conducted by the Holy Ghost Fathers. It was an occasion of great rejoicing for the people of the parish, especially for those who had known Father Perry since childhood.

Father Perry was assisted by the Reverend Lee Zimmerman, C.M., also a native of Lake Charles, as deacon; the Reverend August P. Weignand, C.S.Sp., sub-deacon, and the Reverend James D. Sullivan, C.S.Sp., as Master of Ceremonies. Present in the sanctuary were the Most Reverend Jules B. Jeanmard, D.D., Bishop of Lafayette; Monsignor Louis Boudreaux, pastor of the Immaculate Conception Church and former chancellor of the diocese; the Reverend William J. Long, C.S.Sp., pastor of Sacred Heart Church; the Reverend Clifford Gaudin, Secretary of the Bishop; the Reverend John McGlade, C.S.Sp., and the Rev. Theodore Hassink.

The sermon was preached by the Reverend Leo Woods, S.V.D., of the faculty of St. Augustine's Seminary, Bay St. Louis, Miss. Father Woods stressed the great need for colored priests to administer to their own people and the important role of the priest in the life of every Catholic. His Excellency, the Bishop, gave a short address in which he described the progress of

the Church amongst the colored people of his diocese. He urged the members of the parish to foster religious and priestly vocations.

At five in the afternoon a reception took place in the school hall. Three other colored priests were present: Fathers Francis Wade, S.V.D.; Leander Martin, S.V.D., and Richard Winters, S.V.D.

At seven-thirty there was Benediction of the Blessed Sacrament. During this ceremony Father Perry was assisted by the Reverend Joseph Hannon, O.S.B., Captain, USAR, as deacon, and the Reverend Leander Martin, S.V.D., as subdeacon. After Benediction Father Perry bestowed his blessing on all present.

Father Perry received his elementary education from the Sisters of the Blessed Sacrament at Sacred Heart School. He then entered St. Augustine's Seminary, Bay St. Louis, Miss. He was ordained there on January 6, 1944, after nearly fourteen years of study and discipline under the Society of the Divine Word.

The people of Lake Charles have every reason to rejoice in the homecoming of the first colored priest from Sacred Heart Parish.

ON MOUNT SINAI

You will be interested to know that I had the opportunity of making a trip to Mt. Sinai recently. Another officer and myself accompanied by two enlisted men made the journey in two jeeps. It was a matter of less than two hundred miles from here, yet the trip was considered difficult because it was through desert and mountainous country. We had to be certain that we were amply supplied with food, water and gasoline. We should have reached the Convent of St. Catherine, which is on Sinai, the first day but because of a mistake we went eighty miles past the Wadi or River Bed that is the only way of getting up through the mountains. Having discovered our mistake, we went back the next day and this time found the Wadi Feiran (you can find it on a detailed map of the Sinai Peninsula). We reached the Convent finally in the afternoon of the second day after encountering many difficulties, mostly of being stuck in the sand. The Wadi is about sixty miles long up through the mountains. I towed the other jeep about twenty miles of it when a clogged feed line threatened further progress. I certainly am proud of my jeep. The Convent of St. Catherine, named after St. Catherine of Alexandria, the martyr, whose body, tradition says, was miraculously translated there by the hands of angels, is a monastery of the monks of St. Basil. It has been in existence over a thousand years. The first mention of it is found in the writings (I think) of Canopus in 346 A. D. Justinian, the Roman Emperor, built a walled fortress for the monks to protect them from attack. An account of the pilgrimage of St. Etheria of Gaul, the famous lady pilgrim, is still extant. The library of the monastery is famous. I saw the book of the Four Gospels that belonged to Theodosius. It is beautiful. In modern times fame came to the monastery by the discovery there of what is called the Codex Sinaiticus by Tischendorf.

—Chaplain (1st Lieut.) Eugene L. Lavery, C.S.Sp.

FIVE MOTHERS

Commencement Address of His Excellency, Most Reverend Francis J. Spellman, D.D., Archbishop of New York, Sunday, June 4th, 1944, Duquesne University.

In the center of the great sweep of stone steps leading up to the library of Columbia University in New York City, there is an imposing statue of a woman. She is seated in a chair. Both hands are raised. Her right hand holds a scepter, and her left is beckoning. A wreath adorns her head, draperies fall in graceful folds to her sandalled feet, and before her is an open book from which her eyes are raised in meditation.

This inspiring figure is one of the master works of the American sculptor, Daniel French, and one needs no guide to know that this majestic image represents Alma Mater.

The expression, "Alma Mater," does not mean the same thing whenever and wherever it is uttered. It conveys different thoughts to different persons. But I wish to say that as a son of Duquesne University, "Alma Mater" will always mean the same to me as it does to you. I shall always be a grateful, loyal, devoted son of Duquesne, striving ever to be helpful in all that concerns her welfare.

To my brothers and sisters, fellow-graduates of Duquesne and sons and daughters of this Alma Mater, I offer congratulations not alone on your relationship but also because you are young. You have that great, important, natural and irreplaceable gift described so impressively and so awfully in Gounod's opera, "Faust." The learned philosopher, wearied of life and the pursuit of knowledge, contemptuously rejects the proffered gifts of wealth and power, and craves instead renewal of his youth. That gift, for which the aged philosopher yearned so bitterly, is now your full possession. I beg you to use it well and to begin to use it at once.

You are young and you are educated. The knowledge that you have acquired is organized knowledge, coordinated common sense if you will, which in its broad interpretation is a good definition of education.

You have learned both principles and facts. It is now most important that you remember what you have learned; for without memory there is no knowledge. It is important that you apply these principles and use your knowledge and ever continue to learn. You must live and learn and profit yourself and benefit others by your living and your learning. You have already won some battles, but life is an unending series of battles. Life is warfare. In this life-enduring struggle, you will have the help and heritage of Alma Mater and you will have also the support and inspiration of several other loving mothers.

All of us have mothers who have been to us what Abraham Lincoln described his mother to have been to him, moulders of our minds and hearts by their nobility of character. Our martyred president said of her whose knotted fingers, toil-worn for him, pointed the way to goodness which is greatness, "All that I am and all that I hope to be, I owe to my mother."

Each one of us is a monument to his mother. The heart that enlivens us had its warmth from her heart. Our hands gained their strength from her giving. Our eyes began seeing discovering her nearness. She taught

us to smile and to speak. Our first prayers were echoes of her love for God; and from her we learned the love of truth and the truth of love. She was our first Alma Mater, giver of life, teacher of truth and model of goodness, educating us for life and for peace.

Our country is also our Alma Mater; for Mother America is the mother of each tiny town and every great city, mother of the farm, factory and mine, of native sons and of foreign born. Valiant Mother America is a loving mother, in whose mighty womb of freedom millions of children have been nourished and have learned to consider themselves the equal of all other children. For all of us are fellow-citizens from our President to the humblest.

In the magnificence and munificence of America's motherhood, it has been written large for all the world to read that religion is the support of her democracy. She has given us an assurance that the gift we have received from God will not perish from the earth. For if the spirit of religion, the inspiration of American democracy prevails, we may still walk in America's valleys and among her hills, serene in the conviction that our mother will not fail her children. And in homes, schools and churches we work, teach, learn and pray that America's children will not fail their mother. Men among us may and do breathe falsehoods and sow seeds of hatreds and disunion where mutual respect and love should grow. Men may and do become indifferent, cold, and even scornful of God; and when they do, they become indifferent, cold and scornful of their brother-men. God is the cohesive force that in uniting men to fellow-men, unites them in patriotic, brotherly cooperation for the country's common good and the well-being of all its citizens. Religion is love of God in action; and patriotism is love of country in action. Religion is the virtue that brings men to God and patriotism is the virtue of men who love and serve their country. God is the first principle of being and of government, and the second principles are our parents and our country. How appropriate then to call our country Alma Mater!

America's Alma Mater has been all the world and America herself may now become the Alma Mater to the world. For the desolate, desperate, dislocated, despairing, yes—and dying world, needs a Mother, a loving, young, virtuous mother to save her from devastation, disaster and death.

Human Mother, Mother Country, and a third Alma Mater is Mother Church. The Church is the mother of supernatural life and peace among all men and in each man. Mother Church, the Bride of Christ, gives us a share in the very life of God from our earliest infancy until what men call "death" but what the Church herself calls our "birthday." When we take away from the Church the trappings of human failings which were not her fault but the crimes of our own fellow-men, we behold her as the living mother of the ages with shining conquests of souls in her hands.

From her we learn the truth and the way. She strengthens us in our weaknesses and no matter how far we stray, the mantle of her love, forgiveness and help reaches farther. She rejoices with us in times of gladness and weeps with us in sorrow. Mother Church gives to us who believe in her and follow her the spirit of life, of peace and of God.

Human mother, mother country, mother church and now Alma Mater, Mary! Patient, powerful, protecting mother to the sinner and the saint, Mary is the Mediatrice of God's love to all who raise their eyes to her. Mother Mary in spiritual life has been ecstatically compared to the air we breathe in mortal life. "We are wound with mercy round and round as if with air; the same is Mary."

The Madonna with the Child in her arms is God's plan for peace in the world. And as we assemble here, before we go into what is not only the battle of life but the battle for life, we have it for our firm faith and fortitude that living or dying, we can and will with Mary's help win life's war. And every one of us can in some way, with Mary's grace, contribute to the realization of the principles and ideals given to the world nineteen hundred years ago by Mary's Son. Let us pray that men's minds may be illumined by the knowledge of the existence of God and by the belief that they have not here a lasting city. Let us hope that the minds of men will be unbound from ignorance of the natural and the supernatural and unfettered from hatreds, bigotry and prejudices. Let us be loving sons of Mary and plead for her intercession for us sinners now and at the hour of our death. Let us pray that in place of false prophets, Herods and Pilates, Mary's Son may be enthroned to rule men's hearts in His gentle Lordship of peace, and Alma Mater Mary educates us for peace and life everlasting.

There is another Alma Mater whom we reverence and love, especially on this day. She is the gentle mother of our stumbling steps, the inspiring mother of our thoughts and hopes in college years and guardian of our future years. To her, we do not say "Farewell," for she will always be with us and what she is, we shall remember.

Your Alma Mater, Duquesne University, has unified and fructified the lives you gathered from your Mother, your Mother-Country, your Mother-Church and your Mother Mary. Nourished intellectually by truth, nurtured spiritually by charity, you are now ready to live "the truth in charity." And the tranquil order that is born of the wisdom of charity is the peace for which the world lives, strives, longs and dies. If you honor motherhood; if you adhere to and sustain America's traditional devotion to human rights and human liberties; if you stand ready to die as witnesses to the divine mission of Mother Church, if you live the life of Mary as Christ-bearers and peacemakers, then you will also be loyal sons and daughters of Duquesne University, a human University, an American University, a Catholic University.

ORDINATIONS AT FERNDAL

On June 16 sixteen scholastics were ordained to the Holy Priesthood. The ordaining prelate was His Excellency, Most Reverend John Gay, C.S.Sp., D.D., Coadjutor Bishop of Guadeloupe. The candidates were presented to His Excellency by the Very Rev. George J. Collins, C.S.Sp., Provincial Superior. Very Reverend Anthony Lechner, C.S.Sp., Superior of the Seminary, and Reverend Louis N. Schenning, C.S.Sp., assisted in the sanctuary.

The members of the ordination class are: Revs. Charles Flaherty of Sheridan, Pa.; Clement Moroz of

Mt. Carmel, Pa.; Walter Mroz of Pittsburgh; Leonard Trotter of Philadelphia; Robert McGinn of East Syracuse, N. Y.; Robert Puhl of Emsworth, Pa.; Francis Meenan of Pittsburgh; Robert McCraley of Carnegie, Pa.; Joseph McGinley of Philadelphia; Francis Garstkiewicz of Philadelphia; Roy Burkhart of Sharpsburg, Pa.; Arthur Woehrel of Sharpsburg, Pa.; Joseph Varga of Bridgeport, Conn.; James Pergl of Millvale, Pa.; William Hurney of Pittsburgh; Raymond Shanahan of Lynn, Mass.

Rev. Charles Flaherty is the son of Mr. and Mrs. Thomas Flaherty of Sheridan, Pa. Father Flaherty attended Holy Innocents' Parochial School, Sheridan, Pa., and Duquesne Preparatory School. He completed his classical studies at Duquesne University.

Father Flaherty sang his First Solemn Mass in Holy Innocents' Church on Sunday morning, June 18, at 11:00 o'clock. Assisting Father Flaherty at the altar were: Revs. Daniel J. O'Shea, archpriest; John P. Flaherty (brother of newly ordained), deacon, and Oliver D. Keefer, subdeacon. Rev. William J. Holt, C.S.Sp., preached the sermon.

Rev. Clement Moroz is the son of Mr. and Mrs. Alex Moroz, 214 S. Maple Street, Mt. Carmel, Pa. Father Moroz attended St. Joseph's Parochial School, Mt. Carmel, and completed his classical studies at St. John Kanty College in Erie, Pa.

Father Moroz sang his First Solemn Mass at St. Joseph's Church on Sunday morning, June 25, at 11:00 o'clock. He was assisted at the altar by Revs. Francis Szumierski, C.S.Sp., archpriest; Andrew M. Bednarczyk, C.S.Sp., deacon, and Frederick C. Lachowsky, C.S.Sp., subdeacon. Rev. Andrew M. Bednarczyk, C.S.Sp., preached the sermon.

Rev. Walter S. Mroz is the son of Mr. Paul and the late Mrs. Mary Mroz of 5 Harding Street, Pittsburgh. Father Mroz attended Immaculate Heart Parochial School in Pittsburgh and one year at Central Catholic High School in Pittsburgh and completed his classical studies in Holy Ghost Missionary College. Father Mroz sang his First Solemn Mass on June 25 at 9:30 A. M. He was assisted at the altar by Revs. Joseph L. Jaworski, C.S.Sp., archpriest; Stanislaus M. Zaborowski, C.S.Sp., deacon, and Mr. Edward B. Bernacki, C.S.Sp., subdeacon. Rev. Joseph J. Sonnefeld, C.S.Sp., preached the sermon.

Rev. Leonard Trotter is the son of Mr. and Mrs. Frank J. Trotter of 2635 Filmore Street, Philadelphia. Father Trotter attended All Saints' Parochial School in Philadelphia and Holy Ghost Missionary College.

Father Trotter sang his First Solemn Mass at All Saints' Church on June 18, at 10:30 o'clock. He was assisted at the altar by Revs. Henry A. Kuss, archpriest; Francis P. Trotter, C.S.Sp., (brother), deacon, and Charles F. Trotter, C.S.Sp., (brother), subdeacon. Rev. Francis X. Williams, C.S.Sp., preached the sermon.

Rev. Robert McGinn is the son of Mr. and Mrs. Leo McGinn of 112 W. Ellis Street, E. Syracuse, N. Y. Father McGinn attended Most Holy Rosary Parochial and High School and completed his classical studies in Holy Ghost Missionary College.

Father McGinn sang his First Solemn Mass at St. Matthew's Church, E. Syracuse, on Sunday morning, June 18, at 10:30 o'clock. He was assisted at the altar

by Revs. Jeremiah McCarthy, archpriest; John J. Toomey, deacon, and Herman F. Flynn, C.S.Sp., subdeacon. Father Herman F. Flynn, C.S.Sp., also preached the sermon.

Rev. Robert N. Puhl is the son of Mr. and Mrs. J. N. Puhl, 236 Walliston Ave., Emsworth. Father Puhl attended Sacred Heart Parochial School and Holy Ghost Missionary College.

Father Puhl sang his First Solemn Mass at Sacred Heart Church, Emsworth, on Sunday morning, June 18, at 11:00 A. M. He was assisted at the altar by Revs. S. J. Schiffgens, C.S.Sp., archpriest; F. Szumierski, C.S.Sp., deacon, and E. Hoppel, subdeacon. Rev. Richard H. Ackerman, C.S.Sp., preached the sermon.

Rev. Francis Meenan is the son of Mrs. Patrick Meenan and the late Mr. Patrick Meenan, 1132 Jancey Street, Pittsburgh. Father Meenan attended Mt. Gallitzin Academy and St. Raphael's High School. He completed his classical studies at Duquesne University.

Father Meenan sang his First Solemn Mass on Sunday morning, June 18, at 11:00 o'clock. He was assisted at the altar by Revs. Michael P. Boyle, archpriest; Joseph Meenan (brother), deacon, and Charles V. Kerr, subdeacon. Rev. William E. O'Donnell, C.S.Sp., preached the sermon.

Rev. Robert Creighton McCraley is the son of Mrs. W. G. McCraley and the late Mr. W. G. McCraley of 2 Christy Avenue, Carnegie, Pa. Father McCraley attended St. Luke's Parochial School and St. Luke's High School. He completed his classical studies at Duquesne University.

Father McCraley sang his First Solemn Mass on Sunday morning, June 18, at St. Luke's Church at 11:00 o'clock. He was assisted at the altar by Revs. Joseph W. Lowney, archpriest; Francis X. Schillo, C.S.Sp., deacon, and Mr. Charles Roach, subdeacon. Rev. Francis X. Schillo, C.S.Sp., preached the sermon.

Father Joseph T. McGinley is the son of Mr. and Mrs. Manus McGinley, 526 Mt. Pleasant Avenue, Philadelphia. Father McGinley attended St. Madeleine Sophie's Parochial School and Holy Ghost Missionary College.

Father McGinley sang his First Solemn Mass at St. Madeleine Sophie's Church on Sunday morning, June 18, at 10:00 A. M. He was assisted at the altar by Revs. Howard P. Lawton, archpriest; John P. Gallagher, C.S.Sp., deacon, and Joseph J. O'Brien, subdeacon. Rev. Joseph T. Quinlan, C.S.Sp., preached the sermon.

Father Francis Garstkiewicz is the son of Mr. and Mrs. Francis Garstkiewicz, 4785 Richmond Street, Philadelphia. Father Garstkiewicz attended All Saints' Parochial School and Holy Ghost Missionary College.

Father Garstkiewicz sang his First Solemn Mass at St. John Cantius' Church on Sunday morning, June 18, at 11 o'clock. He was assisted at the altar by Revs. Ladislaus Grynia, archpriest; Francis Hoffman, deacon, and Joseph Jendzura, O.S.F.S., subdeacon. Rev. Joseph J. Skibinski, C.S.Sp., preached the sermon.

Rev. Roy A. Burkhart is the son of Mr. and Mrs. Roy Burkhart, 110 Twenty-first Street, Sharpsburg, Pa. Father Burkhart attended St. Mary's Parochial School, Sharpsburg, and Holy Ghost Missionary College.

Father Burkhart sang his First Solemn Mass at St. Mary's Church, Sharpsburg, on Sunday morning, June 18, at 9:00 o'clock. He was assisted at the altar by

Revs. Joseph Rossenbach, C.S.Sp., archpriest; John Burns, C.S.Sp., deacon, and Peter Lipinski, C.S.Sp., sub-deacon. Rev. Vernon F. Gallagher, C.S.Sp., preached the sermon.

Rev. Arthur F. Woehrel is the son of Mr. and Mrs. Arthur Woehrel, 300 S. Main Street, Sharpsburg. Father Woehrel attended St. Mary's Parochial School and Holy Ghost Missionary College.

Father Woehrel sang his First Solemn Mass at St. Mary's Church, Sharpsburg, on Sunday morning, June 18, at 11:00 A. M. He was assisted at the altar by Revs. Joseph A. Rossenbach, C.S.Sp., archpriest; Julius F. Zehler, C.S.Sp., deacon, and Thomas H. Conner, C.S.Sp., subdeacon. Rev. Salvatore J. Federici, C.S.Sp., preached the sermon.

Rev. Joseph L. Varga is the son of Mrs. Rose Varga, 1022 Wordin Avenue, Bridgeport, Conn. Father Varga attended St. Stephen's Parochial School and Holy Ghost Missionary College.

Father Varga sang his First Solemn Mass at St. Stephen's Church on Sunday morning, June 18, at 11:00 o'clock. He was assisted at the altar by Revs. John J. Weldon, archpriest; Paul V. Murray, C.S.Sp., deacon and A. Zoltan Seregely, subdeacon. Rev. Edmund R. Supple, C.S.Sp., preached in English and Rev. Stephen F. Chernitzky, pastor, preached in Hungarian.

Rev. James F. Pergl is the son of Mr. and Mrs. John Pergl, 315 Evergreen Avenue, Millvale, Pa. Father Pergl attended St. Anne's Parochial School and Holy Ghost Missionary College.

Father Pergl sang his First Solemn Mass at St. Anne's Church on Sunday morning, June 18, at 11:00 o'clock. He was assisted at the altar by Revs. Joseph A. Kirkbride, C.S.Sp., archpriest; John Pergl, C.S.Sp., (brother), deacon, and Augustus Reitan, C.S.Sp., sub-deacon. Rev. Francis R. Duffy, C.S.Sp., preached the sermon.

Rev. William R. Hurney is the son of Mr. and Mrs. Owen F. Hurney, 5718 Howe Street, Pittsburgh. Father Hurney attended Sacred Heart Parochial School and Central Catholic High School, Pittsburgh. Father Hurney completed his classical studies at La Salle College, Philadelphia.

Father Hurney sang his First Solemn Mass at Sacred Heart Church on Sunday morning, June 18, at 10.45 o'clock. He was assisted at the altar by Revs. Henry J. Donabedian, archpriest; John A. Reifsnnyder, deacon, and Frank T. Weaver, subdeacon.

Rev. Raymond F. Shanahan is the son of Mr. and Mrs. Patrick F. Shanahan, 75 Moulton Street, Lynn, Mass. Father Shanahan attended Lynn Grammar Schools and Lynn Classical High School. Father Shanahan completed his classical studies at Boston University.

Father Shanahan sang his First Solemn Mass at St. Mary's Church, Lynn, Mass., on Sunday morning, June 18, at 12:00 o'clock. He was assisted at the altar by Msgr. Joseph F. McGlinchey, D.D., archpriest; Revs. John F. McGlinchey, deacon, and John J. Conklin, S.J., as subdeacon. Rev. Harold S. McNeill, C.S.Sp., preached the sermon.

PASTOR HEADS CHURCH AND CIVIC AFFAIRS

St. Joseph's pastor has found many outlets for his consuming energy. For years he has carried a weekly rural life column on the editorial page of The Guardian as General Diocesan Chairman of the Rural Catholic Committee of the South.

Each week Father Lachowsky rewrites this column, and it appears every Saturday in the Conway Log Cabin, a local newspaper. His writings and Catholic Philosophy have won him considerable fame and attention both in his own community and in the various farmer organizations active in the state.

He is often called on as a speaker in church and civic affairs. He is responsible in large measure for the establishment not only of an outstanding scout troop in his own parish, but of four other white troops and one colored troop in Conway. He is recognized as District Board Member of the Quapaw Council, Boy Scouts of America.

A native of Conway and member of the Holy Ghost Fathers, the Rev. Anthony F. Lachowsky has identified his parish at the top of the list in all Diocesan activities.

—The Guardian (Little Rock, Ark., April 21, 1944).

FACSIMILE

The lines of little crosses

Run white along the battle fronts.

A thousand little calvaries

Cast their shadows of Salvation,

Of Freedom and of Peace

In imitation of the One

Who died that we may live.

—DON ARAILE.

"Ever since I was a student at Fordham I have read the Catholic Press. From its columns I have learned of the activities and followed the progress of the Church. The knowledge that I have gained from the regular reading has helped me to keep well informed."—Most Rev. Francis J. Spellman, Archbishop of New York.

OUR PROVINCE

Vol. 13

JULY, 1944

No. 7

MENTAL PRAYER

Mental Prayer is a great matter,
But very simple.

Do not make many considerations.

Remain
Simply,
Humbly,
Peacefully,
Confidently,
Before God.

That is all.

—Venerable Libermann

Official

Appointments:

Father T. J. Park, Tiverton, R. I., July, August, September.

Father Stanislaus M. Zaborowski, Immaculate Heart, Pittsburgh, Pa.

Father W. L. Lavin, Tuscaloosa, Alabama, St. John.

Father J. A. Murnaghan, Mansura, La., pastor.

Father A. M. Leech, Bay City, Mich.

Father C. T. Malek, Ridgefield, Conn.

Father M. Crittin, Tiverton, R. I., July, August.

Prefects:

St. Joseph's House, Philadelphia, Pa., Messrs. J. Hogan, E. Kempf, W. McTigue.

Changes of Address:

Father William F. O'Neill, lieutenant (j.g.), 4th Reg. USMC, c/o Fleet Post Office, San Francisco, Calif.

Father John T. O'Brien, captain, USAR, (O-426612), Hqs. 79th Div. APO 79, c/o Postmaster, New York, N. Y.

Father James T. Kilbride, captain, USAR, A.S.N., (O-461565), Sta. 3 N.A.W.—A.T.C., Dow Field, Bangor, Maine.

Father Richard F. Wersing, (O-0538484), 1st lieutenant, USAR, 10th Repl. Depot, Casual Officers, APO 874, c/o Postmaster, New York, N. Y.

Father Henry J. McAnulty, 1st lieutenant, USAR, HAAR, Harlingen, Texas.

Father Eugene L. Lavery, 1st lieutenant, USAR, APO 608-M, c/o Postmaster, Miami, Florida.

Father Paul J. Lippert, captain, USAR, Hqs. Special Troops, 43rd Inf. Div., APO 43, c/o Postmaster, San Francisco, Calif.

Father Joseph M. Lang, 1st Lieutenant, USAR, (O-550472), 289 Infantry Reg., APO 451, Camp Breckenridge, Kentucky.

Father John A. Strmiska, 1st Lieutenant, USAR, 158th General Hospital, APO 519, c/o Postmaster, New York, N. Y.

Father Joseph A. Griffin, captain, USAR, (O-428983), Hq. 16th Replacement Depot, APO 129, c/o Postmaster, New York, N. Y.

Father William H. Pixley, captain, USAR, 338th Infantry, APO 85, c/o Postmaster, New York, N. Y.

Father Arthur J. Demers, USNR, lieutenant, U. S. Coast Guard, Training Station, Groton, Conn.

Income and Victory Tax:

"The Commissioner of Internal Revenue, Treasury Department, Washington 25, D. C., in his letter states that the Internal Revenue Bureau has decided to adhere to its original interpretation of Office Decision #119. Therefore, a member of a Religious Order subject to the Vow of Poverty acts as the agent of the Community insofar as the receipt of money from an outside organization is concerned and as such agent is not subject to liability for income and victory tax and the withholding provisions of the internal revenue laws." (NCWC).

The following scholastics were admitted to:

Perpetual vows: Messrs. John M. Jendzura, Edward J. Raszewski, Thomas G. Gillespie, James J. White, Joseph A. Brennan, Alfred A. Juliano, David J. Marshall, Vincent I. Cronen, Francis J. McGowan, Clemence F. Lachowsky, Stephen J. Lasko, Anthony A. Bacher, Stanley J. Trahan.

Vows for three years: Messrs. James P. Hogan, Ernst F. Kempf, John J. Murray, Joseph A. Behr, Joseph E. McGrath, William J. McTigue.

How to reach 1615 Manchester Lane, N.W., Washington 11, D. C.: Those traveling by the B & O from the West or Southwest get off at Silver Spring, Maryland. Our house is about a five-minute ride from this station. Those traveling by trains other than the B & O arrive at Union Station. Take taxi. Manchester Lane, North West, runs from 14th Street to 17th Street and Rock Creek Park and lies between Nicholson Street and Concord Avenue (the 5900 block on 16th Street, N.W.) Turn left off 16th Street. The provincial residence is located one block north of Nicholson between 16th and 17th Streets adjoining Rock Creek Park.

Correction:

Father Francis Gres died July 10, 1940, at the age of 87 not June 10, 1940, at the age of 70. (See O.P., May 1944, p. 54).

George J. Collins, C.S.Sp.,

Provincial, Delegate of the Superior General.

* * *

Your prayers are requested for the happy repose of the souls of: the mother of Father August J. Weigand, who died in Germany Dec. 10, 1943; the mother of Clement Moroz, who died in Mt. Carmel, Pa., July 11, 1944 and Father Pixley's brother who died in Pittsburgh, Pa., July 21, 1944. R. I. P.

DURING THE MONTH OF AUGUST WE PRAY FOR:

Name of Confrere	Died	Age
Father Francis A. Schwab	August 1, 1938	55
Brother Methodius Lobos	August 5, 1915	37
Brother Aloysius Kapp	August 5, 1920	35
Father August Rumbach	August 9, 1924	72
Father John Simon	August 12, 1220	35
Father Dominic Salles	August 13, 1884	45
Very Rev. Christopher J. Plunkett	August 17, 1939	72
Father Andrew Feger	August 18, 1923	61
Father John Kelly	August 24, 1912	37
Brother Liberato Rena	August 25, 1912	24
Father James MacEneaney	August 30, 1888	31

Requiescant in Pace.

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Circular Letter No. 17

Paris, December 12, 1943.
Received April 24, 1944.

My dear Confreres:

Another year has drawn to its close. As far as we can humanly see, it brought no new change which would lead us to expect the end of the tragic upheaval which is racking the world. But from a supernatural standpoint it seems that we have increasingly strong grounds for encouragement.

Just a year ago, on December 8, 1942, at Saint Peter's in Rome, the Sovereign Pontiff solemnly consecrated to the Holy Heart of Mary "not only Holy Mother Church . . . but also the entire world, torn by fierce strife, consumed in a fire of hate, victim of its own wickedness." In making this Consecration, our Holy Father was complying with the request made by the Blessed Virgin herself at Fatima in 1917, as he stated in his message to Portugal, October 31, 1942, on the occasion of the closing of the Jubilee Year of the Apparitions.

Following the example of the Pope, Bishops in all quarters of the globe have repeated this Act of Consecration. It seems as though, under the leadership of the Holy See, an era of great devotion to the Immaculate Heart of Mary is dawning, and that the reward of this confidence in her can only be a period of peace and religious prosperity for the world.

As sons of the Holy Heart of Mary, we should take a leading part in the propagation of a devotion as dear to us as it was to our Venerable Father and all the pioneer members of our religious family. And in order to contribute towards the success of the general Consecration of the world made by His Holiness, Pope Pius XII, I have thought it worthwhile to present to you a prayer written by our Venerable Father himself. In 1840 he drew up the text of a personal consecration to the Holy Heart of Mary for one of his spiritual sons. Today it seems more apropos than ever, and now, as this fourth year of war draws to its close, I again offer it to you, with the conviction that the intercession of Mary is, according to her own promise, the most efficacious means, and really the only one we can employ with any hope of success, towards the termination of this catastrophe and the beginning of the era of peace promised to the world.

Here is the Act of Consecration written by our Venerable Father in 1840; to it His Eminence Cardinal Suhard, Archbishop of Paris, has just attached an Indulgence of 300 days.

Honor, praise, glory and love be to the Immaculate Conception of the Most Glorious Virgin Mary, our most generous Mother!

O most pure, most holy and most praise worthy Virgin Mary, spotless and resplendent Mother of my

adorable Lord Jesus, my Mother, my Queen, my joy, my happiness and my supreme hope, I, N....., the most wretched of all thy servants, come to prostrate myself most humbly before the throne of thy glory, to consecrate myself, with all that I am, with all that I have and with all that I can do, to your Maternal heart, immaculate from thy very conception. I solemnly proclaim, before all the Angels and Saints of heaven and earth, that I desire to be thine, myself and all that I possess. I wish to belong to thee in life, in death and throughout eternity. Dispose of me, most amiable Ruler, as thine own. But also, O most great and powerful Queen, defend, protect, encourage, sustain and fortify thy frail and wretched servant against all the powers of hell and against his own weakness and sinfulness, so that he may not fall and bring dishonor to so great and so holy a Mistress.

I long with all my heart to render thee all the allegiance, respect, love, gratitude and all the homage which I, as thy servant, should tender thee. But, O most holy and sweet Mother, you know my imperfections, my weaknesses and my infidelities. Alas, how often, instead of rendering thee the service and homage of a faithful servant, I have offended thee! I am heartily sorry for this, and with all my soul I call upon my Holy Guardian Angel, my Patron Saint and all the Angels and Saints, to design to offer in my behalf all the service which my wretchedness, in spite of my longings, so often prevents me from rendering.

Until it please thy goodness to have pity upon me, I choose to content myself with pious yearnings, which I implore thee to increase and strengthen ever more and more. Ah, yes! my most pure, most immaculate and most sweet Mother, I want to be consumed with desire, with all the powers of my soul, to be faithful to thee, to love thee, to honor thee, to glorify thee and to exalt thee before heaven and earth; and I long to live in trustful confidence that thou wilt deign to look upon me and take charge of my soul, with that sweetness, goodness, amiability and maternal tenderness which you ordinarily manifest toward your favored children. True, I do not merit them, as I well know; still I dare hope for everything from your incomprehensible tenderness and generosity towards those whom Jesus, thy dearly beloved Son, confides to thee.

O Jesus, Who art all the sanctity and all the glory of Mary, your Immaculate Mother, give me to her, so that I may be hers as You are hers; place me entirely under her charge and under her authority, so that I may be ruled, governed and protected by this glorious Queen of all the Angels and Saints.

Mary, Virgin most pure, immaculate from thy very conception, deign to look down with favor upon thy most wretched servant. Despise not the humble and earnest longings of the most unworthy

of all sinners. Consider not the ugliness of my soul and the great number of my infidelities, but consider only the bounty and clemency of thy Immaculate Heart; regard the good pleasure of Jesus, thy dearly beloved Son; He confides me to thy mercy; I, too, give myself, with Him and in Him. Accept me, I implore thee, protect me, sanctify me, take me into thy care and I am certain to be pleasing to thy Son, Jesus.

O my holy Angel Guardian, O holy Patron Saint, O all ye Angels and Saints, unite yourselves with me and let us in unison implore our most holy and most glorious Queen to accept with her wonted complaisance the offering I have made to her of my entire being; that she may take me into her arms as of old she embraced thy holy Child Jesus; that she may sanctify me, and again adorn me with her immaculate purity; that she may guide me and rule me as my Queen all the hours of my life on this sinful earth; that she may come at the moment of my death, to take my poor soul to her maternal bosom and conduct it with her to present it before the throne of her well beloved Son, so that it may enjoy the glory of the Most Blessed Trinity throughout all eternity. Amen.

In an hour when there seems to be breaking upon the world the dawn of "a new era: an era of the Immaculate Heart of Mary," may I express my longing that our traditional devotion, renewed in these times of trial and encouraged by the promises of the Most Blessed Virgin, may help to bring the end of the war and the period of religious prosperity which the Sovereign Pontiff calmly and confidently awaits.

Such is my New Year's wish for the Church, for the world, for the Congregation and for each one of us, and it is in the hope of seeing it realized that I impart to you all, dearly beloved confreres, my paternal blessing, while again assuring you of my affectionate interest.

(Signed) +LOUIS LE HUNSEC,
Sup. Gen., C.S.Sp.

* * *

NEWS OF GENERAL INTEREST RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 16

MOTHER HOUSE: As experience over a period of twenty years showed that the Orphanage of Auteuil, because of its specialized work, could not conveniently remain part of the Province of France, the General Council has decided to make it a Principal Community. The Director General, Father Duval, has received the powers at a Principal Superior in order to assure the regular observance of religious life by the confreres appointed to the house in Paris or to any of the annexes.

At the Mother House, where life goes on peacefully and quietly, we have taken to our "winter quarters." As the entire building could not be heated, the community was brought together in the

wing over the refectory. In the Chapel the exercises are held in the Seminarians' Oratory where a little coal stove makes the temperature more bearable.

On November 21st, at Our Lady of the Missions in Epinay-sur-Seine, His Excellency, the Superior General, presided at a memorial service for the Missionaries who died during the past year. Father Tastevin renewed memories of several of our departed: Bishop Vogt, Bishop Munsch and Father Auguste Gommenginger. It will be recalled that the building of Our Lady of the Missions was the Chapel at the Colonial Exposition of 1932 in Vincennes. On January 9th the Mother House will make the traditional pilgrimage to Our Lady of Victories to pray to the Holy Heart of Mary in behalf of the entire Congregation.

Father da Cruz, under the pen name of "Castelbranco," has published a pamphlet entitled "Le Prodige Inoui de Fatima" (Society of the Sacred Heart, Lyons). Editions are coming out one after the other without being able to keep up with the overwhelming demand.

Six Fathers will celebrate their Golden Jubilee at the end of this year 1943: Fathers Antoine Kauffman, at Anthony; Antoine Ritter, at Douala; Joseph Fritsch, at Teffe; Patrick Coffey, in England; Leon Ehrhard, at Allex. To all our greetings, best wishes and prayers.

FRANCE: The school years began with the usual quiet and spirit of industry. There are 49 novices in the Novitiate at Pire, 20 from various Seminaries and Colleges, the others from our junior scholastics. All told, there are close to 300 junior scholastics in our houses at Allex, Langonnet, Saint Ilan and Le Bouveret. At Langonnet there are about a hundred in philosophy, and at Chevilly and Cellule more than 200 in theology.

IRELAND: Father Murphy wrote, October 2nd, that another school year had begun. There are 312 boarders and 82 junior scholastics at Rockwell; Blackrock has approximately the same number of junior scholastics and some 600 students. At the Novitiate there are 70 novices. The harvest was not as good as last year's, but no one is dying of hunger! Father Patrick O'Carroll published a pamphlet on the Holy Heart of Mary for the Consecration which took place August 15th; the 20,000 copies were quickly sold and another edition is in the press. Father Mullins is writing a pamphlet on Fatima and preparing a life of Father Laval.

PORTUGAL: Father Oliveira, in a letter of November 23rd, mentioned previous letters which have not reached us. The various houses are managing to go on normally. The cost of living is high, but still one can get almost anything one wants. Thus far, thank God, our seminarians have lacked nothing.

UNITED STATES: Letters of July 13th and September 7th were received from Father Collins. He intends to have the 1944 Ordo printed, as he did last

year, and sent out to the missions which he can reach. "Our Province" gives statistics for 1942: 31 colored parishes, with 39,322 Catholics; 23 white parishes, with 37,688 Catholics. In Puerto Rico there are 2 parishes with 82,338 souls. In all there is an increase of 25,878 over 1941. In Puerto Rico they have taken charge of three new places which had been abandoned. The Missions there are poor and difficult; nevertheless, progress has been so remarkable that the Apostolic Delegate wrote Father Collins a letter of congratulation on the fine work being accomplished there by our Fathers. Fourteen were ordained at Ferndale on June 28, 1943.

ROME: Father Monnier was able to send through some news. The Seminary has suffered no harm. As a "Pontifical" Seminary, it has been granted a document drawn up in Italian and German and bearing the German stamp, dispensing the Seminary from all exactions and levies without the permission of the Sacred Congregation of Seminaries and Universities. The food situation is rather bad because of transportation difficulties.

HAITI: From "Our Province" we learn that Father Gore's District celebrated last November the centenary of the arrival of our Fathers.

GUADELOUPE: Bishop Gay arrived August 10th; Bishop Genoud was there to meet him as he came off the plane. The food situation is again normal and life and the work of the ministry go on as formerly. There are 40 students in the junior seminary. Bishop Gay was the guest of Father Meenan for the occasion of the distribution of prizes at St. Mary's College (Trinidad).

FRENCH GUIANA (South America): Bishop Gourtay, of whom we had received no word for some time, wrote August 10th that there was no change in the general situation; all in all, they were continuing their labors as usual in all the peace and spirit of cooperation that could be desired. He had just returned from a visitation of some of his missions. In general, health is good.

DAKAR (French West Africa): Father Walther wrote October 16th that many mobilized missionaries had received their orders to leave. The winter season came to a mild close, but locusts have caused much damage. Father Catlin preached the annual retreat in November. The health of several is none too good. There is no change in affairs at Casamance.

DOUALA (French Cameroons): A letter from Bishop Le Mailloux, June 14, 1943, reported that the Fathers were well and that they were anxiously awaiting help.

GABON (French Equatorial Africa): We heard from Bishop Tardy, July 2nd, and Father Fauret, July 10th. Father Fauret is now Vicar Delegate in

place of Father Defranould, who was compelled by ill health to take a rest. The Circular Letters have been received. Materially all goes well; there is little lack of anything except school books and articles of piety for the faithful. Appropriations have enabled the works to continue and even expand. However, the personnel is everywhere reduced to the bare minimum with several Fathers aged or worn down by too protracted a stay. Father Mace died a holy death May 7th; after having worked extensively in Gabon, he had been retired at Fernan-Vaz for many years.

LOANGO (French Equatorial Africa): Father Molager, August 8, 1943, reported that things were normal, but exhaustion was becoming noticeable as the work increases in the missions and schools. There is no shortage of anything. Traveling conditions are much better and will make it easier to visit the mission stations. No one is seriously ill, but many are worn out.

BRAZZAVILLE (French Equatorial Africa): A letter from Bishop Biechy, September 15th, reports that the Fathers are doing well and remaining faithful to the spirit of "Cor Unum." Bishop Biechy was making a tour for the Red Cross.

OUBANGUI-CHARI (French Equatorial Africa): From Bishop Grandin, August 18th, and Father Hemme, August 13th, we heard that all goes well in the Vicariate in spite of some fatigue. Bishop Grandin went for a rest to Huila, in a rich and fruitful district, among very hospitable confreres. His health was improving and he expected to be back in Bangui for the Feast of All Saints.

LUANDA (Portuguese Congo): Father Gross wrote, September 12th, that during July he and Bishop Pinho had visited the former Prefecture of Landana. At Cabinda a roomy and sturdy new residence for the Fathers has been completed. Father Evaristo is about to celebrate his fiftieth year at Cabinda. The postulate and novitiate for the native brothers has been transferred to Cazanga. Father Riehl preached the annual retreat, which closed on the Feast of the Holy Heart of Mary with High Mass for the intentions of the Superior General and the Act of Consecration to the Holy Heart of Mary. They are eating well enough; enough clothing is to be had; there are few restrictions. Angola has become a place of repose for rundown confreres; Bishop Grandin and Bishop Le Mailloux had already been there for a rest; Bishop Tardy was to come soon, accompanied by several Fathers. The Circular Letters are received and read with interest and pleasure.

KROONSTAD (South Africa): Bishop Klerlein, we learn from "Our Province," is ill. Father Winterle is still interned. The other Fathers are free enough, but can have no dealings with the natives except to give them the Last Sacraments.

**CONFRERES OF WHOSE DEATH WE HAVE
BEEN INFORMED SINCE THE ISSUANCE
OF CIRCULAR LETTER NUMBER 16**

			Aged	Yrs. Prof.
1943				
May 7	Fr. Julien Mace		72	45
	(Gabon)			
Oct. 1	Fr. Jacobus Hendrickx		35	14
	(Nova Lisboa)			
Oct. 7	Fr. James J. Clarke	50	30	
	(United States)			
Oct. 12	Fr. Joseph A. Baumgartner	66	41	
	(United States)			
Oct. 23	Br. Luiz de Gonzaga de Silva	75	57	
	(Nova Lisboa)			
Oct. 29	Fr. Patrick J. McCarthy	46	26	
	(United States)			
Nov. 1	Fr. Jules Groell	79	57	
	(Chevilly)			
Nov. 17	Fr. Jean Baptiste Sigrist	82	55	
	(Langonnet)			

* * *

FATHER JULES GROELL: Born December 16, 1863, professed August 29, 1886, Father Groell never left the Province of France.

Professor in the Senior Scholasticate, then at the Colonial Seminary (1903-1914), and at Fribourg, he liked particularly to recall the years spent in secondary schools at Castelnaudary, at Beauvais (1891-1903), and at Saverne where he was Superior for some time. His admirable disposition made his relationship with all types of people cordial. Extremely affable, always cheerful, an excellent conversationalist, alert in intellect, he always had a ready and shrewd answer, without ever being unkind. He knew how to express everything without damaging anyone's reputation. He was not blind to the failings of others, but he always viewed them under some favorable light. What added to the charm of his conversation was his brilliance, devoid of all pride or affectation. He attracted attention without striving to make himself noticed. He had the knack of doing favors and he made friends of those whom he obliged. More than being a merely spiritual man, he showed himself charitable and careful about the reputation of his confreres. To the very last he kept his pleasant good humor and it could honestly be said his affability was a cultivated virtue rather than a natural disposition. He was a good religious in this respect as in every other.

FATHER JEAN BAPTISTE SIGRIST: Father Jean Baptiste Sigrist had a hard time being born, on February 17, 1861—as he used to like to narrate in his lighter moments—he had a hard time to grow up, and he had a hard time in keeping alive, at least up to the time of his profession, August 28, 1887. Even after his ordination to the priesthood, November 9, 1884, he was sent back to his family “for the sake of his health”; that was saying clearly enough that he would most likely go no further. After his Profession he was given appointments to which little labor was attached. He was first appointed to Saint Ilan, then to Saint Michel until the dispersion in 1903. From there he went to Misserghin, and finally to the

Mother House from May, 1908, until September, 1939.

In all his appointments he showed himself to be an exact religious, scrupulous in the performance of his charges. Entrusted with the accounts at the General Procure, he left nothing go by without thorough examination and submission to the analysis of his criticism. His criticism! He used to exercise it on every possible occasion. He knew how to get at the heart of things so as to find something to laugh at, without, however, losing any of his respect for those whom he dissected. He made it a special point to serve all without distinction. And he did favors for an extraordinary number of confreres. He knew how to be cordial. An artless soul, of a rather brusque frankness at times, a loyal heart, in which extremes were united without reserve, he remained firm in all his attachments.

He lived among us 68 years; he leaves us the memory of a priest faithful in all his duties, satisfied with the lot which Providence disposed to him, and willing to spend his life in the service of others.

Pere Briault. “Les Sauvages d’Afrique” (Payot, Paris)—a work well received in the newspapers by those interested in colonial affairs. Our young Fathers will find in it worthwhile information based on actual experience regarding the natives, the ethnical groups, the environment, languages, religious concepts, etc. The work has been crowned by the French Academy. Father Briault has also received a prize from the Societe de Geographie for his writing.

MAILBAG PERSPECTIVE

Military Ordinariate, 462 Madison Ave., New York 22, N. Y.: Five weeks ago, just after we had placed in the mail our last circular appeal for chaplains, the War Department gave notice by telephone from Washington that six hundred and nineteen more Catholic chaplains were needed by July 1st. This amounted to a little over a hundred more than we had requested in that letter. We did nothing about it at the time, except to revise our own books.

Incoming applications since that time have reduced to 489 (as of May 17, 1944), the number of qualified candidates still needed. Monsignor Arnold informs us that if we do not meet that demand, a portion of the quota will be cancelled, and that many units will be left unserved. In his effort to secure more efficient service, the Chief of Chaplains pleaded for an increase over the quotas set on November 22 (when the over-all number of Army chaplains was reduced from 9,000 to 7,500) and he was able to secure an additional allowance of 250. It is the unfilled portion of this (possibly the whole 250 that will be cancelled if it is not taken up by July. It seems not too early to lay before the religious Superiors one chaplain's expression of a spiritual need, provision for which may be made in advance. Here are his words: “Plan and set up with some seminary a working agreement to provide for the mental, and perhaps spiritual, revivification of Catholic chaplains after this war is over. For periods of from one month to one year they should be allowed to go back and check up on themselves, their rubrics, Eng-

lish, Canon Law, etc., even points of Moral and Dogma, perhaps. I know I'll need it more than anyone else. The Church would reap tremendous fruits. The chaplains would be free to follow the seminary routine if they cared to, to attend lectures and classes, and plug up the weak spots in their sacerdotal armor." While the seminary may not be the ideal place for the spiritual rejuvenation the chaplains will need, superiors may want to make some provision to meet the need suggested. To bring the record up to date, the number of commissioned chaplains now on duty is 2795. **Most Rev. J. F. O'Hara, C.S.C.** . . . Headquarters, Eighth Service Command, Dallas 2, Texas: My dear Chaplain Wersing: Your Commanding Officer, Major Ziegler, wrote in his indorsement to your February report: "This splendid report can be attributed to the hard work and untiring efforts of Chaplain Wersing. The increased attendance bespeaks of a personality, which one wants to help succeed due to his likeable, humane and unselfish mannerisms." Also Captain Carlsen wrote in his indorsement to your February report: "The close cooperation between Chaplain Wersing and the Special Service Office of the regiment is showing splendid results and the undersigned is more than pleased in the cooperation and seemingly untiring efforts of Chaplain Wersing in the comparative short period of time he has been stationed here." I am happy to forward this information to you. It should be a cause for pride and an inspiration for work in the future.—**Fred G. Lewis**, Chief Warrant Officer, USA, Assistant, Service Command Chaplain. . . . (Three other similar indorsements have been made to Father Wersing's reports to date—Ed.) . . . Somewhere in the Indian Ocean: Yes, there's tension in the air today. Three Jap subs are lurking and snooping about not far from us. We all have our extra water bottles handy just in case we have to go over the side. The thoughts of going to bed and to sleep only to be awakened by a terrific explosion are not pleasant. If I should survive it, what to do? Throw on a shirt, a pair of shorts, life-jacket, grab the water bottle and flash-light and go to my boat station. What if they couldn't lower the boats? I would jump in the sea. Then thoughts of being alone at sea. Maybe without a life-jacket. Anyway, with or without one, it wouldn't be long before I went down. There's no chance of being picked up because ships will not come looking for survivors. The sub would be waiting for such a stooge. And the Sharks!—**Chaplain T. Charles Dooley, C.S.Sp.** . . . It is two months since I arrived in my new Command. I am now in the Ceylon Army Command and still shepherding my African troops. For the moment I am assigned to a large hospital. This alone is a full-time job but, as a side-line, I have a dozen other places to attend. Before I left East Africa I had the opportunity of making a flying visit to Kilimanjaro where I saw a number of the Fathers on the Mountain, including the Bishop. It was good to be able to go up there and say 'Kwa Heri' before my departure. After this visit we headed for the unknown. I attribute my safe arrival in the Pearl of the Indies to our Lady,

Star of the Sea. There is one very bright spot in Ceylon. It is The Crossroads, the US Red Cross Club. How pleasant to go in there, sit down at an American lunch counter, order a hamburger, apple pie, soft drinks. Best of all to talk to Americans and to listen to them talk. **Chaplain T. Charles Dooley, C.S.Sp.**, Silver Creek, N. Y.: I wish to acknowledge the receipt of your letter of May 30th thanking us for whatever hospitality we extended to Father Noppinger. We realize full well how hard it is to go around ringing door bells and asking for a room for the night, and hence we are always very glad to be able to do something for our fellow-missionaries. I might add that our Society has been very closely connected with the Holy Ghost Fathers in Ireland.—**Father John P. O'Brien**, St Columban's Seminary. . . . St. Mary's College, Castlehead, Grange-over-Sands, England: I would like to thank you first of all for the regular arrival here of "Our Province." I need not tell you that we all find it more than interesting especially since we are cut off from the Mother House. May I add our sincere congratulations also on the excellent way in which it is produced. Here, considering the circumstances, everything is very satisfactory. Our Senior Scholastics are still lodged in part of Sizergh Castle, about nine miles from Castlehead. There is no prospect of being able to occupy our own house near Nottingham and destined for the Scholasticate until the end of the war. Last year six Fathers left for the missions. All have arrived safely thank God. This year there are five to make their Consecration to the Apostolate in July. We have only thirty Junior Scholastics at present. This is due chiefly to the fact that we were obliged to find accommodations at Castlehead for the Seniors until they removed to Sizergh. By September of this year we hope to increase the number to forty or more.—**Very Rev. H. Parkinson, C.S.Sp.**, Provincial. . . . Bishop's House, Lafayette, La.: It gives me pleasure to bear testimony to the splendid work done by Father Cassidy during his pastorate in Abbeville. He will be missed by his good people there, who showed themselves appreciative of his zeal and unselfish devotion. I am sorry to see him leave the diocese, but I would not do anything to prevent him from giving his services to our boys who are in such sore need of his ministrations in the dangers to which they are daily exposed. I have no doubt that Father Cassidy will give a good account of himself and will reflect credit on the ministry.—**Most Rev. Jules B. Jeanmard, D.D.**, Bishop of Lafayette. . . . The following sentence contained in an autograph commendatory letter which our Holy Father has condescended to address to me on the occasion of my Silver Jubilee will, I am confident, be a source of encouragement and inspiration to you in your difficult work in that it shows the Holy Father's lively personal interest in this particular field: "Illud autem peculiari tuae ducitur laudi, te ipsum ad institutionem religiosam ac civilem nigritarum maximas curas adhibuisse."—**Most Rev. Jules B. Jeanmard, D.D.**, Bishop of Lafayette. . . . Isle Brevelle, La.: All the Isle Brevelle Missions except one belong to the white people—one is for the

Mulattos only. At one white mission (Bayou Derbonne) the Mulattos assist at Mass with the whites, but the latter regulate the procedure. We do not interfere for confession and Communion—whites first then the others. At Old River only whites—no other color allowed except a Mulatto from here who goes with me in bad weather. At Bermuda on the 1st and 5th Sundays and Holy Days (except Christmas) the Mulattos have Mass on Sundays at 8 o'clock and on Holy Days at 9. On the 2nd, 3rd, and 4th Sundays there is Mass for whites only and on Christmas at midnight. Again we do not interfere. Some whites who live in the vicinity come to the parish church. All mulattos who live in the parish belong to the parish church.—**Father A. J. Walsh, C.S.Sp.** . . . Tulsa, Okla.: We have received two more additional sisters with M.A. degrees for our High School. We paid off the school debt. We commenced building our new convent on June 12th. Each sister will have her own room.—**Father D. P. Bradley, C.S.Sp.** . . . Opelousas, La.: Our confirmation class this year totaled 557: 272 boys, 285 girls. The total includes about 40 adults.—**Father F. Cooney, C.S.Sp.** . . . Cleveland, O.: I would like to extend my congratulations to you and all the Holy Ghost Fathers for the fine work that you are doing. I would also like to thank you for the many kind letters and the Mission News that you have sent us. My donation is but a meager ounce to what you really deserve. I want you to know that if I had more, I would send it to you with all my heart.—**Mrs. J. P.** . . . Helena, Ark.: I think I have something at last. There are three lots across the street, on high, level ground. The owners have agreed to sell them to me. I will have ground for a convent, church and rectory. The present combination building will be turned entirely into a school. There is a two story house on the convent lot; my new principal wants to move in as soon as we get it and she will ask Mother Superior for two more sisters. All this will take another six months to straighten out as everyone is so doggone slow. Our final enrollment for 1943-44 is 84 pupils. More school desks must be purchased before September. Quite a few public school children visit the new principal (despite the threats of their teachers) and many of them have promised to come here for the summer school and for the following term. Summer school opens July 17th. Mother Sebastian has assigned two sisters to take care of it.—**Father Joseph Hanichuk, C.S.Sp.** . . . Abbeville, La.: We had a petite bazaar and cleared enough with other monies I have been raising since the first of the year to pay off the last note on Our Lady of Lourdes Church. We all feel proud that the place is now debt-free.—**Father J. J. Cassidy, C.S.Sp.** . . . Arecibo, P.R.: The Holy Childhood money will help us with many poor children. Mr. John J. Sullivan's check will help to build a chapel named in honor of Our Lady of the Assumption in Quebrada. Don Antonio Marques has given the land and we already applied to the Extension for help. We have every hopes of building this chapel in July or August. The idea of a USO club here in Arecibo has died out. The soldier traffic in

this section no longer demands it. The American soldiers who come this way are few and the native soldiers have their own homes to go to when they get here. Pedro Luis Amador is on the job all the time. He is finishing up the church plans and then he will start on the changes.—**Father Joseph D. Boyd, C.S.Sp.** . . . 154 Nassau St., New York, N. Y.: The mail brought your deeply appreciated charity in the sum of \$100 in response to our appeal for the many sisters in the Southern Negro schools. I only hope that your charity has not caused you to deprive yourself. This amount is truly a big sacrifice.—**Father Edw. C. Kramer, Director, Catholic Board for Mission Work Among the Colored People.** . . . Detroit, Mich.: The entire plant here is excellent. The church has been decorated beautifully and newly equipped. The school rooms of both grade and high school are in splendid condition. I visited each class with Father Thieffels and spoke briefly to over 500 of the children. The Fathers here are cheerful and very active in their work. The magnitude of parish work is such as goes far beyond the measurements which my conception attributed to it before I came here.—**Father T. Joseph Wrenn, C.S.Sp.** . . . Bedham, Iowa: Enclosed find my check for \$5.00. After reading the "Mission News" and I saw that Father Demers belonged to your order, I felt obliged to make some sacrifice. I am sure that my son Omar J. Loeltz, Lieut., with the Sea Bees served Mass for Father Demers on Tulagi, I do not think that they know of each others whereabouts now. From what my son wrote he and Father Demers got along fine, and I thank God that he gave my son the opportunity to have a Catholic Chaplain while in the service of his country.—**Wm. B. Loeltz.** . . . Honolulu: Your little bulletin, "Mission News" failed to reached me regularly on account of the change of my address. I enjoy reading it and I make use of it sometimes in the mission news column of the Catholic Herald.—**Father Alphonsus, ss.cc.** . . . Torresdale, Pa.: Thank you for the very interesting brochure of the "Way of Peace." It is a really multum in parvo, for you have combined the best thoughts of two holy individuals. I believe "The Miracle of Fatima" is taking very well.—**Mrs. L. D. Morrell.** . . . Somerville, Mass.: I am very much pleased with the style of the booklet, "The Miracle of Fatima," and quite delighted by the naturalness of the figures in the illustrations. Without doubt it will spread devotion to Our Lady and her Rosary.—**Brendan A. Finn.** . . . New Iberia, La.: The school house in Olivier in which we hold services is much too small. So far we have not succeeded in purchasing suitable grounds. The building which we could have bought here in New Iberia and taken to Olivier was sold. His Excellency had given me instructions not to incur any expenses. Since that time he has sent me a check for seven hundred dollars and told me to go ahead with the plans. Funds on hand right now are fifteen hundred dollars. The fair was a success. I was able to pay a thousand dollars on the church debt. We should be free of debt at the end of the year. Three out of every five families in Olivier

will have a marriage case for solution. One priest will have to carry on here alone for two Masses every Sunday. The going is a little hard.—**Father J. P. Lonergan, C.S.Sp.** . . . Opelousas, La.: Everything is fine down here. Our Confirmation ceremony was postponed due to the sickness of the Bishop. It was very sad for us as we were all prepared. Our first Communion class this year numbered about three hundred.—**Father John J. Friel, C.S.Sp.** . . . Somewhere in England: Many months have passed since our last exchange of letters. I am very happy to report that all goes well with the 156th and "Yours truly" here in Merry Old England. The new "Ordo" arrived safely and I am most grateful to you for making it possible for the Fathers in the Armed Forces to continue their divine office without having to use the permission to say the beads—just in case. The 156th Infantry continues to carry on in the same type of special duty which it has been performing so magnificently ever since we first landed. My work varies from week to week and from month to month. I may start out on a Monday with my own Regiment and end up at a P of W Camp before Sunday. I really like the work with the prisoners of war because it affords me a chance to acquire a little knowledge of a foreign language. The faith is not dead in Germany—I can assure you. I would give anything to be able to speak to the prisoners in a more helpful manner. As you know my Regiment hails from Louisiana and that makes the Catholic enrollment very high, nevertheless, I am still able to bring home a few lost sheep. On Easter Sunday (In Ecclesia Stella Maris) I had the great pleasure of receiving into the Church four men. The local pastor is one of our former students from Eire and when he saw my habit he told me all about the good old days under such able disciplinarians as Hyland, McGlade, and Murphy. Please remember me to all at home.—**Chaplain William W. J. Keown, C.S.Sp.** . . . Sisters of Charity, Seton Hill, Greensburg, Pa.: For a long time I have thought of telling you how very courteous the priests of your community are. We have had the privilege of teaching many in your community; and I personally have had dealings with many who never came under our care, so it is not our training. Your priests are always the first to acknowledge invitations that are sent out from here for several occasions and they are prompt to reply. I have encountered only one who cannot be included in this cultured crowd. I have an opportunity of knowing this: Father Kirk always leads; Father Ackerman is a close second. I deal with all communities as we have priests in all communities except the Trappists (whom we taught). You have reasons to be very proud of these Fathers. They certainly get splendid training. May God continue to bless your work.—**Sister Patrice.** . . . Rapid City, S.D.: One of the pictures distributed by Ferndale arrived here. Lieut. Carl Schmitt of Silvermine brought it in. It was sent to him by his mother and I have sent a request to Ferndale for a few of these pictures.—**Chaplain Henry J. Haley, C.S.Sp.,** . . . Trenton, N. J.: Dear Father Boyd: I am grateful for your letter and the

sentiments of gratitude which you expressed for the financial assistance you have received through our Missionary Cooperation Plan.—**Rev. E. A. Monahan, Diocesan Director SPF.** . . . Baltimore, Md.: Dear Father Boyd: Thanks for your very gracious letter of May 11th. I am delighted to hear of the growth of mission help going to your difficult missions in Puerto Rico and I am very happy to know that Baltimore and Washington are doing their share.—**Most Rev. Michael J. Curley, D.D.,** Archbishop of Baltimore and Washington. . . . APO 45: New York, N. Y.: I am not permanently assigned here anymore. With the reshuffling I will be changed. The Infantry is not only taking its casualties among the men but also among the Padres. I have come a long way since I reported to you last. Since the 10th of May I have been on the famous beachhead. Since the 11th we have been on the recent offensive operation that brought us to Rome on Monday evening. The recent operation has been called the fiercest battle of the Italian campaign. It was a nightmare. I would not have missed it for the world. I have never witnessed such devotion and courage. I could not say Mass for eight days. I carried the Blessed Sacrament with me all the time. The men were getting so that they asked me for Holy Communion. Many of the men died with the Blessed Sacrament really and truly present within them. I know of three for sure. Rome on Monday surpassed all expectations. I said Mass Tuesday in St. Peter's. I have paid my respects to the confreres at Via S. Chiara. Fathers Monnier and O'Brien and O'Connor are the only ones there. We had an audience with the Holy Father on Tuesday.—**Chaplain D. T. Ray, C.S.Sp.** . . . San Antonio, Texas: Thank you for your kindness in sending me a copy of "The Dove Flies South." I am sure I shall find it interesting.—**Most Rev. Robert E. Lucey, D.D.,** Archbishop of San Antonio. . . . New Orleans, La.: Knowing that your order is a pioneer in the work for the Colored in Louisiana, I enquired of Father Hyland who gave us a wonderful mission here two weeks ago if he could give me any information on Catholic education for the Colored. Father referred me to you. It seems Archbishop Le Roy, one of your former Superiors General, made a survey of the South in 1912 or 1913 and that the result seemed to be separate seminaries for the White and Colored. I think the survey was made at the request of Rome. If you would allow me to use the information obtained in that survey it would be a valuable help towards the writing of a thesis.—**Sister M. Florita, C.C.V.I.** (We have been unable to obtain any documents bearing on a survey made by Archbishop Le Roy in 1912 or 1913. If there was such a report it must have been of a strictly private nature—Ed.) . . . Fort Jay, N. Y.: These are trying times for many of our soldiers and their families. We hardly know what will happen from week to week here on the Island. Men and chaplains come and go but, so far, I am being kept here.—**Chaplain E. L. Fisher, C.S.Sp.** . . . APO 616, New York, N. Y.: I have been over three months now in Ceylon, the Pearl of the Indies. Quite some years ago the great

St. Francis Xavier made a short safari from Southern India to the most northern tip of the Island. Just a hundred yards down the main road from the hospital there is a huge statue of Our Lady erected at one of the crossroads. All over the Island at crossroads one sees great cement and stone crosses which have been erected by the Singhalese Catholics. Buddhism is the predominant religion but the O.M.I.'s and the Jesuits are doing a grand job for the Church.—**Chaplain T. C. Dooley, C.S.Sp.** . . . Kimmage, Dublin: It was kind of you to send the newspaper cutting about "What is Education?" The U. S. edition is on better paper and of better typography than ours. War restrictions here militate against good format in book production.—**Father E. Leen, C.S.Sp.** . . . City of Pittsburgh, Pa.: Dear Father Kirk: In accordance with my promise I am enclosing my check for \$50.00 on account of my pledge of \$100.00 toward the financial budget of the University. I am only sorry that I am unable to make a much larger donation as the historic work of Duquesne University should be a source of pride to every real Catholic in Western Pennsylvania. You have carried on against tremendous odds, which I know only too well, as I became familiar with the cost of operating a large institution through my association, for nearly 18 years, as Superintendent of Buildings and Grounds at Carnegie Institute of Technology. I consider it a sort of minor miracle that you can function at all, on the budget which you have available at this time. Very few outsiders, and I include the Catholics in that class, ever realize the magnificent work being carried on by the teaching Priests. Great scientists, engineers and philosophers are quietly carrying on without any attempt or desire for publicity and the average man and woman has very little idea of the marvelous developments in research and experimental work of the great teaching orders.—**George E. A. Fairley, Director, Department of Public Safety.** . . . New York, N. Y. I am very thankful to you for your thoughtfulness and kindness in sending me copies of two recent, outstanding publications by members of your Society: Father Leen's "What is Education," and Father Hyland's "The Dove Flies South." I am very pleased to have these books. I congratulate the authors and pray that their works will be productive of great good for the Church and for our country. . . . **Most Rev. F. J. Spellman, Archbishop of New York.** . . . APO 608, Miami, Fla.: Living conditions here are ideal. We are high up in the mountains and so free from the extreme heat. It certainly is nice to be away from the sandstorms and blinding heat of the desert. I hope to see Father Watkins soon. One of the Catholic officers told me that he had met him. Recently I met another officer who was going over that way and I asked him to look up Father Watkins. He did, but could not remember my name, so Father Watkins must be wondering.—**Chaplain Eugene L. Lavery, C.S.Sp.,** . . . North Africa: I just got back from a British hospital where I visited an English chaplain. There are no American priests in this district. I just learned a little poem: "London is a man's town,

There's power in the air. Paris is a woman's town, with flowers in her hair. It's great to visit Florence. It's nice to study Rome, But when it comes to living There's no place like home." I do not know when some of us will see home. Perhaps "when it's over over there."—**Chaplain J. A. McGoldrick, C.S.Sp.** . . . Fleet P.O., San Francisco, Cal.: I had a wonderfully pleasant surprise recently. Father Sheehy signaled in passing that I should come aboard to receive a letter from a very old friend. The which I did with considerable expectancy and was amply rewarded with greetings under the signature of an erstwhile partner in crime, Father T. Charles Dooley. As he is in Ceylon I fancied he might be in the tea business. Father Sheehy corrected my painful facetiousness with the assurance that C.D., does remarkable work under quite rugged circumstances. I blushed the proper red tint.—**Chaplain J. J. Sullivan, C.S.Sp.** . . . Somewhere in England: The country is beautiful, green and orderly, and all of England that I have seen appeals to me very much—everything trim, clean, no rubbish heaps and dumps messing up the countryside. Perhaps I will find these after I have been here longer. The left-handed driving and the currency require some mental adjustment, but I suppose they will become second nature in time.—**Chaplain John A. Strmiska, C.S.Sp.** . . . Culver City, Cal.: I have made my annual retreat at St. John's Seminary, Camarilla, Cal. Many of the Fathers were asking for you and wished to be remember to you and to the Community.—**Chaplain E. A. Curran, C.S.Sp.,** . . . Somewhere in Italy: I read Our Province and Mission News from cover to cover. Had dinner today with Msgr. Walter S. Carroll who is stationed at the Vatican. We had a very interesting conversation due to the fact that the Monsignor was at Duquesne when I was there. He is a fellow Pittsburgher, from the East End, and knows many of our Fathers. An Italian bishop and four other chaplains attended the dinner as well as a war correspondent. I am going to get a real taste of this war very soon—in a real front line fighting outfit, and my two years overseas will perhaps have a glorious finish. I have had a great number of new experiences, and one of my big ambitions has been fulfilled, that of saying Mass in St. Peter's, and of speaking to the Holy Father.—**Chaplain W. H. Pixley, C.S.Sp.** . . .

MILITARY ORDINARIATE

To the Right Rev. Abbots, the Very Rev. Provincials and other Higher Superiors of the Religious Orders of Priests in the United States:

The situation forecast in our circular letter of last March to the Bishops and religious superiors has finally reached us. Requisitions from overseas are daily stripping military installations in the United States of all Catholic Chaplains.

One Bishop who has several hundreds of thousands of troops in his diocese has just written: "I wonder if it would do any good if someone would approach the Bishops and tell them the 'inside story'

of the dearth of Catholic chaplains. The situation is desperate, **really desperate**. Why don't our Bishops make use of the faculty to have their priests say three Masses on Sundays! They can easily obtain this from the Apostolic Delegate. This would release two thousand priests at once for military service, and God knows they are desperately needed!"

While we could use two thousand more priests, it is 400 we are requesting. It seems always to be 400 more—but what with replacements and new quotas we never seem to be near the goal.

One Bishop has promised twenty-five chaplains in August; one Provincial has promised five. We have a few more promises, without numbers given. But we are far from the four hundred!

Surely the Bishops and the religious superiors have been generous. The number of commissioned chaplains today is 2820, with 99 applicants in process. There are also 1258 auxiliary chaplains on duty, and more are appointed every day because of movement overseas of commissioned chaplains. Replacements for chaplains who have died or retired through illness or other causes total 132; auxiliary chaplains to the number of 209 have been replaced when their local assignments were changed. Finally, nearly 400 volunteers approved by their superiors have been rejected on medical grounds.

If the use of the trination faculty or some new combination of duties can release four hundred more, the priests released to serve as chaplains will be able to minister to half a million Catholics who are now inadequately served (if they are served at all). This will call for supreme sacrifice—but we are used to sacrifice.

I enclose the current obituary list of chaplains. Three names should be added: Rev. Leo B. Kirchner (Hb), auxiliary, and the Revs. Joseph Gilmore (NY) and Thomas Barrett (DM), commissioned chaplains. For them and for all the chaplains, we bespeak your remembrance at the altar of God.

With sentiments of esteem and all good wishes, I am,

Sincerely yours in Dno.,

Most Rev. J. F. O'Hara, C.S.C.

"WINGS OVER AMERICA"

While discussions about the Republican and Democratic conventions turned the Nation's Capital into a buzzing political beehive Father Hyland arrived in Washington. He stopped at the War Capital of the World to continue his series of lectures, radio talks, and autograph parties. He has toured and talked from coast to coast in the interests of the message carried by his recent best seller, "The Dove Flies South." The novel is now in its fourth edition.

The book has been widely reviewed but from all the reviews to date the author has selected the following as the one he likes best:

"'No wonder he's so mean! His mama had negro blood in her.' Careless words uttered spitefully at the scene of a boyhood fight etched themselves painfully and deeply into the mind of George Percival Woodward, a southern planter and lawyer.

"The unanswered question of his ancestry drove Woodward relentlessly through the years to new eccentricities and cruelties toward colored people, resulting finally in the formation of a wild plan to place all negroes on reservations. Enlightening and intriguing was the strange situation in which the Southerner found himself after a sudden turnabout of affairs: On trial for his own abduction . . . unrecognized even by the woman he loved . . . forced to live among the negroes he so despised.

"'The Dove Flies South' is a powerful story of the ever-present racial problem, the narrow age-old attitude of the southern aristocrat versus the bitterness and hopelessness of the 'nigger.' James Hyland touches a story, that could easily have been sordid, with a certain beauty and clothes it with a kindness and simplicity that proves inspiring."—Miss Ferol Stark, Marquette University.

Father Hyland has received letters of praise from many outstanding citizens but of all the letters I think this is the best: "Dear Mr. Hyland: I read your novel until three in the morning, cried until five and spent the remainder of the time in bed wondering if your wife appreciates you."

POSTWAR SIGNPOSTS

Will they point the way
To the Omnipotent God?
The Giver of
Love,
Peace,
Life.

Will they direct mankind
To the Fountain of Sin?
To the source of
Hate,
War,
Death.

—Don Araile

Statistics (1943) from French Guiana, South America

Baptisms	575
Marriages	121
Children attending Catholic Schools.....	1,200
Lepers taken care of.....	100

—Most Rev. P. Gourtay, C.S.Sp.,

Cayenne, April 12, 1944

AFRICA THIS SUMMER

There Must Be Reasons for the Holy Father's Concern

	Square Miles	Population	Catholics	Percent Catholic	Priests	Priests to Souls
Uganda	94,204	3,686,695	652,282	18%	303	1 to 12,000
N. Y. and Pa.	94,330	22,916,000	5,912,761	20%	8,830	1 to 2,595
Kenya	225,980	3,196,960	145,131	4%	145	1 to 22,048
N. J. to Fla.	264,728	19,974,942	1,735,713	10%	3,448	1 to 5,966
Tanganyika	363,548	5,146,886	429,131	7%	491	1 to 10,484
N. Y. to Fla.	358,854	40,800,942	6,648,474	15%	12,278	1 to 3,323

The mission intentions recommended by our Holy Father, Pope Pius XII, to the prayers of the Catholic faithful during 1944 relate exclusively to Africa. How fitting and appropriate, especially for Catholics of America! Africa, the once "dark continent," has lately become nearer and dearer to us—nearer because of modern means of transportation, and dearer because our American boys have lately fought on African soil.

During the month of May we are asked to pray for "The spread of the Faith in Central Africa," while the intention for June is: "More priests for the numerous Catholics in East Africa." The editors of *The Shield* have asked me to comment on these intentions, since the Holy Ghost Fathers were pioneers in the modern missionary work in East Africa.

Conditions are not uniform in Central and East Africa, but the situation in the East African region, which is what I shall discuss, will at least show why our Holy Father has recommended Africa to our prayers with such urgency.

The mission map of the Catholic Church designates the following as East Africa—Uganda, Kenya, Tanganyika, and Nyasaland. As the first three constitute by far the largest part of the East African region, I shall limit my remarks to them. We shall compare this part of East Africa with a similar section of the United States and, by studying the relative areas, populations, and proportions of Catholic population, we shall understand more readily the great need for priests in the African missions.

Uganda, Kenya, and Tanganyika have a total area of about 684,000 square miles, or one-fifth the area of the United States. If we were to superimpose a map of these territories on a map of the United States, it would cover the portion from Maine to Alabama on the east coast and extend as far west as Ohio. The population of these African territories is estimated at something over 12,000,000, as compared with 67,500,000 in the area of our country which was cited just now.

Uganda is roughly equivalent to the States of New York and Pennsylvania; Kenya has a territory equal to that of the Atlantic coast States from New Jersey to Florida, while Tanganyika is larger than all the Atlantic coast States from New York to Florida.

In the above table the similarities and contrasts are striking. Uganda, like New York and Pennsylvania, has a dense population in a small area; whereas Kenya and Tanganyika are thinly populated,

much like our southern States. In Uganda, as in New York and Pennsylvania, the Catholic percentage is relatively high in the thickly populated areas, while in Kenya and Tanganyika, as in our southern States, the Catholic percentage is remarkably lower in the densely populated regions. The table also shows the great need for priests in East Africa. For, while in the eastern United States there is one priest for every 3,300 souls, in East Africa there is only one priest for every 10,500.

The evangelization of East Africa has developed rapidly since the beginning of the modern missionary effort in 1860, in which the Holy Ghost Fathers were the pioneers. After eighty-three years, there are 1,227,000 Catholics in Uganda, Kenya, and Tanganyika, and the Church has organized twenty vicariates to look after the spiritual needs of her faithful in these regions.

When war was declared in 1939, the German missionaries were either interned or restricted in their activities, which meant, in either case, that they were not permitted to retain charge of their missions. In this peculiar situation, missionaries of Allied and neutral nations were asked to take over the former German missions.

When Italy entered the war, the difficulties of the East African missions were increased, as Italian priests were interned, making another exchange of missionaries necessary.

Although the native clergy has been the constant care of the missions and missionaries, the Church is still too young in these regions to have a large body of native priests, and the need of priests is greater today than it was during peace-time.

—Written for *The Shield* (May, 1944) by the Rev. Joseph G. Noppinger, C.S.Sp.


AMERICA

It will never be possible for any length of time for any group of the American people, either by reason of wealth or learning or inheritance or economic power, to retain any mandate, any permanent authority to arrogate to itself the political control of the American public life.

—Franklin D. Roosevelt (1936)

Some Americans need hyphens in their names because only part of them has come over.

—Woodrow Wilson (1914)



OUR PROVINCE

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No. 8


If you fear the world, if you flatter it, or even merely adopt its manners, know that your ministry will be sterile; you will lose souls instead of saving them; and you will meet with a terrible disappointment before your Eternal Judge.

—Venerable Libermann



Official

Appointments:

- Father T. J. Park, Cornwells Heights, Pa.
 Father V. J. Fandrey, Cornwells Heights, Pa.
 Father F. X. Williams, Cornwells Heights, Pa.
 Father E. C. White, Carencro, La., pastor.
 Father A. M. Bednarczyk, Ridgefield, Conn., bursar.
 Father T. F. Rodgers, Detroit, Mich., St. Mary.
 Father W. L. Lavin, Tuscaloosa, Ala., St. Mary, pastor.
 Father H. F. Flynn, University of Pennsylvania.
 Father Joseph B. Hackett, New Orleans, La., St. Monica.
 Father A. M. Leech, Okmulgee, Okla.
 Father D. P. Dougherty, Detroit, Mich., St. Mary.
 Father J. Gerald Walsh, University of Montreal, Montreal, Canada.
 Father Marcel A. Crittin, Port-au-Prince, Haiti, W. I.
 Father Albert L. Gretillat, Port-au-Prince, Haiti, W. I.
 Father Thomas H. Conner, Hato Rey, Puerto Rico.
 Father William J. Nebel, Arecibo, Puerto Rico.
 Father John B. Gallagher, Isle Brevelle, La.
 Father William A. McElroy, Isle Brevelle, La.
 Father Andrew A. O'Rourke, Alexandria, La.
 Father John A. Schlicht, Duquesne University, Pittsburgh, Pa.
 Father Herbert C. Schuster, Sharpsburg, Pa.
 Father Joseph B. Zydanowicz, Emsworth, Pa., Holy Family Institute.
 Father John E. Pergl, Cornwells Heights, Pa.
 Father Henry C. Schoming, North Tiverton, Rhode Island.
 Father Harold R. McNeil, Detroit, Mich., Sacred Heart.
 Father Paul  Murray, Bay City, Mich.

Changes of address:

- Father J. J. Cassidy, lieut., (s.g.) USNR., Marine Base, San Diego, Calif.
 Father E. A. Curran, captain, USAR., 543 AAA AW Bn., Englewood, Calif.
 Father K. F. Dolan, 1st lieut., 104th U. S. General Hospital, APO 178, c/o Postmaster, New York, N. Y.

Father W. H. Pixley, captain, USAR., 22nd Replacement Bn., APO 49, c/o Postmaster, New York, N. Y.

Father J. A. Strmiska, 1st lieut., USAR., 158th U. S. General Hospital, APO 519, c/o Postmaster, New York, N. Y.

Father H. J. McNulty, 1st lieut., USAR., HAAF., Laguna Madre Sub-Post, Harlingen, Texas.

Dispensation:

By decision of the provincial Council dated August 22, 1944, Brother Camillus of Mary (John David Carson) was dispensed from his three year vows. (Const. 10, par 73b).

George J. Collins, C.S.Sp.,

Provincial, Delegate of the Superior General.

* * *

DURING THE MONTH OF SEPTEMBER WE PRAY FOR:

Name of Confere	Died	Age
Father Eugene Schmidt	September 5, 1895	41
Father Charles Laengst	September 5, 1899	44
Father Louis S. Spannagel	September 13, 1942	82
Father Cornelius O'Rourke	September 15, 1932	71
Brother Geran Rauscher	September 18, 1907	46
Father Paul Sztuka	September 21, 1930	42
Brother Clemens Becker	September 26, 1882	56
Father Patrick Dooley	September 29, 1918	39

Requiescant in Pace.

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Circular Letter No. 18

Paris, February 15, 1944.

Received June 17, 1944.

My dear Confreres:

It is customary in the Congregation, wherever possible, to have a conference on our Venerable Father on the anniversary day of his death. Formerly it was at Chevilly, near his tomb, where the community from the Mother House assembled for this occasion. For the last four years the difficulties of the times have required that each community hold the traditional observance in its own house. This year it was Father Briault who gave the conference at the Mother House.

With the help of the "Notes and Documents," the publication of which has been completed, and an exhaustive study made by Father Cabon, Father Briault has written a biography of our Venerable Father which is sure to be welcomed by our confreres. Unfortunately it cannot be printed until later on, but the preparation of the book enabled him to become better acquainted with our Father and fitted him to give us on February 2 several interesting comments which I would not want you to miss. Hence I am satisfied today to turn over the floor to him by presenting several extracts from his talk.

"First of all, let us consider the appearance of our Venerable Father. As regards his physical appearance "all the older Fathers from La Neuville were unanimous in agreeing that the pictures which are given of him do not truly represent him. There is one noteworthy exception—the pencil sketch by Monsignor de Segur, an accomplished artist. But unfortunately it is the representation of a corpse, and that does not help us very much to imagine the living man.

"There is a daguerreotype, but there is not much life to that either. . . .

"If we turn from his physical appearance to consider other points, we find ourselves dealing with a character matured by years of experience and responsibility. Let us watch him in action. He was not a man who had completed classical studies; in fact he did not have what we would call a formal education, and we know what an unconcealable deficiency omitted or hastily covered studies leave in a man's intellectual equipment. No such lack ever betrayed itself in his case, neither in his written correspondence nor in his oral dealings with others. The want must have been quickly made up for by reading and reflection, but it was particularly compensated for by a native intellectual acumen of unquestionable superiority. When he wrote he avoided any pretense of style; nevertheless he attained exactness and clarity in treating of matters in which we know clarity is often difficult. He shunned any attempt at cleverness, but the insight born of his pro-

found mysticism gave him a knack for remarkably well-turned expressions. Occasionally he joked, but it was only in passing; he promptly reassumed that seriousness which was second nature to him. His quick decisions went right to the heart of things and from there into prompt execution, and often enough that decisiveness which seems to be based upon some special knowledge was actually founded on a sharp intuition. Withal, he remains remarkably objective and never loses his sense of balance. At the offices of the Minister of the Colonies, when he becomes ill and a secretary takes his pen for him, the officials notice the change and make mention of it. Without the least self-consciousness he gives the impression of being a man of great abilities; he is equally at home in dealing with a fickle and contradictory civil law as with the details and complications of a canon law as yet uncodified. He was interested in liturgy and gave it careful consideration. Like Dom Gueranger he was anxious for universal conformity to the Roman Rite, and he interrupted other work to see that the Novitiate was supplied with proper hymnals. He was far from being indifferent to the choice of theological textbooks on which the studies of his seminarians would have to depend; he was not, however, one to merely issue peremptory orders to his faculty of teachers; he was able to discuss matters with them on their own grounds because, in spite of his work, he found time to expand and deepen his fund of personal knowledge. He was not a man who found it impossible to change his mind, nor was he one to take refuge too easily under cover of what we call a 'precedent'; for, although a precedent may be a good enough thing in itself, he was aware that the world goes around, and he maintained a traditional course of action only after submitting it to as critical an examination as if it were something just newly suggested. For example, when Mr. Collin spoke of resurrecting the 'bands of piety' at Issy, he turned a deaf ear and prudently let the matter drop.

"It is particularly in the matter of the administration of temporal affairs that he surprises us. At first glance one would be inclined to think this advanced 'ascetic' rather unfitted for everyday affairs, incompetent to handle business matters, supervise property, regulate finances, make arrangements with stores. On the contrary, he was a master at it and had very definite opinions on all these matters, though not at all narrowed or lowered by having to deal with them. His minute preparation for the first mission to Guinea should be studied item by item. To Cape Palmas went such things as special wines for the sick, and even whiskey. . . . And it was our Venerable Father himself who prescribed it!

"Although the first efforts in Guinea ended in disaster—a disaster from which, it must be remembered, it has arisen anew to become a flourishing corner in the garden of the Church—the catastrophe

there was the result of a series of calamitous strokes of adverse fortune, and when our Venerable Father speaks of it all as a blow struck by the 'Demon of Africa,' perhaps he hit on an expression which was objectively true and not a mere figure of speech."

"A remark often heard is that Father Libermann was never personally on the missions. The necessity, or at least the utility, of actual experience in mission country to a missionary superior has been discussed from every possible angle. It is true that nothing imaginable can replace direct inspection with one's own eyes and immediate contact with the problems of Africa. But this having been allowed, we must proceed to draw distinctions. While it is a good thing to have seen Africa, a hurried trip with special arrangements all along the line gives little more than fleeting impressions; to form an authoritative judgment one must have stayed there a while and become acquainted with the language of the people; otherwise contact with the people is impossible and impressions are misleading and no better than those obtained from the ordinary tourist's jaunt. Now, our Venerable Father had hardly time or means for a stay in the missions. Besides it is questionable just what he could have learned by it, for the period 1843 to 1852 was merely one of trials and experiments in Bourbon, in Guinea and in Senegal. In those early days they had no knowledge of the language, the geography of the country, the traditions of the people, their good qualities and their defects.

"These are facts which the Venerable Libermann must have realized as well as we do. That is why he left it up to the bishops and superiors actually in the missions to investigate these points, howsoever it might work out. He did not concern himself with the minutiae of arrangements; he limited himself to insistence on the necessity of maintaining the religious spirit in the missions. Even then it was being said that the religious life was incompatible with the apostolic life and vice versa; time after time he had to point out to his scattered subjects that there was no clash but rather harmony between the two, and that the religious life, although only a means to an end, was an indispensable one. Long before our time he was emphasizing what we call the spirit of teamwork; each one should distrust his limited ability, and the accomplishment of the group, even though not perfect, is often preferable to an isolated feat of an individual. Then, too, he recognized that the best service he could render the missions was not to go around and listen to their disputes but to labor consistently for two principal ends: to strengthen, on the one hand, the central authority to which all were constantly appealing, and on the other hand to gain for his subjects the solid backing of the Holy See by meriting confidence at Rome. We know how successful he was; in the case of the muddled legislation regarding the missions of Guinea,—in the case of the thorny problems involving the status of the clergy in the old colonies,—re-

garding the religious organization of Haiti,—when drawing up plans for Madagascar and the West Indies,—he was always the one to whom Rome turned for consultation. The establishment of dioceses in the colonies was almost entirely his work. His reports and suggestions showed such wisdom, such a sense of balance, such impartiality, that his recommendations passed into tradition, and more than one, made into a law, has lasted down to our own time without change.

"I planned to restrict myself to a consideration of the intellectual qualities, or, if you will, natural endowments of our Venerable Founder and Father; I have called attention to his good judgment, his sincerity, his sense of balance, his broad outlook on things, and I am forced to repeat that time after time he gave evidence of being a man unique among men. And at the same time we must remember that he had to cope with the worst of all illnesses, a disease of the nerves, a disease of which, in spite of all that has been written and said, he was never completely cured. At La Neuville, at least in comparison with other periods, it gave him some respite; still he suffered constant and painful headaches and digestive disturbances which required continual dieting. The usual consequence of such chronic illness is increased irritability and sensitiveness to petty annoyances; some impatience, an occasional outburst of anger, should be almost the normal thing. We in our frailty should be strengthened by the consideration of his invariable perfection; there was never the slightest evidence of a lapse. Deceptions, failures, even injustices, provoked no ruffle in the perfect composure of his soul. If that be the mark of consummate sanctity, all that we can say is that the mark was there."

* * *

"Let us now consider the influence of our Venerable Father on Fathers Le Vavas seur and Schwindenhammer.

"Father Le Vavas seur, we might say, sallied forth from the novitiate, anxious for action. He was just 32. His excessive zeal at La Neuville for the rule and routine of the novitiate is well known. That was only one aspect, perhaps the least irritating, of a difficult temperament which twice barely missed bringing his vocation to ruin. It has been spoken of as "the temptation of Father Le Vavas seur." He used to get fixed and persistent notions, notions which he could not put out of his head, and which paralyzed all the powers of his soul with anxious frettings. Father Libermann's moderation seemed to him to be weakness, his gentleness was craftiness, and the Society which they were establishing was a hopeless endeavor. His warped viewpoint gave rise to constant bickering. However this did not prevent Father Le Vavas seur from exposing his state of mind to his saintly friend and retaining him as spiritual director, insisting always on definite directions. His piety was solid and he remained close to God in spite of his anxieties; hence Father Liber-

mann had no intention of abandoning him, and he knew just how far he could let him go without losing him. He could not, however, let him have his own way altogether, and, on the other hand, to contradict him too strongly might precipitate the ruin of such an unstable character. Accordingly, because it was the only thing he could do, he treated him with infinite patience, but always methodically and without losing control of him. Finally their differences came to a head; with heroic effort Father Le Vavas-seur put his case in the hands of Our Lady of Victories and set out for the missions of Bourbon. The temptation came back a second time, but from a distance Father Libermann by firm though gentle letters, confident even when a break seemed imminent, succeeded in restraining his friend from a ruinous step. We know the rest; it was not a mere cure, not merely the restoration of peace to a soul; it was much more; it was the final conversion of a man whose role in life from then on, even more than his personal character, was affected. The firmness and tactfulness of a superior had accomplished more than the safe deliverance of a soul from a crisis; they had rescued and preserved for the Congregation one of its most capable superiors, and surely one of its most beloved.

"Ignace Schwindenhammer was another type altogether. He turned up only later in the history of the establishment of the Congregation and he was then quite young; in 1845 he was only 26. He had known Father Libermann well at the Seminary of Strasbourg, but he had not immediately joined his group; even by then the turn of events in his life had made him mature. In his position as the oldest of several orphaned brothers and sisters, his naturally solid character had acquired the seriousness of the head of a family and a habit of exercising authority. There was something in his record which led Father Libermann to place absolute confidence in his moral stability, most likely his deep piety and wide theological knowledge. But he was not one to be easily formed. He had a will of his own. At times he would attempt the impossible, but he was as yet young, and it was he himself who said: 'We are a Congregation in which the old members are thirty years of age!' It was strange that even then this austere and distant character was specializing in the spiritual direction of women and had already built up at Our Lady of Victories, his first appointment, a following of nuns and members of third orders with whom he continued to work for some time, and even then he was taking part in discussions in which pronouncements were made concerning the latest miracles and revelations. Father Libermann smiled; he did not oppose him directly; he did not try to force his ways on him; he awaited the moment of the inevitable setback. The setback came when he was appointed Master of Novices in a novitiate 'where he met with quite a bit of trouble.' Then his superior, while supporting him, restrained him and curbed him and gently suggested another method of spiritual direction. He repeated his attempt several times, always acting indirectly and always continuing to show confidence and respect. He entrusted him with import-

ant undertakings, tasks which helped to mould his character. Ignace Schwindenhammer was to be the successor whom he would later appoint to take his place. He too was to suffer the disadvantage of not having personal knowledge of the missions, and a certain amount of timidity restrained him from making a show of that interest in the missions which convention seemed to demand; still he served the missions faithfully out of a sense of duty and kept in close touch with the works under his charge. During his 29 years as Superior General it could not be said that he had neglected them nor that the Congregation while under his rule had deviated in the slightest from its principal end."

The conference lasted an hour, during which time airplanes were passing high overhead. All took away pleasant memories of this trip to La Neuville; all were pleased to have obtained a glimpse of our Venerable Father at work, with care and supernatural piety training those who were to be the pioneer members of our religious family.

We are not all unique personalities such as he was, but we are all his sons; let us, then, draw from this study of our Venerable Father a two-fold lesson: for superiors, in the task of forming the subjects entrusted to them, he is a model of composure of soul, patience, gentleness, and even firmness when that is required; for each and every one of us he is the pattern of sanctity and apostolic zeal which we should endeavor to imitate as closely as possible, for it is he whom God has put before us to show to the Congregation its proper line of conduct, always in conformity with the designs of Providence in our regard.

May our Venerable Father, on this 92nd anniversary of his death, grant that his sons, each and every one, may remain steadfast in the way which he has traced out for them. It is with this prayer and this hope that I close.

Reassuring you, my dear Confreres, of my paternal and affectionate concern for you, and bestowing upon you my heartfelt benediction,

In Our Lord,

(signed) ✠ L. Le Hunsec,

Sup. Gen., C.S.Sp.

* * *

NEWS OF GENERAL INTEREST RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 17

RENEWAL OF THE POWERS OF SUPERIORS:

Hereby are renewed for three years the powers of all the superiors and functionaries whose appointment depends upon the Superior General or the General Council, with the restrictions mentioned in the last paragraph of Article 41 of the Constitutions.

MOTHER HOUSE: On January 9 the traditional pilgrimage from the Mother House to Our Lady of Victories was held in the name of the entire Congregation. Father Lavenu gave the sermon, in which he recalled the favors bestowed by the Immaculate Heart of Mary upon the Congregation and its missions. On February 2 several of the confreres working at the Orphanage of Auteuil or engaged in temporary parochial ministry joined the community to hear the interesting conference of Father Briault on our Venerable Father. As for the rest, nothing has happened to disturb the usual quiet of the Mother House.

FRANCE: There, too, there is little worth noting. Application to study continues as usual in our various schools.

IRELAND: Letters of October 22, December 12, 1943 and January 3, 1944, were received from Father Murphy. At Kimmage there are 165 scholastics, 70 of whom are in theology. Last year 23 philosophers passed their examinations at the University; this year there are close to 60 following the courses. During the months of November and December all the young Fathers were able to leave; there were 9 appointed to the West Coast, 7 of whom were to go to Onitsha-Owerri, 1 to Sierra Leone, and 1 to Bathurst; 9 also left for the East Coast, 7 of whom were going to Zanzibar and 2 to Mauritius. Altogether that makes 109 departures since July, 1939, all accomplished without incident. Financially the year has been a good one. The recruitment of new vocations continues successfully, in spite of several difficulties. They have enough to keep alive and working; they pray; and God does the rest. The death of Bishop Shanahan at Nairobi on Christmas Day made a great impression throughout Ireland, where he was well known and esteemed. He is held in honor there as the founder of three Congregations: the Sisters of the Holy Rosary, of Killeshandra; the Medical Missionaries of Mary, which he founded in collaboration with Mother Mary Martin; and the Fathers of Saint Patrick, of Kiltagon. All rendered great tribute to his life and virtues.

PORTUGAL: Father Oliveira wrote November 23 and December 18 that all the works were carrying on as usual. The cost of living is up; footstuffs are now rather strictly rationed, but so far there has been no real shortage of anything. On December 11 one Father sailed for Cape Verde, one for Luanda, one for Nova Lisboa, and two for Silva Porto, together with two Brothers who were going back to their mission. The centenary of the departure of our first missionaries and the centenary of the establishment of the community of Brothers at La Neuville were solemnly observed at Fraiao, December 14. Father Clemente and Father Ismael Batista inaugurated a Students' Club at Coimbra on October 7. They hope to find good recruits in this University area; a house is to be built nearby where scholastics can reside while following courses at the University and taking their degrees.

BELGIUM: At present the enrollment for the school year is 30 theologians, 13 philosophers, 11 novice clerics, 1 novice Brother, 37 junior scholastics at Lierre and 49 at Gentinnes. The food supply is an improvement over that of the past few years. More returns than ever were had from Mission Sunday.

HOLLAND: Father Vogel writes that all is going well. The Province seems to be enjoying the special protection of the Holy Heart of Mary. A celebration was had in honor of Father Luttenbacher on October 28; it was only the 40th anniversary of his ordination but they wanted to show their appreciation for all that he had done for the Province.

ENGLAND: Letters of October 31 and December 19, 1943, were received from Father Parkinson. The Vice-Province has now 29 Senior Scholastics. In July, 1943, there were six Consecrations to the Apostolate. Five of these young Fathers have left for the missions: 2 to Sierra Leone, 2 to Benoue, 1 to Kilimanjaro; to them must be added Father Cummins, who went to Mauritius. In 1944 there will be 5 Consecrations. The Junior Scholastics now number 40. The recruitment of vocations, which had to be dropped for a time because of lack of room, is again under way. There remain a few lean years, but the flow is again started. Father Coffey's Golden Jubilee was celebrated Christmas Day. Father Stanton died February 13, 1943.

ROME: Father Monnier wrote January 20, 1944, that there were some twenty students at the French Seminary. The food situation is bad, but, although meat is a rarity, thus far they have been able to get what is necessary.

SWITZERLAND: Fathers Jacques Bondallaz and Novaro are chaplains at camps where Italian soldiers who fled into Switzerland are interned. At Montana the sanitorium is making out well; there are now only two scholastics there for treatment.

CANADA: Father Taché has been able to send through some news from Saint Alexander's. The Senior Scholasticate at Montreal has been opened: 31 scholastics there follow the courses at the Subbian Seminary nearby. At Saint Alexander's there are 230 boarders and 18 day students. There are 7 novices at Lac-au-Saumon, 3 of whom are from Trinidad.

TRINIDAD: Father Meenan wrote October 2, 1943. The number of students at St. Mary's has gone beyond 960. The increase is partly explainable by the more prosperous times there. However, it required an increase in personnel; the number of Scholastic Prefects had to be raised to 11, and lay professors were hired. Father English has returned and has taken charge of a mission attached to Saint Joseph's parish, where he is to build a church and rectory. The District sent three novices to Saint Alexander's last year and hopes to be able to send at least one each year. The Consecration of the College to the Holy Heart of Mary took place October 7, with His Excellency, the Archbishop, presiding.

TEFFÉ (Brazil): Monsignor Barrat wrote October 10, 1943, that it had taken 14 months for a letter to reach the Mother House and an answer to come back. At the Seminary, which is common to the Prefecture of Teffé and the Prelature of Cruzeiro, there are 22 students. Rubber companies are again appearing along the Japura river and the banks are once more being inhabited. Monsignor Barrat, in spite of his 80 years, visited his flock scattered along the length of the Japura. The works are doing well. The Franciscan Sisters of Mary are succeeding in getting food for their orphan girls, and have even managed to build their own convent, with cement which they obtained for one franc a kilogram.

DAKAR (French West Africa): We had word from Father Walther September 6 and October 16, 1943. The health of Bishop Grimault seems to be completely restored. Father Esvan had at that time left to preach the Fathers' Retreat a Ziguinchor and Father Catlin was to preach the one at Dakar in the beginning of November. On the whole health is holding up. Many mobilized Fathers have left—going northward.

CAPE VERDE ISLANDS: Bishop Moreira, December 8, 1943, wrote that our Fathers are now together in two houses at San Tiago. Procedures customary in the missions are being followed; catechists prepare the way. The success of their work is consoling; it is really a spiritual resurrection taking place there. Bishop Moreira has obtained three Fathers and three Brothers of the Salesian Order who are to establish a trade school.

BENOUÉ (Nigeria, British Equatorial Africa): A letter from Msgr. Kirsten dated July 25, 1943, brought encouraging news about those interned in Jamaica. They are anxiously awaiting the end of the war. . . .

DOUALA (French Cameroons): A letter dated September 11, 1943, tells us that Bishop Le Mailloux had gone to Angola for a short rest; he enjoyed revisiting his former mission territory and was warmly welcomed there. The missions are doing well and are not suffering any great financial hardship. Health is failing somewhat, but on the whole all goes well. There are few restrictions except on news from the Mother House and from their homes.

BRAZZAVILLE (French Equatorial Africa): Bishop Biechy wrote January 5, 1944, that "the Fathers are doing quite well."

SILVA PORTO (Angola, Portuguese West Africa): Father Albino wrote September 1, 1943, that things in the District were going on normally and that in general health was good. The price of imported articles has tripled.

KILIMANJARO (East Africa): A letter dated October 15 was received from Bishop Byrne and one dated August 31 from Father Marron. They are following their usual routine, and making steady progress; the seminaries and missions are developing. The novitiate for the native Sisters is full; it will have to be

enlarged. The Congregation of native Brothers is quietly getting under way under the direction of Father Amandus. Father Watkins is at Addis Abeba and likes it there pretty much. Mass wine is being obtained from Portugal.

KROONSTAD (South Africa): On June 17, 1943, Bishop Klerlein reported that he was receiving the news by way of "Our Province." His health is not as good as it might be. Otherwise all goes on as well as might be expected.

MAURITIUS: Archbishop Leen and Father Streicher and all the Fathers are well, a letter of December 17, 1943, indicates.

NECROLOGY FOR 1943

	Age
Jan. 10 Mr. Henri Van Beck, Scholastic Belgium	21
Feb. 4 Fr. Joao Cardona Luanda	66
Feb. 5 Fr. Jean Steinmetz Nova Lisboa	69
Feb. 11 Br. Hortense Moullec France	67
Feb. 13 Fr. Thomas Stanton Kilimanjaro	39
Feb. 25 Br. Marie-Luc Llambias France	79
Feb. 26 Fr. Albert Bubendorff Mauritius	61
Feb. 27 Bishop John Neville, Titular Bishop of Carres, Vicar Apostolic of Zanzibar	84
Mar. 4 Bishop Francis Xavier Vogt, Titular Bishop of Caledaris, Vicar Apostolic of Yaounde	72
Mar. 25 Fr. George Touquet France	76
Mar. 27 Fr. Isidore Enderlin France	78
Mar. 30 Fr. Antoine Harfouche France	28
Apr. 4 Fr. Jules Lebaron Diego Suarez	54
Apr. 18 Fr. Auguste Gommenginger Kilimanjaro	85
Apr. 21 Mr. Peter Kloubert Germany	30
Apr. 25 Father Pierre Hascoet France	63
Apr. 25 Fr. Thomas J. McCarty United States	43
Apr. 25 Fr. Jules Pouille Douala	43
May 5 Br. Ambrosio Lourenco Nova Lisboa	66
May 7 Fr. Julien Mace Gabon	72
May 11 Fr. Joseph Does, Scholastic Priest Germany	29
May 16 Fr. Charles Sacleux France	86
May 25 Fr. Alexander J. Szwarcrok United States	83
June 30 Br. Antoine Courrier France	65
July 5 Br. Alain Le Bot France	38
July 9 Fr. Daniel Morrissey Zanzibar	30
July 17 Fr. Leon Muller France	60
Aug. 4 Mr. Nicolas Reinard, Scholastic Germany	28
Sept. 9 Br. Titus Hartmann United States	85
Oct. 4 Fr. Jacobus Hendrickx Nova Lisboa	35
Oct. 7 Fr. James Clarke United States	50
Oct. 12 Fr. Joseph Baumgartner United States	66

Oct. 23 Br. Luiz da Gonzaga da Silva	Nova Lisboa	75
Oct. 29 Fr. Patrick J. McCarthy	United States	46
No. 1 Fr. Jules Groell	France	79
Nov. 17 Fr. Jean-Baptiste Sigrist	France	82
Dec. 10 Fr. Albert Schielin	France	43
Dec. 17 Br. Francois d'Assise Rueher	France	56
Dec. 23 Fr. Hugh Evans	Ireland	83
Dec. 25 Bishop Joseph Shanahan, Titular Bishop of Abila, Vicar Apostolic of Central Nigeria		72
Dec. 29 Fr. Joseph Fleck	Reunion	73
1943		
*Fr. Laurent Baumann	Sierra Leone	62
*Fr. Joseph Marie Tanguy	Mauritius	37

ADDENDA TO THE NECROLOGY TO 1943

1940		
July 7 Br. Ludger Krempel	Germany	?
1942		
May 11 Fr. Roman Hoffman	Germany	23
Apr. 16 Mr. Benno Ringens, Scholastic	Germany	27
June 23 Br. Robert Hollander	Germany	?

CORRIGENDA TO THE NECROLOGY

1941		
July 20 Br. Anastasius Homberg		51
Nov. 7 Br. Isaias Pesch		59
1942		
Feb. 2 Mr. Kurt Lang, Scholastic		25
Feb. 12 Fr. Laurent Kerschgens		60
Mar. 4 Mr. Paul Hahnheiser, Scholastic		26
Mar. 21 Fr. William F. P. Duffy		40
June 20 Albert B. Mehler		68
July 26 Fr. Petrus Van Hout		30
Sept. 13 Fr. Louis S. Spannagel		82
Nov. 17 Br. Daniel Tuerkes		74

DECEASED SINCE JANUARY 1, 1944

Jan. 3 Br. Bavo Willemse	French Guinea	40
Jan. 19 Fr. Xavier Sundhauser	France	80
Feb. 10 Fr. Rene Guiton	France	62

*Date of death unknown.

FATHER XAVIER SUNDHAUSER

Father Xavier Sundhauser passed away suddenly at Langonnet, January 19, 1944, at the age of 80, after being professed 53 years. He had been retired for the past seven or eight years.

Insofar as he was able to perform active duties he was a teacher; he spent his life with the young men in our schools at Epinal, Gentinnes, Saint Alexander's, in our Scholasticates, at Chevilly, and at the Colonial Seminary; he was chaplain to various girls' schools and taught catechism there; he was also confessor and director in Sisters' novitiates. From this continued contact with the young he retained a youthful candor and spontaneity as the most striking qualities of his personality.

He had remarked how unmethodical the teaching of asceticism in Sisters' novitiates usually is. So in his leisure time at Langonnet he undertook to arrange a course of instruction for such groups after a paper which he had written under Father Billot, his professor at the Gregorianum at Rome. To the very last all his mornings were devoted to this work. Stretched out on his bed, for his illness did not allow him to take any other posture, he wrote, copied his citations, and when a complete course had been drawn up, he started to develop his subject all over again, trying to present it in a more effective manner. He used to say that this was for him a sort of continual prayer. He thus avoided the ennui of retirement and continued to teach in his own way.

MAILBAG PERSPECTIVE

APO 558, New York, N. Y.: Since Invasion Day the schedule has been crowded, leaving little time for writing. With the increased aerial activity has come a greater demand for the Sacraments. The present month's number of Communion will come close to doubling that of any previous month since I have been in the Army. Despite the step-up in work, I do not mind getting up in the middle of practically every night as much as formerly. It's habit, I suppose, or perhaps it is the acquired ability to fall asleep again immediately after my work is done, regardless of time or place. I will make a retreat at a Passionist Monastery during the first week of August. The trip will be well worth the opportunity to do a bit of checking up on personal affairs.—**Chaplain J. B. Murphy, C.S.Sp., . . .** Toa Alta, P. R.: I have had several long talks with the Bishop about the repairs of the three churches and after due consideration we have decided to commence with the church in Toa Alta. At present we are drawing up a contract to repair same for the amount of ten thousand dollars. It is to be a double contract, that is, one part is for five thousand dollars which includes a new altar and the complete renovation of the sanctuary. The other part is for repairs to the main body of the church. So far we have collected two thousand dollars without having begun an all-out drive. So judging from this, I believe we can

liquidate the first half of the contract in less than a year. Plans have been drawn up and approved by the Bishop for a chapel in Sabana Seca. So far the people have raised over a thousand dollars by themselves. The Bishop is going to donate the same amount and I intend to write to the Extension Society for another two thousand dollars. On the 27th of June a newly ordained priest said his first Mass here. We made it a gala occasion.—**Father K. F. Milford, C.S.Sp.** . . . Chancery Office, New York, N. Y.: I was very glad that Duquesne University conferred the Doctorate of Laws upon our Archbishop. He honors the University even as he is honored by it.—**Rt. Rev. Msgr. J. A. Nelson**, Vicar for Religious. . . . Kimmage, Dublin: I hope that the considerable number of army chaplains you have contributed to the forces will come through intact. They have hard days ahead. You have heard of the death of one of our chaplains of the Irish Province, **Father Curran, C.S.Sp.**—**Father Edward Leen, C.S.Sp.**, . . . Muskogee: Some improvements and developments have been made since September 1943. A vestibule enclosed with glass panes has been built at the entrance; the church windows are covered with art paper; an organ (the gift of a parishioner) has been installed; a new heating unit serves its purpose adequately well; living quarters have received additional furnishings and a hot water unit is now in operation. I have received a gift of a beautiful vigil light stand, altar chimes and a most attractive statue of the Infant of Prague with a set of hand made vestments for it. The statue came through the instrumentality of Father Haines. Our summer classes were conducted by the Sisters of St. Joseph. The response was gratifying. We had an average attendance of forty-two. The highest daily attendance was fifty-six. From many unsolicited sources comes the appraisal that St. Augustine's is the most beautiful church in Muskogee. Congratulations to Father Wersing who purchased the site, planned, built and paid for a very attractive and practical structure. I hear words of admiration for it and praise for him from all sides.—**Father J. E. Stegman, C.S.Sp.** . . . Chancery Office, Alexandria, La.: This morning's mail brought a letter from Father Kanda together with some pictures of St. Ann's Mission Church at Spanish Lake. For fear that it would miss Father Kanda I am sending you these words of appreciation. It does my heart good to have our Mission Churches in good order and Saint Ann's Church in Spanish Lake is at present a credit to the Diocese. The improvements should have a salutary effect upon the people.—**Most Rev. Daniel F. Desmond, D.D.**, Bishop of Alexandria. . . . San Francisco, Calif.: This is to notify you of my arrival in U. S. A., (July 22, 1944) via Pearl Harbor. It was a very interesting and memorable cruise.—**Chaplain A. J. Demers, C.S.Sp.** . . . Normandy: I am here with the best outfit in the Army. My monthly report will be delayed until I get back to where my report blanks are. I have not met any Peres du

Congregation yet, but I was speaking to an old abbe who knew Archbishop Le Roy who came from these parts. I wish I had paid more attention to Father John O'Reilly twenty years ago—my French is terrible.—**Chaplain John T. O'Brien, C.S.Sp.** . . . Barceloneta, P. R.: Father Ford came back with a nice check. We have put \$1,000.00 of it aside for our new rectory. The drive for Our Lady of Victory Chapel is fairly successful. We now have about \$3,000.00. If I could just persuade a few pastors in the States to support the cause I am sure we would have six or seven thousand dollars in the very near future. The Bishop will bless the site for the new chapel on Sunday, July 16th.—**Father E. J. Kingston, C.S.Sp.** . . . Okmulgee, Okla.: To date we have \$8,650.00 in the Building Fund. The Bishop has fulfilled his pledge of \$500. Msgr. Monnot has promised a donation, so I am not far from the goal of \$10,000.00. The parishioners are working in an extraordinary manner. Each family is trying to raise \$100.00. In the missions we say Mass twice each month: At Beggs, on the 1st and 3rd Sundays; Grayson and Okemah on the 2nd and 4th Sundays. This summer two Sisters conducted vacation schools in Grayson and Beggs. Recently we finished a three weeks' session in Grayson. Seventeen made their First Communion. The NCCW is helping me pay the Sisters' salaries.—**Father M. J. Therou, C.S.Sp.** . . . Angola, West Africa: Will you be so kind as to supply my missionaries with ten complete sets of Breviaries? Already I have three young African priests.—**Most Rev. Daniel Junqueira, C.S.Sp., D.D.**, Bishop of Nova Lisboa. . . . Kingston, Jamaica, B. W. I.: I contacted Msgr. Kirsten (P of W Camp, Jamaica) to let him know of your request to help and had three or four good talks later with himself and the Commandant, Colonel Moxey. They have sufficient Mass stipends and are as content as can be under the circumstances. Their morale is keeping up. Some are busy in the camp gardens in vegetable plots every day; others study in general. There is less tension now than at this time a year ago.—**Father Thomas J. Feeney, S.J.** . . . Trinidad, B. W. I.: A tragedy occurred here recently. St. Joseph's Convent across the street from the College was razed by fire which started at 1:30 a.m., under the nuns' dormitories. We were awakened by the ringing of the chapel bell. A man who happened to be passing got over the wall and raised the alarm. Were it not for him sixty nuns would have perished. It happened that four were lost. Within an hour over half the convent was destroyed. The damage is \$400,000.00. The section remaining consists of classrooms. The nuns were left with absolutely nothing in the line of personal belongings. They escaped in their night attire and we had to collect all the soutanes in the college to clothe them for a few days until something could be done. The people opened a fund which is now \$50,000.00 and between fire insurance and Government aid, I think they will be fixed up eventually.—**Father J. E. Byrne, C.S.Sp.**

MODERN AFRICA

Father Wilhelm, C.S.Sp., has prepared a text for Academia Studies entitled "Modern Africa." This work is still in manuscript form, but we are happy to present early comment on it:

"I have read Father Wilhelm's "Modern Africa" and find it a tremendous piece of work. He has covered with admirable methodicalness every subdivision of the continent of Africa from the Strait of Gibraltar to the Cape of Good Hope. . . .

"My most serious difficulty in regard to the study is its length. As nearly as I can estimate, there are about 18,000 words in the text. Even dividing it in two would make two long studies. Since the material is found nowhere else in the English language, and most certainly should be published, I would not recommend reducing the copy in length, but would propose preparing two booklets, one on Tropical Africa and one on North and South Africa. So far as the program is concerned, both could appear in the same month or one of the booklets could substitute for another topic. It is true that there are difficulties in both of these suggestions, but I think it important that the material be given to the public."—Father Considine.

"The study entitled "Modern Africa" by Rev. Raymond Albert Wilhelm, C.S.Sp., is excellent, but rather long. Nevertheless the material contained therein is of such importance and can be such a splendid source for future reference, that I am in favor of allowing the article in its length to stand as it is. Father Wilhelm must have given a great deal of time and thought to this splendid study."—Monsignor McDonnell.

"A very good and comprehensive survey of the entire African mission field. There is of course the problem of the length of this paper. But the subjects for the Academia studies are such that some require far more space than others. Some have a much wider scope and are more important than others. I do not see what could be omitted from this paper, unless the entire method of treatment would be altered. I consider the present factual survey a good way of acquainting the student with the missions of Africa."—Father Marion A. Habig, O.F.M.

OUR LEVITES

(Another section on page 96)

CORNWELLS: On July 11, some fifty students returned to the College to resume their studies. This acceleration of the normal course of studies was necessitated by the modification of the Selective Service Act which exempts students for the priesthood under the provision that the school year should continue during the summer. At first it was a novelty for both Fathers and students, and contrasted strongly with the old traditional Cornwells of past summers when the even tenor of life was marked by working

quietly on the farm with weekend ministry or an occasional visitor bringing the desired interruptions.

The Annual Retreat held here July 2-6, was marked by fine weather and the restful spirit of seclusion to which Cornwells lends itself naturally. Father Joseph Duffy managed to convert all extra rooms into dormitory accommodation for the visitors; and if the quarters were not as commodious or palatial as could have been afforded in other places what was offered at least gave satisfaction. Besides the members of the regular Cornwells Community, the following Fathers took part in the Retreat: Fathers Murray, Stanton, Holt, J. Bradley, F. Trotter, Frederick, Connors, P. O'Donnell, K. Keane, Nolan, Guthrie, Haggerty and Stocker.

We have enjoyed visits from a large number of Fathers as well as scholastics. Among the former was Father Zaborowski recently returned from his harrowing experiences in Poland.

Father Hoeger has preached the Annual Retreats of the following communities: Franciscan Sisters of Glen Riddle; Sisters of Divine Providence of Allison Park, Pittsburgh; Sisters of Immaculate Heart, Stone Harbor, N. J.

The interior of our chapel is being washed, repainted and redecorated.

RIDGEFIELD: The "Novice Special" had just lumbered into Branchville when seventeen happy young men hopped down and jubilantly made their way to the Ridgefield bus waiting to carry them from their old familiar world to the new world of the Novitiate. The short ride gave everyone an opportunity to admire the beautiful New England scenery and all agreed that it really is beautiful. The welcoming committee that met us after we had passed through the gates of the Novitiate was a group of familiar faces. The meeting was very enjoyable.

After rounds and rounds of greeting the Old Novices conducted us to our quarters and then the "good angels" being very solicitous about their charges commenced to show us all the intricacies of the Novitiate. Every new novice will agree that these "good angels" were literally just that. They did an excellent job in familiarizing us with our new surroundings and they heroically helped us absorb those introductory shocks which a new way of life necessarily brings with it. If the minds of the new novices wandered back to the old homesteads it was but for a very brief period for manual labor was on the program for the next day and for each succeeding day and the spiritual activities of the retreat together with the novelty of our surroundings kept us mentally and physically occupied.

Following the eight-day retreat the new novices were privileged to look upon the most impressing ceremony of Profession. They were very much moved by its significance. That same day the newly professed left for Ferndale with the well-wishes of their successors and the congratulations of all.

LEST WE FORGET

Most Rev. John Baptist Tuohill Murphy, D.D., (1854-1926) Bishop of Mauritius.

Professor at Trinidad, ordained to the priesthood at Chevilly, June 8, 1878, and professed on the following September 9th, Prefect of Studies at Blackrock and Pittsburgh, Provincial of the Province of the United States and Provincial of the Irish Province, the recipient of an honorary degree of Doctor in Theology bestowed on him by Benedict XV, and consecrated Bishop of Mauritius August 13, 1916—these are some of the outstanding events in the life of a confrere known to many of us today only by name.

Father Murphy spent thirteen years at Holy Ghost College, Pittsburgh. He was Prefect of Studies there and later (1893-1899) he was Superior. It was during his term as Superior that the foundations were laid of an educational institution later to be known as Duquesne University.

He was well fitted for his Pittsburgh assignment. In 1872, as a prefect, he commenced this teaching career in St. Mary's College, Port of Spain, Trinidad. His record at Blackrock showed outstanding scholastic achievement. He loved study and what he assimilated therefrom he applied in the classroom with a keen and commanding intelligence. Before he left for Trinidad he secured from the University of Dublin a distinguished prize for his Greek poetry. Perhaps the greatest prize for his studies came many years later in 1916 when His Holiness Benedict XV bestowed on him the title of Doctor in Theology. A rare token of honor!

He left Pittsburgh in 1899 to continue his work of education as Superior of Blackrock College. Here as all through his teaching career, his first endeavor was not alone to impart knowledge but also to train the will to be responsive to the guiding light of Catholic principles.

After five years as Superior at Blackrock he was appointed to Bath, England, where a new house had been opened. The novitiate was established there with the intention of forming a province. This new position gave Father Murphy great joy, because it offered him the atmosphere of quiet and prayer he loved so well. During his stay at Bath many of the students at Oxford heard his conferences because it was his privilege to go there to lecture to the Catholic students.

In 1906 his confreres in the United States wanted him for their Provincial. Archbishop Le Roy granted their request. Father Murphy remained at the head of the Province until 1910. It was during his term as Provincial that the buildings at Cornwells were begun. He fell sick in 1910 and had to return to Ireland. It seems, however, that his illness was of brief duration because shortly after his return to his native land he was named Provincial of the Irish Province. During his tenure of office he established the novitiate at Kimmage.

On August 13, 1916, Father Murphy was consecrated Bishop of Mauritius. Immediately on his arrival at Port Louis the new bishop went to work on the study of conditions and the needs of the Church in his diocese. He built a seminary but later he had to modify his plans and the seminary became a college. Under the changed plans the college was at least a source of vocations. In 1926 the Holy See sent him a coadjutor with the right of succession in the person of Most Rev. James Leen, C.S.Sp., D.D.

The motto of Bishop Murphy was "Fortis et Fidelis." He carried the spirit of that motto all through his life. As student, prefect, superior, provincial or bishop his life was influenced by the indomitable faith and courage that was kindled in his youthful heart as he listened to the accounts of persecution told around the blazing turf fire in his mountain home in Kerry, where he was born on June 24, 1854.

Kerry is the county of beautiful lakes, of majestic and rugged mountains. Considered too far west and wild to be of use to the invader, Kerry preserved all the beauty of its ancient customs and the strength of its Catholic culture. And just as its great mountains preserve and shelter the placidness and beauty of its lakes, so too the "Kingdom of Kerry" preserved behind those same mountains the beauty of all that is Catholic and Celtic. Frequently its sons crossed those mountains to carry their fighting spirit against everything anti-Catholic. One of these was Daniel O'Connell, the great leader of the successful Catholic Emancipation Movement of Ireland. In this county where we find blended so strangely and picturesquely the placidness of beautiful lakes and the wildness of rugged mountains, the future Bishop of Mauritius was born. Far from there, in the diocese he loved so well, he died on April 16, 1926. He was one of those of whom Leslie writes: "Far over the sea they are gone, Far out of her ken, They travel the furthest of seas As fishers of Men."

Father Jordy, S.J., who spoke at the funeral had this to say about Bishop Murphy's achievements in Mauritius: "During the nine years of his episcopate he accomplished what another would not have achieved in twenty years."

SURVIVAL ON LAND AND SEA

(From an overseas fighting unit publication)

The following are excerpts from "A Short Guide to the United States" just in case you should be one of the lucky ones.

"Americans usually open a conversation by asking, 'Well, what's new?' It is not necessary to reply to this except by saying, 'Well, what's new with you?'"

"The monetary system is rather confusing. Regardless of their denomination, five, ten, and twenty-dollar bills are all the same size. A nickel (worth five cents) is almost twice as large as a dime (worth ten cents). Two dollar bills are tabu and the natives are extremely superstitious about them.

"Listen patiently when veterans of the First World War tell you how much tougher things were in their day. Remember they had to listen to the Spanish-American War veterans, who in turn had to listen to the Civil War veterans.

"In some parts of the United States, eggs in powdered form are unobtainable, and you will have no choice but to eat them directly from the shell. However, it is always advisable to boil them first. In the rural districts it is also difficult to get dried vegetables owing to a lack of dehydrating equipment.

"You may be shocked to see beets, turnips, and potatoes displayed in their natural state, with bits of garden soil still clinging to them. Yet when mashed and properly prepared, these vegetables can be quite palatable. The natives seem to thrive on them.

"In churches and auditoriums and other public places you will often see women surreptitiously slipping their feet out of their shoes and wiggling their toes. This is strictly a feminine prerogative, and has no religious significance. Do not attempt to imitate them. Always be tactful. If, for example, you notice that your Aunt Beulah has had her extra chin removed by plastic surgery don't congratulate her. This operation is known as 'losing face' and the natives are very sensitive about it.

"But after all, the best way to understand the Americans is to settle down and actually live with them. They are really a very friendly people despite the apparent ferocity of their handshakes and their violent backslapping. They mean well. Remember their civilization is much younger than that of Europe and Asia. They are just great big overgrown children at heart and should be treated as such."

OUR LEVITES

RIDGEFIELD: By the time the printer's ink has dried on these pages, "H"-hour will have come and a little group will have turned its steps from Ridgefield. While we're as eager as any other class to walk through Ferndale's gates and even explore those Philosophy volumes, there's a score of this year's days which will never grow old nor be forgotten. Restricting that famous description of the Novitiate year until we have tasted of the Province's other delicacies, may we sum up the past year with: "it surely was one of the best years of our lives."

Most of the customary Profession preparations have been completed, leaving us in great danger of sliding toward that Novitiate vice—counting time. The traditional "Good Angel" lottery was held and everything is set for the newcomers.

Right now, the vacation rule is in effect, which means work in the morning and games or swimming during the afternoon. Most attention is devoted to the farm, but not without excellent results, for the splendid amount and variety of products coming in daily have surpassed all expectations. Coupled with

comparatively favorable weather, the secret may lie in the inauguration of a successful insect spraying campaign which we began, in a patriotic gesture, by exterminating the Japanese beetles. The fruit trees promise an extra good supply this year, especially a dozen or so heavily laden ones on the property acquired since last season. Next month, the canning season is destined to start and this year, that means more than a passing event. The haying season was good. Orchids go to the group of half a dozen volunteers who, under Father Maguire's management, broke all time records for completing the harvest.

Speaking of good returns, we're really enjoying swimming in that famous project of much toil. In case anyone doubts that the time spent tugging those extra heavy boulders last autumn, has not been compensated by those delectable daily dips, just ask the man who has had one. The soft-ball games are still going at full speed and that goes as well for the tennis matches. In fact, several of the new class have offered challenges in both fields and have even granted us a magnanimous handicap. They're on—and even without the gift offer.

Since the last report, we were favored with visits from Bishop Gay, Fathers Provincial, Recktenwald and Zaborowski.

Finally, we wish the Novices-elect a good and happy year, at least as large a share as was ours.

FERNDALE: Here we are back at work. It is hard to convince ourselves that it is still mid-July. It seems that Autumn should come along in a month or two after class begins. It always has before. But the daily rule is suggestive of other things: three class periods in the morning, and one late period in the afternoon, with time off for recreation and manual labor. It is a very humane set-up, and everyone seems happy about it all. As things stand we are set for seventy-five class days before the next break, and lots to be done between now and then. But the adjustment to the assembly-line technique has been gentle.

While the rest of the House was off for four weeks vacation, the 1st Theologians held the place together, caring for gardens and lawns and retreatants. Then they left for their vacations, and Ferndale became really empty for the first time in its existence for the space of two weeks, till the rest returned. And things were not too disordered, so perhaps we aren't so indispensable as we liked to think.

The Ordinations were held on the Feast of the Sacred Heart, with 16 being raised to the Priesthood by our own Bishop Gay. The new crew from Ridgefield numbers 19, who came down just one day in advance of the start of class.

Being back only three days now, there is very little to report, apart from the new paint in the kitchen and the new Brothers' Chapel and scholastics' rooms in former Shanty-town. Other than that there are no changes. All is quiet and set for the new run.



OUR PROVINCE-

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Although we are nothing in ourselves, we have nothing and are worth nothing, we are permitted to frame great projects for we base our hopes not on ourselves, but on God who is all-powerful. Realize that things which are agreeable to God are built up only little by little amid difficulties. The Church itself was formed just that way.

—Venerable Libermann

Official

Appointments:

- Father F. X. Walsh, St. John, Tuscaloosa, Ala., bursar.
 Father H. C. Schoming, North Tiverton, bursar.
 Father P. V. Murray, Bay City, bursar.
 Father A. A. O'Rourke, Alexandria, bursar.
 Father W. A. McElroy, Isle Brevelle, bursar.

Mass for Superior General (Const. 38, #320):

Our new missionaries will say Mass for our Most Reverend Father General each month on the dates indicated below:

Father Marcel Crittin.....	1
Father Albert Gretillat.....	2
Father Paul Murray.....	3
Father Joseph Zydanowicz.....	4
Father William McElroy.....	5
Father John Gallagher.....	6
Father William Nebel.....	7
Father Thomas Conner.....	8
Father Herbert Schuster.....	9
Father Andrew O'Rourke.....	10
Father Harold McNeil.....	11
Father John Pergl.....	12
Father Henry Schoming.....	13
Father John Schlicht.....	14

Changes of Address:

- Chaplain W. C. Strahan, capt., 33rd A.D.G., APO 149, c/o Postmaster, New York, N. Y.
 Chaplain E. L. Lavery, 1st lieutenant, APO 617, c/o Postmaster, New York, N. Y.
 Chaplain J. J. McGoldrick, capt., USAR, Hq., 62nd Fighter Wing, APO 650, c/o Postmaster, New York, N. Y.
 Chaplain R. F. Wersing, 1st lieutenant, USAR, Hq. Btry., 193rd F. A. Gp., APO 340, c/o Postmaster, New York, N. Y.

Arrivals:

- Father John E. Byrne, New York, N. Y., July 22, 1944, from Trinidad, via P.A.A.
 Fathers J. T. Donohue and J. F. Sweeney, Miami, Fla., July 23, from Puerto Rico, via P.A.A.

Departures:

- From Miami, Fla., via P.A.A., Sept. 8, 1944, Father A. L. Gretillat for Haiti and Fathers T. H. Conner and W. J. Nebel for Puerto Rico; Sept. 13, 1944, Father M. Crittin for Haiti.

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DURING THE MONTH OF OCTOBER WE PRAY FOR Father Claude Francois Poullart des Places, founder of the Congregation of the Holy Ghost, died October 2, 1709.

Confrere	Died	Age
Fr. David Fitzgibbon	Oct. 1, 1928	67
Bro. Marais Fuchsoltch	Oct. 6, 1908	74
Fr. James J. Clarke	Oct. 7, 1943	50
Fr. John Baptist Descours	Oct. 9, 1917	58
Fr. Patrick Carey	Oct. 10, 1886	35
Fr. John Griffin	Oct. 10, 1935	79
Fr. Prosper Goepfert	Oct. 11, 1914	72
Fr. James Richert	Oct. 11, 1918	75
Bro. Fulbert Heim	Oct. 12, 1926	64
Fr. Joseph A. Baumgartner	Oct. 12, 1943	66
Fr. Xavier Lichtenberger	Oct. 14, 1921	64
Fr. Fridolin Fromherz	Oct. 18, 1902	29
Bro. Gaudens Schneider	Oct. 23, 1888	52
Fr. Emil Reibel	Oct. 27, 1907	45
Fr. Anthony Rachwalski	Oct. 28, 1920	55
Fr. Patrick J. McCarthy	Oct. 29, 1943	46
Fr. Donat Schloesser	Oct. 31, 1914	55

Requiescant in Pace.

A radiogram from Father Paul Fort, Cayenne, French Guiana, South America, dated Sept. 18, 1944, announces the death of its Vicar Apostolic, Most Rev. Pierre Gourtay, C.S.Sp., D.D., at the age of 70. R.I.P.

Religious Leadership and The Clergy

No matter from what angle one views the two terms of the subject assigned to me, one finds that they are connotative. One cannot think of religious leadership to the utter disregard of the Catholic Priesthood: and the very office of priest presupposes a man carefully trained for years and finally ordained to be a religious leader. This connotation, better still this essential identity, between the priest and religious leadership is so evident and so readily accepted by all, the enemies of the Church as well as her members, as to need no proof.

We, ourselves, are witnesses to the lamentable fact that all the persecutions directed against the Church in our own time have begun and still continue by attacking, vilifying and martyring her priests, regular as well as diocesan. The enemies of the Church know full well with a knowledge little short of satanic that to strike the shepherd is to scatter the flock. No priest—no Mass, no Blessed Sacrament, no Gospel, no spiritual guidance even in worldly pursuits, in a word no Catholic leadership. In our own country they are bending every effort to detach the working man from the leadership of the priest; and, presuming they have succeeded (a false presumption indeed) they dare to assert as one current weekly said recently that the Catholic bishops interested in the welfare of labor can be counted on the fingers of one hand.

By his very ordination the priest is essentially a religious leader. That is his sublime office, his bounden responsibility, his Divine vocation. He is therefore called mediator between his people and their God, offerer of sacrifice for them, preacher of God's word to them, their shepherd, their pontiff, the moulder of their spiritual life; their ambassador of Christ, their 'other Christ': "Ordained for men," as St. Paul says, "in the things that appertain to God." So we cannot think of the priest *qua sacerdos* without including in the scope of our thought his religious leadership; for the thought only expresses the objective reality.

This is not to amplify but merely to indicate the dogmatic basis for the relationship between the priest and religious leadership, a relationship which no priest can in conscience forego. We priests must be reminded on occasions like the present, as on retreats and days of recollection, to think over what we profess to believe in regard to our sublime vocation and what tremendous responsibilities we voluntarily assumed in our ordination to the priesthood. For, try as we may, we cannot with peace of soul absolve ourselves from the labor or even the weariness those responsibilities entail. "Tu es sacerdos in aeternum" implies much more than mere honor.

The duty of spiritual leadership which follows from the very nature of the Catholic Priesthood is especially imperative in our own times, when well-

organized, amply financed groups with sympathies and objectives opposed to the Divine mission of the Catholic Church, are calling forth all their resources in personnel, money and social influence to thwart our best efforts for the welfare of the sheep and the lambs entrusted to us by God. For a body of alert, zealous priests, deeply conscious of their sublime vocation, it is unnecessary for me to go into detail on this point. A mere acquaintance with present-day labor relations in general, and with imported Mexican labor in particular under a so-called good neighbor policy, will bring home to us the confusion of loyalties that torment the average Catholic working man. And this is only one phase of the Catholic priest's apostolate. Each one of us with little thought can conjure up numerous others, all bearing out the overwhelming fact that we must be seven-days-a-week priests and that the week-end pastor or curate, like the Sunday-Mass Catholic, is some kind of spiritual monstrosity stigmatized by the Lord Himself as a hireling.

For a characteristic and shining example of the religious leadership of the Catholic clergy (only one example among many forward-looking movements in the Church of America) we need not go outside the National Catholic Rural Life Conference and its esteemed, zealous Director, Monsignor Ligutti. As you know, the very idea of organized Catholic Rural Life was conceived and brought into existence, body and soul, by a group of priests voluntarily assembled only a decade ago with Bishop Edwin V. O'Hara of Kansas City for a meeting of the Confraternity of Christian Doctrine, the latter another glorious evidence of sacerdotal leadership. At that time no bishop or priest foresaw the rich spiritual harvest that has since been reaped through the medium of these two apostolic movements which have caught the imagination and challenged the zeal, not only of priests and nuns, but of lay Catholics as well. Do you think the numerous Rural Life Schools, being conducted all over the United States this summer, would be possible without the interested and intelligent leadership of the clergy? Your very presence here is ample proof of the contrary. Do you think that Rural Cooperatives, parochial or regional, could have made such definite progress without the guiding hand of the clergy? Look at the Nova Scotia "Rochdale" Cooperatives popularly known as the Antigonish Movement, which in 1938 won the approval and blessing of the late Holy Father, Pius XI.

So much for the subject: Religious Leadership and the Clergy, in itself. But what place has the subject in the program of a Rural Life School? What influence ought the clergy exert in the rural communities to which they are sent? What about the attitude of the pastors of city parishes towards the problems of the Church in the rural or semi-rural areas?

How can all priests, and through them religious teachers and the laity, be aided to a better understanding and the eventual solution of the rural life problems of a given diocese? I do not profess to know all the answers or even the majority of them. But I say without fear of contradiction that we must find the answers and provide solutions, if Holy Mother Church is to make any further real and permanent progress in this country.

To begin with, there is a fundamental answer to all the above questions. It is this: Let the priest always keep in mind that he is a priest, by his very ordination a SACERDOS—God's sacred gift to mankind; that he is sent by divine appointment on a mission whose field is not a given parish or diocese, but the world; whose end is the glory of God and the salvation of souls everywhere; whose means are the sacraments and the preaching of the Gospel; the object of whose teaching is everything knowable, from the deep things IN God to all things OUTSIDE of God; and the safeguard of whose teaching is the gift of infallibility, vested not indeed in the individual priest or bishop, but in the priesthood taken as a whole. Serious reflection on this divine mission of his will safeguard the priest against the benumbing evils of parochialism from which the Church has suffered so much throughout her long history. The vicissitudes of the present war, while not wiping out those evils, so disastrous to souls, have certainly checked their progress. God knows they had already gone far enough. The object of a priest's mission-mindedness, whether he be city-born or country-born, whether he be a city curate or a country pastor, is not exclusively his own parish or diocese, is not exclusively the home and foreign missions, as we technically know them, but THE CHURCH OF GOD still faithfully fulfilling everywhere HER DIVINE MISSION of teaching and sanctifying and saving the souls of men. Her own priests can notably and irretrievably hamper her mission and obstruct or retard its efficacy by failing to understand fully the apostolic character of their ordination and the vastness of the field of labor committed to their care. The Catholic Chaplains in the armed services, especially those who have seen action for long periods in both the European and Pacific theaters of war, can give us a very good idea of what priestly mission-mindedness should be.

After twenty years of struggle and hard work mission-mindedness has so well developed in the priests, religious and laity of the United States that now the whole world looks upon America as the safe and secure hope of the missions. And Catholics in America may well be proud of that title and of the responsibility it entails for the future. The home and foreign missions have finally come to receive the universal recognition they long deserved. May we not expect that RURAL-MINDEDNESS, which as I insinuated already is a further extension of mission-mindedness, will come into its own and be given

equal recognition within the next decade or two? The signs are there but they are still very faint. These Rural Life Schools are the most promising of them. We therefore take courage in the thought that twenty years ago comparatively few priests in America, not to mention the religious and the laity, knew nothing about home and foreign missions so called, because they never heard or read anything about them. That has all been changed and it is unnecessary for me to cite the many reasons for the blessed change. In like manner comparatively few of the clergy today have any idea of the paramount importance of our rural people in the life of the Church and of the nation. They have no idea of the paramount importance of having our rural youth well grounded in the Faith before they depart from their rural homes for the city where, instead of becoming fervent members of the parishes to which they go, they may drift off into associations damaging to their already weak faith in which they had been so poorly instructed. Comparatively few of the clergy realize that long before Pearl Harbor the trend of urban people was ruralward, that only America's entrance into the war temporarily halted that trend, and that the march ruralward will be resumed as soon as the war is over. The trend needs proper and intelligent direction from mission-minded priests in the city as well as in the country, if we are to save to themselves and to God souls already brought up in the faith and intelligently practising it.

To set up chapels and churches immediately for these rural people and for their urban cousins coming to join them is not necessary in the beginning. But at least give them the priest and the Sunday Mass; the auditorium of a public school, a local hall, the lower floor of a rented house will suffice for the purpose. Provide regular religious instructions for their children; for you will be surprised to find how very many of them are spiritual illiterates. This is to bring the dawn of Easter to many benighted communities with comparatively little expense, with only a modicum of sacrifice on the part of the priest, but with what real joy to his Christ-like heart. Let the chapels and the churches come as an intermediate enterprise. In the meantime count the marriages validated, the people returned to the Sacraments, the first Communion that otherwise would not have been received, the now regular attendance at Mass, the homes brightened by the pervading joys of religion, the articulate Catholicity of the community. Gaze on this spectacle of faith revived and then tell me whether it is possible to accept a priest of God and at the same time deny or disregard his religious leadership. But oh! how much depends on his apostolic zeal!

No doubt you must often have wondered, as I certainly have, at the negligible amount of space given items of rural news in our metropolitan Catholic Weeklies. Just why are events of local Catholic

interest in the outlying rural areas of a semi-rural diocese not considered as news by the editorial boards of some diocesan weeklies? Is it because these Weeklies are privately owned and privately controlled? Is it because in times of depression they can't afford the necessary expense of reporting and editing rural life items, and because in times of prosperity the stockholders expect larger dividends? Is it because the rural clergy fail to make their cause known to the proper authority, or, having made it known, fail of favorable hearing? These questions have much to do with priestly leadership in rural communities; and the whole deplorable situation has much to do with the tenuous influence of the Church in these same areas. I do not know the answer to these questions. Only one fact stands out prominently for all to observe: The amount of news space in some eastern Catholic papers allotted to the work of the Church in the rural areas supposed to be covered by these papers is zero or almost zero. And the sooner this shabby though not deliberate treatment of rural Catholics is uncovered and eradicated, the better it will be for the religious leadership of the clergy everywhere, for the Church's progress in both urban and rural areas and for the Catholic Press as well. Metropolitan Catholic Weeklies please copy; for rural-mindedness must increase in the next ten years as mission-mindedness has increased in the past ten years, and a mission-minded American clergy is logically becoming rural-minded. It is all part of essential sacerdotal leadership.

In the Rural Life field there are numerous outlets for the zealous exercise of priestly leadership, which it is unnecessary to discuss in this paper because they are so carefully selected and so skillfully arranged for specific attention and treatment on the four-day program of these Rural Life Schools. There is no reason for encroaching on the subjects of other sessions and of over-lapping the discussions which will leave every priest with ample food for thought and action long after these schools have finished their very constructive work.

In concluding then, may I suggest to the priests, especially if they have labored long in city parishes and are later to be assigned as pastors of rural parishes, that they keep in mind a 'sine qua non' of human relations as applied to rural life. It is this: Approach rural people and their problems with an habitual attitude of sympathetic understanding. This admonition would be superfluous, were it not for the fact that disregard of it in already too many instances has nullified the best efforts of a newly appointed country pastor, just arrived from a curacy in the city. If he had only known and understood beforehand that the urban philosophy of life of his Cathedral curacy, where there were few parishioners and many transients, cannot be transported with him to his new assignment in the country where the people are all parishioners and none transients! Yes, IF. How brilliantly his spiritual leadership would have shone out, and how really efficacious would

have been his ministrations. This is not the least of the reasons for the existence and the fruitful apostolate of the National Catholic Rural Life Conference, for these Rural Life Schools which it is sponsoring all over the country, and for the sound philosophy of Catholic Rural Life which has already taken deep root in a rich and fertile American soil.

✠Most Rev. William A. Griffin, D.D.,
Bishop of Trenton, at the Rural
Life Conference, Ferndale.

FATHER PATRICK J. BRENNAN, C. S. Sp.

Eire was the native land of Patrick Joseph Brennan, Ballinamore, Kiltimagh, Mayo. January 17, 1898 was the date of his birth. His grammar school education was received in the National Schools of his native town. But the lure of the United States and the visions begot by stories of the wonders of this land beckoned, and when he was given the opportunity shortly after he had finished school, he betook himself gladly, it would seem, to the shores of this land. Here he found more than a strange country, more than the vision of a great nation, for shortly after he arrived, there began to form in his mind an idea that he would like to give himself to God as a priest and a missionary. So it was that in 1917 he entered Cornwells to make the first preparation for carrying out the tradition of Columbanus and Gall and Brendan and the innumerable other Irish missionaries. His novitiate, passed in Ferndale, gave him the fundamentals of the religious life of the Congregation and fixed more firmly in his mind the desire to become a missionary. On August 15, 1921, he made his religious profession and pronounced his temporary vows, which on May 20, 1925, became his perpetual vows. His studies as a scholastic were interrupted in September 1922, by the inroads of pulmonary tuberculosis and he was forced to spend half a year in a sanatorium where rest and treatment repaired the ravages made by the disease, and he was able to return to continue his studies. On August 20, 1925, he was ordained to the priesthood in the chapel of Ferndale and the following June he made his Apostolic Consecration.

Father Brennan's ministry began in St. Peter Claver's Church, Philadelphia; and was continued in the Church of Our Lady of the Blessed Sacrament of that city, in Cornwells, in Millvale, in Tiverton, and ended in St. Joseph's Church, Bay City, Michigan. During his whole priestly life the shadow of the dread tuberculosis hovered over him and at times forced him to suspend his ministry and take rest and treatment. Thus it was that he spent many days in hospitals and in rest, but from each period of enforced inactivity, he returned to take up again the activity of his labors. Death finally came to him in Mercy Hospital, Bay City, on June 2, 1944. A

ruptured abscess of the lung aided by chronic pulmonary tuberculosis and allergic asthma brought his life to a close. On June 5th the Most Reverend William Murphy, D.D., Bishop of Saginaw, presided over the obsequies of Father Brennan in St. Joseph's Church. The confreres of the surrounding district and about forty of the diocesan clergy were present at the funeral services. The body was then brought on to Cornwells, and Father Brennan would have liked that, for Philadelphia always appealed to him. He was buried on June 7th in the cemetery of Cornwells in the presence of many of the confreres. Life's fitful fever for him was over; the hunter had returned from the hill.

It was eminently fitting that Michigan should have been the scene of the last days of Father Brennan's ministry, for it is out of the forests and lumber camps of that state that the always interesting saga of the fabulous Paul Bunyan comes. And in the land of tall stories Pat Brennan would have been at home, for he dearly loved a tall story, and under his masterful handling, no story lost any of its height. His was a global imagination which encompassed only the larger stretches. Not for him the petty understatement or broad, general sweep of detailless narration. Motivated by an unfailing good humor, odd though it may at times have been in its manifestation, he found immense pleasure in the vagaries of human nature and expressed them freely and at length.

One would get a false impression if he were to jump to the conclusion that, because Father Brennan was afflicted with disease so long and so consistently, he spent all his time in worry over the state of his health. His activity in the various places of his ministry shows that he devoted much of his sharp intelligence to the problems that confronted the personnel of the different parishes and places where he worked. The raising of funds was his specialty, and many and wonderful were the schemes he thought up for this purpose. But not only finances took up his attention. His lively interest in the Archconfraternity of the Holy Ghost, in the students of Cornwells, in the missions, was always remarkable. His was an interest that embraced in its enfolding circumference the Church, the Congregation, the Province and each and every member, and as such he will long be remembered.

FATHER THIEFELS, DETROIT, GIVES TALK IN GALLERY AT WILLISTEAD, WINDSOR, CANADA

Willistead Art Gallery was filled to capacity last night, when the Reverend Henry P. Thiefels, C.S.Sp., pastor of Sacred Heart Church, Detroit, gave an instructive and enjoyable address on "The Mother of God in Christian Art," under Windsor Art Association auspices. Dr. C. S. Sanborn, president of the association, was in the chair. Prof. E. J. Paulus, who arranged the series of monthly lectures, introduced the speaker and David J. Cameron expressed the thanks of the audience.

Beauty of Supernatural

Christian art presents the beauty of supernatural things revealed by faith, Father Thiefels said, and reached its highest development in the 13th and 14th centuries. It began about 430 A.D., when a wave of devotion to the Virgin Mother of God followed the Council of Ephesus, and declined following the Renaissance. However, he felt that the work of modern Chinese painters was bringing Christian art to a new high level, and pointing the way to greater developments than ever.

From the earliest Christian times the Madonna and Child theme inspired countless artists and transformed the pagan conception that woman was only the slave and instrument of passion into the Christian belief that she is the equal of man before God, and the queen of the home and household.

It was in the East where Mary was publicly proclaimed the Mother of God that a new art—her art, the Byzantine—was born. For after the Council of Ephesus men hunted the Mediterranean and Adriatic for inspiration to depict her in glory and majesty. Hellenic Art was in the decline and its appeal was only to the natural. The only text books of decorative art, as they might be called, were the copies of the Greek Old Testament of Alexandria. These were used by artists, who blended the realistic technique of the Alexandrian Schools (a supernaturalized naturalism) with the rhythm of Oriental art and thus produced a new art in the world, an art that appealed purely and simply to the intellect instead of to the senses. And Mary, the Mother of God, was its first portrait. The Church fostered this art and kept it in her bosom; and in the years that followed, it achieved transcendental beauty. Byzantine art in the 13th century was enveloped into the Romanesque, which in turn by a mystic marriage, as it were, with the Celtic, brought forth the Gothic art. With the advent of the Renaissance, a turn to the natural in art and literature, all traces of Byzantine art disappeared.

Great art has always been inspired by religion, Father Thiefels said. Today there is a marked turning back toward Byzantine art and a desire to recapture the idealism of the past. Probably the most important painting in the world is that being done at the University of Peking by Christian Chinese artists. Outstanding is Luke Chien, who travelled in Italy and in other parts of Europe and then returned home to paint Christian pictures in the Chinese tradition.

Colored Slides

Fascinating colored slides were used to illustrate the lecture. Father Thiefels has a very fine collection of slides and many interesting examples were shown.

Included in the lists were early Byzantine madonnas, followed by the works of Cimabue and Giotto, founders of the schools of Siena and of Florence. Fra Angelico was represented by five beautiful madonnas and angels. Others of the Italians were Fra Filippo Lippi, Fabriano, Montagna, Bellini, Fillipino

Lippi, Perugino, Botticelli, Luini, Leonardo and Raphael. The Flemish madonnas were represented in the paintings of Van Eyke, Rodger Van der Weiden, Membling, Gerard David. The German School was represented by Stephen Lochner, the Fra Angelico of the North, and Durer. The Spanish in turn was represented by Valesques, Murillo and Van Dyke; the French by Master of the Moulin and finally there was shown a selection of delightful Chinese madonnas. The speaker's penetrating and often humorous comments were very much appreciated.

—Windsor Daily Star, Jan. 7, 1944

MAILBAG PERSPECTIVE

Harlingen, Texas: I have been here at the Laguna Madre Sub Base one month. I am the first Catholic chaplain to take up permanent residence here. The other chaplain is a Presbyterian and the two of us have our hands full trying to get things organized. Because of the unusual flying and gunnery schedule on the Field plus the fact that the Mess Hall facilities are rather inadequate and uncertain we have a difficult time arranging a suitable time for Services. As a consequence we do not get the attendance we otherwise would. We have about 1,500 permanent personnel and 1,000 students at the Sub Base alone. The students spend one week at ground firing and one week firing from planes at targets flown over the Gulf. A new class arrives every two weeks when those who have finished their training leave.—Chaplain H. J. McAnulty, C.S.Sp. . . . APO 79, New York, N. Y.: I wish I could tell you where my jeep is parked (my writing desk at the moment), but I expect to dig out a few Peres du St. Esprit before long. We bypassed one town they are in. From what I can gather from the French clergy the administration is around Vichy, but somebody should be around the old diggings. Today is our 60th successive day of combat. Everyone is tired. I was able to say Mass in a church yesterday. It was packed with GIs and M. le Curé is going to retire on the collection they took up. He is also all out of altar breads; I do not believe he would have as many communions in a year as he had yesterday when the Catholic members of two battalions received Holy Communion.—Chaplain John O'Brien, C.S.Sp. Albany, N. Y. Dear Father Boyd: Your letter written in appreciation of the increasingly generous response from the diocese to your appeals for financial help, is most gratifying to me and I am sure it will produce the same reaction in our zealous Diocesan Director of the Propagation of the Faith, Monsignor Glavin. I am sending your letter to him. I trust that this generosity on the part of our faithful clergy and laity in Albany will continue and increase.—Most Rev. Edmund F. Gibbons. . . . Barceloneta, P. R.: The Bishop celebrated his namesday (July 25th). Quite a nice turn out. A good time was had by all. He seems to take to the Padres del Espiritu Santo. Wonder why? He spent a few days here. At the end of which he told us he would help with a new rectory in Cruce Davila.—Father Paul S. Ford, C.S.

Sp. . . . APO 608-M, Miami Fla.: Our Province comes to me regularly and I am happy to hear what is going on. The last I heard from Father Dooley he was in Ceylon and by now he is probably as ready to shoot me as he is the Japs because I have not answered his letter.—Chaplain E. L. Lavery, C.S.Sp. . . . New York, N. Y.: Dear Father Wilhelm: I am in receipt of your very kind letter and we are grateful to you for forwarding through Father Collins the final draft of your manuscript entitled "Modern Africa." You have rendered us a grand service by favoring us with this manuscript. We feel sure that it will help greatly the students in our Major Seminaries who make use of these Academia Studies, to learn more about the Church and her efforts in Africa.—Rt. Rev. Msgr. T. J. McDonnell, National Director, SPF. . . . APO 49, New York, N. Y.: I am now the chaplain of an Air Corps Replacement Depot, and far from the sound of battle. I was pulled out of combat and sent back with the information that I would be sent home on rotation. Later I received the information from the head chaplain of this theatre, that Catholic chaplains could not be sent out of the Italian theatre because of a critical shortage. I was then sent to my present assignment which is a rest camp, so to speak. I did not miss any of the historical places in Rome. I hope I will be able to get back to Rome before I leave Italy, but at the present time I am miles away on the opposite coast.—Chaplain Wm. H. Pixley, C.S.Sp. . . . APO 558, New York, N. Y.: I have heard so much about "Post-War this and that," I believe much of it is old-fashioned procrastination. In the world of labor there are certain abuses, real or fancied. Organized Labor is taking advantage of the importance given it by war to demand a correction of those abuses. We, too, are faced with abuses, moral ones, and thoroughly real with no element of fancy to them. Labor snatches its opportunity—we let it pass. Truly, the children of this world are wiser in their generation than the children of light. The indecent practices allowed or fostered by our Army are helping our boys to develop mental and moral habits which the Post-War reshuffle will never break. We are fumbling the ball out of bounds by our lack of a strong, organized protest. I receive circulars advising the chaplains to recommend clean literature. Then from the same headquarters come official papers and magazines which print pictures and other trash that would make a hog sick. During a retreat which thirteen of us made recently at a Passionist Monastery near Liverpool collective experience showed that only 55% of our Catholic men attend Mass and that there is no backing from the Chaplains of Higher Echelons in the various matters of which we have complained. One chaplain remarked that he would be a conscientious objector to any of his parishioners entering the Army in the event of another war. Most of us could see his point. No doubt you have read glowing praise in various periodicals for the great work the chaplains are doing. That is all true. I have never met a finer nor harder-working crowd of priests anywhere. You have read, too, about the excellent response from the men. That is also true, but not the whole truth. The rotten side of our work has been hushed up. The things that should be plastered forth to arouse

public opinion must not be mentioned. We have had too many experiences in that line. Our priests who have spoken up have found themselves transferred, left without backing and passed over when a vacancy existed in some administrative post where their personality and courage would have done great good for large numbers of men. Nevertheless, our personal work progresses each month. For sixteen consecutive nights this month we were at briefings, preparing the fellows for what might come. Occasionally we are allowed a clear vision of what the Sacraments mean. Yesterday a sergeant walked into my office. Almost two months ago I had given the Sacraments to him and three other Catholics in the crew before take-off. Their plane was hit over France, forcing them to bail out. Jerry machine-gunned them. Six were killed, including three of my boys. The Underground took care of the other four and saw to it that the bodies of the boys were recovered and buried in a Catholic Cemetery with the assistance of a French priest. If you can understand that such cases are common you will realize why I want to better the moral atmosphere NOW because Post-War betterment will never help such lads. You have read in the papers about the 3,000 planes we sent out on the Saint Lo raid which started our big drive into France. I went out with the fellows that morning at the invitation of a good Southern Baptist piloting one of the leading planes. As we flew low we were able to see the beach head where our troops landed on D-Day, and we passed over the harbor at Cherbourg on the way back. Flak was fairly heavy about us and I saw a couple of ships go down with their wings shot away. Greetings to all in the Province and thanks for sending out the new chaplains.—Chaplain Joseph Murphy, C.S.Sp. . . . APO 149, New York, N. Y.: One part of the outfit I am with are paratroopers known as the Path Finders. The troops from this field were the first to land in Normandy. When they said I was going to a wet, cold, and windy climate they certainly hit the nail on the head. Why anyone comes to this country for a vacation during normal times is difficult for me to understand. During July we were sleeping under four blankets. During August the first three weeks were fine, now we are back into winter again. During my first visit to London a buzz bomb nearly got me. I was stopping at a hotel with six chaplains. The bomb hit about two blocks away at four a. m. All the windows in the hotel were broken and the plaster fell off the walls. Thank God we did not get hurt. It did scare the devil out of us. Last week I spent several days at Oxford on detached service and went through the university, even attended a lecture. Thus far I have not met any Holy Ghost Father here. I did try to get in touch with Father John O'Brien but he is over in France. I doubt if any are stationed near me.—Chaplain W. C. Strahan, C.S.Sp. . . . Detroit Mich.: Dear Father Connors: Thanks for your kind letter which was received this morning. The collections were indeed good at Nativity and St. Ambrose parishes. I am glad that the additional alms is going to the Holy Ghost Missions, because the Holy Ghost Fathers certainly have deserved much from this city for their continued apostolate among the Colored.—

Rev. Leo De Barry, Director, SPF. . . . 150 (EA) General Hospital, South East Asia Command: Three years ago (August 1, 1941) I was commissioned a Captain in the British Army attached to His Majesty's EA Forces. A lot of red tape has passed through the Orderly Room since that eventful day. In the course of these three years I have seen numerous countries, places and peoples, most of them, of course, African. Although presently I have stepped out of the African picture into more Eastern Fields, I still have my Africans and shall continue with them for the duration plus one year afterwards. These Africans are my sole interest, both for the present and for the future. It would not be amiss to strike off here a few pertinent thoughts about 'locally foreign' peoples and their countries or to cogitate on my pet subject: three years with the limeys. All these things are extremely interesting but so far as I am concerned they are but the side-show. The Big Tent and main attraction for me is the African. It is about him and my work with him as his chaplain that I would like to comment today. In the entire East African Forces our Catholics are numbered in tens of thousands. They are NEW and YOUNG Catholics like the early disciples. One might say they are still in their baptismal innocence. They have left their African homes for fields afar; as such we know and appreciate them in the missions; men, in whom one can almost see the grace of God working; souls, half a step removed from savagery, with low intelligence, without history, background, culture or civilization, who believe because God hath said so. These same have been sent out from their peaceful homes to a mad, civilized world to fight in the cause of civilization! One hears references to them as "just off the trees" or "with newly-cut tails." These are the boys whom we have to guide and guard so carefully. Innocents abroad! The dangers to their souls are innumerable. New and strange countries and peoples, Army life with its free issue of clothing food, comfort (to a point) and fair wages; captained by men who, at the outside limit, know the very minimum about their men and understand them less. Outside the grace of God, there are no human elements to keep them on the straight and narrow path, such as family ties, home, Catholic background, etc. But perhaps they are in a stronger position in spite of these latter. God and His grace are their chief attractions. Travel has made them realize the catholicity of the Church. One frequently hears such remarks as, "They say the same Mass over here as the Padre does in the mission." "These strange people go to church on Sunday as we do."—Chaplain T. Charles Dooley, C.S.Sp. . . . Kilomeni, East Africa: On March 7th we had a glorious day here. The first native priest from this tribe sang his First Solemn Mass. Father Marron preached. Father Holtzhauer of Uru Mission was archpriest, Father Hayden, deacon, and Father Pantaleo Msalaka (native priest of Kilema) was subdeacon. Two chiefs attended the Mass and gave talks afterwards. The school children put on a play for the newly ordained, Father Andrea Kivaria. It was a gala day. I played the organ for the Mass and for solemn Benediction.—Father S. J. Delaney, C.S.Sp. (This letter and the interesting article by

Father Delaney on another page were secured from a scholastic. We are anxious to receive letters and articles from Africa. We have not received a contribution from there in a long time—Editor.) . . . San Diego, Cal.: This Base is ideal in every way. How I rated such a delightful spot I cannot imagine. At the moment I am working with Father Flaherty of Boston. I am very sorry that he is expecting orders to report at a new post soon. We would enjoy working together.—Chaplain J. J. Cassidy, C.S.Sp. . . . Springvale, Maine: I read with great interest your monthly bulletin (Our Province). It keeps me acquainted with news concerning your religious family.—Rev. H. Semery. . . APO 79, New York, N. Y.: I did not get to the Mother House, but today I met my first Holy Ghost Father in Europe. I went to a convent to get some hosts and discovered the chaplain is Fr. Jean Batisse, C.S.Sp. He gave me an effusive Gallic welcome. I secured the hosts and had some very muddy altar linens washed. I do not know where we are going now. We started at Cherbourg with four priests in the division. One was killed and two wounded. It is a great problem to get the Sacraments to so many men.—Chaplain John O'Brien, C.S.Sp.

Our Levites

RIDGEFIELD: After what seemed an interminable wait these coveted habits were received on August 4th, nearly a month after our arrival. Probably never in the history of the Novitiate was reception so longingly awaited and so thoroughly appreciated. The religious garb has seemingly effaced all feeling of newness and has infused in the Novices a sense of familiarity with their surroundings. Unfortunately, the reception of one member of our group was delayed until August 18th pending the arrival of the necessary papers. His reception was an unique affair in that he was the center of attraction. We congratulate him for his patience.

The sporting activities this year will not be unfamiliar to former novices. Mush ball is still the national game but we feel that we have added diversity to the sporting picture by an ordinate attraction for golf. Tennis, not to be outdone, has claimed a large number of followers, and occasionally the novel sight of a baseball soaring into the air adds to the variety.

Since we have mentioned variety we must mention manual labor which at present is synonymous with that word. Various projects scattered about the grounds never permit a morning manual labor period to become monotonous. However, curling smoke from Brother Cantius' "Open Hearth" is a familiar sight and many novices are employed there daily. But working there is a pleasure for it means extra jars of preserved food on the shelf.

The familiar noise of construction echoes around the Novitiate these days, interrupting the usual serenity. The noise is overlooked, however, in viewing the improvements: The balcony on the new building has been connected to the porch of the old; a water-proof treatment has been administered to the stones of the new building and a spacious cannery is slowly taking shape.

If a torrid summer is any indication of a freezing winter, we novices have reason to fear. The heat has been almost unbearable. Nature is wonderful and beautiful in its maturity but when the price of enjoyment is the sweat of one's brow the cost can be very expensive.

During the past month we were pleased to receive a brief visit from Father Leo Kettl. We were likewise happy to welcome Father Chester Malek.

FERNDAL: The senior scholasticate is taking on the appearance of a victim of nature's own scorched earth policy with scarcely a full-length rain in the last month. The farm is the worst of the casualties: sheep sold for lack of pasture, cows dry for want of same, corn seared and only half-grown, potatoes withered and the size of golf balls. It all bodes an early and light harvest.

The human casualties have been less severe, due in great measure to the anaesthetic rule for these summer months. We have had our day once a week at Manresa Island, full afternoons off except for the four hours a week outside manual labor, and three morning classes five days a week. We are sane and happy and apparently getting things done. Incredible as it seems, there is a mid-term test just two weeks off. It will all be over when you read this. It is a trifle difficult to get adjusted to the whirl. But things settle down to the old run after Labor Day—rather timely in its own way.

We encountered and coped with, in good fashion, two more Laymen's Retreats on odd Sundays. Not able to have their week-end retreats as usual, they compromised on a single day, starting with Mass at 8:30 and ending with Benediction at 5:00. The two Retreats totaled some 160 men, a very fair gathering.

The First Theology, late vacationists due to their stay-over of two weeks in order to care for the nearly empty house, came back in full force the last of July. They filled the conspicuous vacancies in chapel and refectory, making things look more like old times. The nineteen arrivals from Ridgefield maintain our numbers at around eighty-five.

On the evening of the Feast of the Assumption the Second Theology class pronounced their perpetual vows. During the day they observed a rule of private recollection, while the rest of us took our outing at Manresa. The Holy Day was substituted for the regular Thursday off, in an effort to make

up for the classes omitted during the Rural Life School.

The Rural Life School was as stimulating as it was unprecedented in Ferndale history. The name is perhaps misleading. We were taught during the week that the Movement stands for the restoration of the base and core of Christian living. It is not totally a Rural Apostolate; it is almost equally urban. It looks to the building up of a way of life fitting the Christian's dignity, based upon the family, property and economic security, and education, a balanced education. There is an emphasis in these Schools on the purely rural: the workings of the various governmental agricultural agencies, the work of the Home Missioners, rural education. Then there is the ominous message of the statistics: the cities are not reproducing themselves. They must depend for their population on the rural districts of the South and Southwest. And it is this which is precisely, though indirectly, the urban side of the National Catholic Rural Life Conference: work among the present farming families for it is from them that, necessarily, tomorrow's cities will be filled. Work among them so that those who must go to the cities will not lose their faith, as is too frequently the case.

The week of the School was provocative of thought and discussion, and was received with enthusiasm by the scholastic body. The lecturers expressed appreciation at the intelligent questions brought up by their talks, which should be a sign of something or other. It was a grand occasion, with its Solemn Pontifical Mass, and Bishop Griffin of Trenton, and Msgr. Morrison of Chicago, and Msgr. Ligutti, the prime mover of the School, Father LaFarge, and George Boyle from Antigonish, our own Father Anthony F. Lachowsky, Father Patrick Quinlan, and others.

Neurology

Brother Victor	Port au Prince	June 28, 1944
Brober Leu	Port au Prince	Aug. 6, 1944

R.I.P.

NEWS FROM WASHINGTON

The problems of the War Manpower Commission, another big office in this city, are nothing compared to the manpower shortage current in this White House during the summer months. With Father Guthrie struggling to have even enough men on hand to take care of week-end ministry, there was hardly a chance to get up this dazzling column of news and commentary (no commercials). Now that it's back in circulation, no doubt sales of The Saturday Evening Post, News Week, et al, will fall off throughout the Province.

So many welcome visitors enlivened things here during the torrid season (torrid having no connection with *taurus*, bull) that it would be hopeless to try to enumerate them all. However, there were a few "firsts," members of the Province who have been here for the first time, including several of the young fathers. It is rumored that a "Not Yet" club has been formed of those who have not yet paid us a visit. According to unofficial and, consequently, very reliable sources, the club will sponsor a benefit to buy railroad tickets to Washington for all its members.

One recent accomplishment here was the completion of a drainage system for the surface water. Father Guthrie was "boss-man," aided and abetted by other members of the community (mostly supervisors) including Father Noppinger, whose avoirdupois proved of inestimable worth when it came to packing the earth around the pipes.

This month's excitement item: Police used our driveway as a lookout post in their search for seven men wanted for burglarly, whose car cracked up at the corner after an eighty-mile-an-hour chase by police. They were believed to be hiding in the woods on our property. Eventually they were captured at the other end of Rock Creek Park. Only disagreeable note: All this took place at 1:30 A.M., a not too auspicious time for awakening the interest such events merit.

The victory garden so far this year has yielded two tomato blossoms. There is some discussion as to whether or not these will lead to anything further. One of those things that time alone has exclusive copyright on.

A large photograph of a painting of Our Lady of Fatima, a gift of Mrs. Morrell, now graces the second floor hallway.

The heating equipment and chimneys came in for a few minor adjustments. ("Minor?" says the bursar as he pays the bill). The mission procurator's offices in the basement will now be steam-heated. The old heating system has not been removed, so there will still be gas in the place.

Just for the sake of making the record complete, we might add that a new knife-sharpener has been obtained for the kitchen. Whether this means that the knives are getting dull or the steaks (if any) tough had not been learned at the time of going to press.

DEATH WAS ASLEEP THAT NIGHT

In company with a few of the natives I went on safari to Lake Jipe, a fishing village. We had walked all day. It was 10:30 at night. Twelve long hours on foot and we had not yet reached our destination. We were all tired and plodded along while our feeble lanterns did their best to push back some of the darkness that surrounded us. Finally we reached a very narrow road not far from the Lake. The grass was very high. My cook was leading the tired procession. He heard something but did not send back word to those who were bringing up the rear. Suddenly the wife of one of the men of our company screamed. She ran frantically from where our lanterns cast their dim light into the thick darkness. In an instant she seemed to have forgotten everything, even the child she was craying cradled on her back. Then her husband, a fine specimen of native manhood, began making a terrible noise to indicate that we were in the midst of danger. By this time I had scarcely recovered from the sudden grip of fear which seized me when the woman began her seemingly mad behavior. Then I noticed that I, like the men near me, were motionless—frozen with fear, I suppose. But with recovery from the first shock I began to let the light from my flash lamp fall into the high grass near me. The second shock proved the first was not groundless, for just three feet away from us stood two big hippos. I thank God that I and my companions are alive today. Men do not return usually from such close company with a hippo.

—S.J. Delaney, C.S.Sp.

BROTHER JACOB IMMEKUS

(1819 - 1889)

When Father Frederick Levavasseur was visiting the houses of Germany in 1865, he was being shown the quasi-ruined buildings just purchased at Marienstadt when he turned to Father Strub and said: "What you need now to restore the great abbey are two good brothers; one a blacksmith and the other a locksmith."

Later in the evening two relatives arrived at Marienstadt's doorstep. They were seeking admission to the Congregation. Strange to say one was a blacksmith and the other a locksmith. Not all superiors have their prayers answered like Father Strub had his.

Someone objected it seemed that the postulants were rather old (Jacob Immekus was then about 47). But Father Levavasseur said: "It makes no difference; we must receive them for God has sent them."

A week later the two relatives arrived at Marienstadt. They were received on June 23, 1865, by Father Levavasseur. One of them took the name of Brother Jacob. With them came all the tools that litter a blacksmith's shop as well as those that can be

squeezed into the narrow confines of a locksmith's shop.

Brother Jacob was the blacksmith. In his new way of life not only did he stand before the anvil of his former trade but also he found himself at the anvil of mortification where he formed his stubborn and habit-formed character into that of a model religious. He gave up smoking, a little pleasure he enjoyed immensely. He was given permission to smoke but soon he had overcome the inclination. He was endowed with a good and cheerful character. These qualities won for him the special esteem and love of his confreres. For them he was a model in his love for work and in the observance of the Rule.

He could not speak French (he was born at Olpen, Prussia, March 22, 1819). For this reason he never went to the missions. He would have loved to be able to study French so he could work in the mission fields, but in this love he found a new chance for sacrifice.

He served God faithfully at Marienstadt for eight years. Then came the expulsion of religious from Germany and Brother Jacob was sent to the United States.

He labored in this Province for sixteen years. The punctuality with which he followed the community exercises was admirable. No matter how fatiguing the day's labors it was his custom to make the Stations after night prayer.

He is said to have greatly feared death until some days before he died. The fear was greater than the reality. A few hours before he died he was so happy that he intoned the Te Deum.

POLITICS

All political parties die at last of swallowing their own lies.

—Dr. Arbuthnot, quoted in Garnett, Life of Emerson.

He serves his party best who serves the country best.

—R. B. Hayes, Address, Mar. 5, 1877.

If you wish the sympathy of broad masses, then you must tell them the crudest and most stupid things.

—Adolf Hitler Mein Kampf.

I tell you Folks, all Politics is Apple Sauce.

—Will Rogers, The Illiterate Digest.

Class of 1944



*Father McNeil
Detroit, Mich.*



*Father McElroy
Isle Brevelle, La.*



*Father Nebel
Puerto Rico*



*Father Schlicht
Duquesne University*



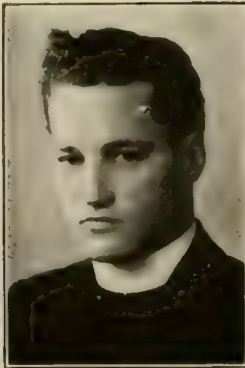
*Father Schoming
N. Tiverton, R. I.*



*Father Zydanowicz
Emsworth, Pa.*



*Father Schuster
Sharpsburg, Pa.*



*Father O'Rourke
Alexandria, La.*



*Father Grestillat
Haiti*



*Father Murray
Bay City, Mich.*



*Father Crittin
Haiti*



*Father Conner
Puerto Rico*



*Father Pergl
Cornwells Hts., Pa.*



*Father Gallagher
Isle Brevelle, La.*

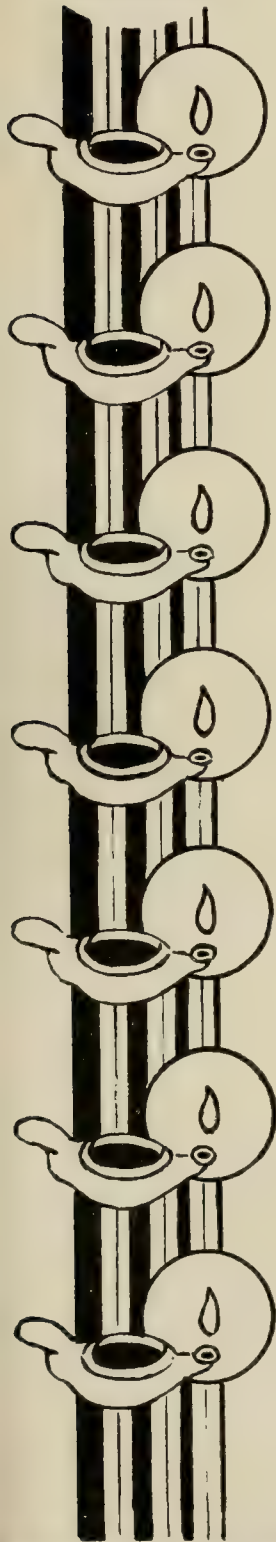


OUR PROVINCE—

Vol. 13

OCTOBER, 1944

No. 10



Remark well that the grand rule
of all apostolic life, the funda-
mental principle of all zeal, is
sanctity. First your own sanctifi-
cation, then your own santification,
and always your own santification.

—Venerable Libermann

Official

Appointment:

Father John T. Donohue, Hot Springs, Arkansas.

Changes of Address:

Chaplain Eugene L. A. Fisher, APO 4160, New York, N. Y.; Chaplain P. J. Lippert, 116th Sta. Hospital, APO 929, San Francisco, Cal.; Chaplain Joseph M. Lang, APO 451, New York, N. Y.

Army Promotions:

Fathers John T. O'Brien and Charles L. Diamond to the rank of Major.

Father Eugene L. Lavery to the rank of Captain.

Arrival:

Father Edward J. Kingston, at New Orleans, La., on October 13, 1944, via boat from Puerto Rico.

Departures:

Father Joseph F. Sweeney, from Miami, Fla., Oct. 6, 1944, via PAA for Puerto Rico; Most Rev. Jean Gay, from Miami, Fla., Oct. 21, 1944, via PAA for Haiti, Puerto Rico and Guadeloupe.

Mansura:

Rev. J. A. Murnaghan, Box 67, Mansura, Louisiana.

George J. Collins, C.S.Sp.,
Provincial.

* * *

Your prayers are requested for the happy repose of the souls of: Father Landy's mother; Florence Niehaus, brother of Philip C. Niehaus, scholastic; Maureen Byrne (Springfield, Mass.), niece of Most Rev. Joseph Byrne, C.S.Sp., D.D.

R. I. P.

Our Province

Vol. 13

October, 1944

No. 10

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DURING THE MONTH OF NOVEMBER WE PRAY FOR:

Name of Confrere	Died	Age
Fr. William Healy	Nov. 2, 1920	75
Fr. Michael Dangelzer	Nov. 3, 1912	62
Fr. Joseph Burgess	Nov. 4, 1923	43
Rt. Rev. Monsignor William F. Stadelman	Nov. 6, 1928	59
Bro. Tertullian Moll	Nov. 10, 1922	60
Bro. Daniel Tuerkes	Nov. 17, 1942	74
Fr. Martin O'Donoghue	Nov. 24, 1924	54
Bro. Engelbert Wisser	Nov. 24, 1930	91

Requiescant in Pace.

ORDO FOR 1945

will be mailed about December 5, 1944.

* * *

The Provincial Procurator is prepared to supply the new Pustet Missal (9 x 12, sheepskin binding) with our Proper. Price, \$26.50.

Mailbag Perspective

APO 178, New York, N. Y.: I have been in England since June 28, 1944. Right now our quota of patients from all the fronts is filled and we are working quite hard. I have met Father Strmiska twice. He is only twenty miles away. It is very nice to renew acquaintances and also to relieve each other of rosaries and pamphlets which one or the other might need. Our chapel is quite nice and fortunately I have a small store room where we have fixed up a small chapel where we reserve the Blessed Sacrament. During the day many of the boys pay a visit. From a neighboring Cistercian we borrowed a small statue of the Blessed Virgin. Tuesday evenings we have a novena in honor of Our Lady of the Miraculous Medal. Our outfit is rather southern and only twenty eight per cent Catholic, but among the patients one third or more belong to the Catholic faith. The priest before me was a Father Murray from Oklahoma. He knows many of our Fathers in that territory. Father Strmiska is doing very well and his chapel is quite liturgical. He merits a medal from Wapelhorst. — Chaplain Kenneth F. Dolan, C.S.Sp.

Military Ordinariate, New York: Uncertainty about the plans of the Army and Navy has delayed our usual report on chaplain procurement. Since our last letter, the quotas of both Army and Navy were filled. However, each branch has secured an additional allotment of chaplains, and each has allowed us eighty eight chaplains for the new quota. We have applications on hand to meet part of this extra demand. However, we need forty five additional applications for the Army, and fifty five for the Navy. The Army applications are needed immediately. We are informed that when the war with Germany ends, unfilled quotas will be cancelled. Many Bishops and religious superiors have learned from their own priests in service how dire is the need, so we do not labor the point. Confidentially, the proportion of Catholics among the chaplains on duty at the present time is twenty nine per cent in the Army and thirty one per cent in the Navy. The proportion in the European theatre is forty one per cent. There are now 1403 auxiliary chaplains on duty, mostly in continental United States, where the vast majority of posts no longer have commissioned chaplains. We can never express adequately our gratitude to the Bishops and Religious Superiors for their constant support of the spiritual cause which the Military Ordinariate represents. Our prayers and those of the chaplains and men are offered unceasingly that the sacrifice this support entails will be blessed a hundred fold.—Most. Rev. John F. O'Hara, C.S.C., D.D.

Chancery, Lafayette, La.: The good people of Carencro will miss Father Fandrey. As you know, he is a man of duty. He has done much for that parish and was planning more, especially for the younger generation. When he called on me last, a month or two ago, he spoke of funds that he had been laying aside for the eventual building of a

convent. Father Fandrey is well deserving of a place where he will not have the worry that attends the care of a parish like that of Carencro. I am deeply grateful to him for the great good that he accomplished during his pastorate in this diocese. He has smoothed the way for his successor.—Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette.

Construction Depot, Navy 128: It is very thoughtful of Duquesne University to establish a shrine to "Our Lady of Victory" in tribute to the men who have served the armed forces. Nothing more considerate could have been conceived in gratitude for the sacrifices of the former students. For myself, the shrine is too magnificent but for the men who have endured hardships in battle it is a fitting tribute. No more appropriate symbol of devotion could have been erected than a shrine dedicated to the memory of those men who sacrificed their lives in the battle for freedom. I heartily agree that it will be a most significant and permanent memorial. The plan of the large books is wonderful but it is a difficult task for the contributors, especially since it will be everlasting. The GOLDEN BOOK will be a living memoir for the gallant ones and will be deeply revered. My activities while at school were confined mostly to my studies, and the grades made represent my determination to make good in school. My parents provided for my education and also a good home life so that I did not have to work while attending school. In return I studied hard to make good grades to show my parents how well I appreciated their kindness for enabling me to continue my education beyond high school. Something I must say for the school is the effect religion has on me. I enjoyed having priests as professors and their method of teaching increased my esteem for them. They taught so as to utilize the brain for thinking rather than for a reflector. Their thorough knowledge of various fields made lectures interesting and not dull. A priest is undoubtedly in the category of those best educated. The teaching staff was composed of very good professors and for what I achieved in school I extend to them my sincere thanks.—Rocco J. DiFonso.

Rombo, East Africa: Thanksgiving and Christmas greetings to all confreres. (These greetings written six months in advance should reach you on time). Our vicariate has lived on quietly through the war. We have managed to keep all our missions going despite the strain on the limited personnel. We are practically confined to Kilimanjaro, which is the Moshi District. Father Morley and Father White take care of the coast. About sixty miles up the line, Father Hasson and Father Kelly look after Korogwe on the railroad line. Forty miles off into the mountains of Usambara, Father O'Reilly works on valiantly under the superior mission guidance of a tireless travelling missionary, Father Tessier. Usambara District is vaster than Moshi District. Kilomeni is our next mission. It is a railroad station

about eighty miles from Korogwe, twenty from Moshi. This mission has the nickname of "Eagle's Nest," and it is reached only by a two hour climb on foot over stony ground by means of steep, winding paths. Father Delaney manages the ascent almost like an eagle. He has made the "nest" a very pleasant one, so that upon arriving there and enjoying a refreshing shower one forgets the sore feet and tired limbs. There is a sense of peaceful hospitality pervading the two acres of level ground that constitute the mission. Father Delaney and a Benedictine, Father Werner, have a territory equal in vastness to that of Father Tessier and Father O'Reilly. Moshi town is next. Here Father Neville keeps busy all the time, yet always ready to welcome visitors. Off in another direction is Father Stark, in Arusha, connected with Moshi by the railroad. That gives you an idea of our outlying missions. The remainder of us are within motor car range of Moshi, Singa Chini, eight miles Kibosho, ten, both north of Moshi; Uru, ten miles northeast, Kilema, twenty five east with St. James Seminary en route. When you read this I hope the two native priests of March's ordination class will be in active ministry. Then the native clergy will total six. Father Hayden and Father Dellert have been building fine schools. We have done some work in that line ourselves. In all the missions great efforts have been made to improve the schools. Fortunately the war and the lack of sufficient personnel have not hindered the work seriously.—Father James Mar-ron, C.S.Sp.

Arecibo, P. R.: We arrived safe and sound in San Juan after a very pleasant trip. Our train was two hours and fifteen minutes late when we arrived in Miami. We were an hour late at Philadelphia due to a break in a water main in West Philadelphia. After our arrival in Miami we went directly to the Colonial Hotel. Father Conner and I had a room on the twelfth floor. So did Father Crittin and Father Gre-tillat. The next morning we said Mass at the Gesu. Father Sullivan treated us well and invited us for breakfast. While there I met two Jesuit Fathers from Jamaica. One was able to give us some account of Msgr. Kirsten and the other Holy Ghost Fathers interned there. They are doing well and are fine and healthy. At present they are engaged in writing dictionaries in seven different languages. They also have a truck garden. The Jesuits used to take them out for a visit to the city once a week, but that is no longer possible. From after breakfast until four in the afternoon we spent in trying to get Father Crittin's immigration papers in order. But all to no avail. (Father Crittin's papers were ready a few days later.—Ed.) Fathers Ford, O'Reilly, Curtin and Rondeau met us at the airport. Then we proceeded to Hato Rey where we met Fathers Boyd, Eberhardt, Kanda and Gilligan. Soon I was on my way to Arecibo.—Father William C. Nebel, C.S.Sp.

Barceloneta, P. R.: The Bishop has informed me that he will help build our new rectory with some funds he expects from the States. I am going to wait till I get to the States before drawing up final plans for the chapel. I know exactly what I want,

a nice building about twenty five by sixty feet, with a sacristy built in the back. I want to build it of cement blocks with tile roof. Both blocks and tile are made here. The contractor tells me the building will cost about \$7,000. If I am unable to raise that much by January, then plans will have to be changed.—Father E. J. Kingston, C.S.Sp.

158th U. S. General Hospital, APO 519, New York, N. Y.: It is difficult to believe that it is September already. I never knew a summer to go by so quickly. Not that it makes much difference in the temperature over here, for it remains consistently cool, with a little bit more rain than we had during the last few months. I had my first trip into London recently. Archbishop Spellman was there for a short visit, and he wanted to see as many chaplains as possible. He did not have time to come around to see us individually. The Archbishop told me that he was speaking to Father Provincial just a few days before he left the U. S. He spent some time telling Father Griffin and me about all our places he had visited in Africa on his last trip. Bishop Day, the English Military Vicar, was also present, and about one hundred chaplains from all over England. It was the largest meeting of Catholic chaplains ever held here, and everybody seemed very well pleased with the results. I saw Father Joseph Murphy for the first time since I have been over here. He looks well, but is a little heavier than he was the last time I saw him. Father Joseph Griffin is not too far away from me just now, so I have been seeing him about once a week for the last month. I am receiving Our Province regularly but tardily because of my change of address.—Chaplain John A. Strmiska, C.S.Sp.

APO 617, New York, N. Y.: I am glad to learn that the table bell I sent to Washington arrived. I thought it might be silently resting in Davey Jones' Locker. I am not with the paratroopers, but I did volunteer for that unit. Our Province comes to me regularly and I am happy to read of what is going on. I expect to see Father Watkins early in September.—Chaplain Eugene L. Lavery, C.S.Sp.

APO 350, New York, N. Y.: I have met several of our Fathers in this particular part of France and I have high hopes of making an official call at the Mother House very soon. All goes well. However, I am very anxious to get back to peaceful Louisiana. Have not as yet been able to arrange for my annual retreat. Keep praying for us all and best regards to all on the homefront.—Chaplain William J. Keown, C.S.Sp.

Fort George G. Meade, Md.: I received my Majority on August 30. I was about 18 pounds overweight and along with the other over-weight officers I was told to reduce. I managed to lose officially nine pounds in four weeks, so you see that I am doing my very best to keep in good condition. It is over a year ago since I left the hospital, and except for a few twinges now and then I have no trouble with the lack of a kidney.—Chaplain (Major) C. L. Diamond, C.S.Sp.

Okmulgee, Okla.: We have commenced work on the new church. My priorities expired September 1, but all orders for material were placed before that time. These orders are being filled as we need the material. I am buying all the material myself and hiring all the brick layers, having let no contract on the brick work. The parishioners are donating all the common labor. Results so far are satisfactory. The total cost will be about \$16,000.—Father Maxim Therou, C.S.Sp.

Helena, Ark.: Our three weeks' summer school was a great success. It was our first organized venture in this field and brought an enrollment of 46 pupils. Our regular school term commenced on August 7. We enrolled 33 pupils of whom 21 are new. One of the pupils is the son of the leading Negro in town. It was his grandmother who endowed the local grade and high school. This enrollment, therefore, will cause a stir in Negro circles here.—Father Joseph Hanichek, C.S.Sp.

Carencro, La.: Our Fair was a grand event. We graduated into the Major League with a marvelous profit of over \$1100. We grossed over \$1250. God gave us a grand day and the people turned out. The dances alone brought in \$317 profit. The little classroom hall was really jammed.—Father Val. J. Fandrey, C.S.Sp.

Newton Centre, Mass.: Dear Father Connors: I am delighted to have your letter. Thanks for the thought behind it. I am proud of the fact that we are well represented at the Holy Ghost Seminary. God be praised! I hope you will get more and more vocations from our locality in the future.—Most Rev. Richard J. Cushing, D.D.

* * *

JUST PUBLISHED

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of the

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* * *

THE MARTINIQUE DISASTER

Translation of the pamphlet "Nos Oeuvres et Nos Victimes de la Martinique," issued as a supplement to the General Bulletin, v. 21 (n. s. VII), Mother House, 1903.

The frightful Martinique disaster which horrified the entire world has in particular saddened our Congregation, which suffered in the disaster the loss of fourteen confreres at the same time that it saw buried under volcanic ash the thriving establishments of which it had charge for more than half a century.

It is to the memory of these departed confreres that these humble lines are dedicated, in the hope that they may perpetuate among us the memory of their sacrifice and the record of the important works for which they gave their lives.

Our Houses in Martinique

From the time of the establishment of dioceses in our West Indian colonies, the Congregation of the Holy Ghost was invited to take part in the work of the Church in Martinique.

When erecting a seminary for the development of native vocations, Bishop Le Herpeur, the first Ordinary of the diocese of Saint Pierre and Fort de France, offered the management of it to our Congregation in 1853, just shortly after the death of our Venerable Father. Father Emonet, of long revered memory, was placed in charge of the institution, which was located at Trou Vaillant, in the suburbs of Saint Pierre.

The following year Bishop Le Herpeur in fulfillment of a vow made during a hurricane, took steps towards the erection of a shrine to Notre Dame de la Delivrande on the heights of Morne Rouge, five miles from Saint Pierre. He intended this shrine to become a center of pilgrimages, under the care of a community of missionary priests. Father Dufrein, with Father Blanc as his assistant, was given charge of this new work, in which he displayed all the zeal of an apostle and all the virtues of a good religious.

In 1859 Bishop Porchez, the second Bishop of the Island, asked our Fathers to undertake the direction of the seminary and college which had been in existence for some time at Saint Pierre, but which up until then had been in the charge of diocesan priests.

This institution, in its choice location on the edge of the Fort district of the town, made rapid progress. By 1864 it was necessary to erect an annex at Fort de France, which remained under the supervision of our Fathers until 1880 when it was transformed into a college preparatory school and turned over to the Brothers of Ploermel. They were forced to abandon it, however, in 1896 because of lack of support.

As long before that as 1872 the seminary at Trou Vaillant had been forced to close down by the withdrawal of government aid. During its years of operation this school produced a large number of priestly vocations.

As for the College at Saint Pierre, in spite of a noticeable drop in its student enrollment due to the suppression of government scholarships and the competition of a richly endowed lyceum, it retained to the very last the high reputation built up for it by able teachers among the clergy and the better families of the Island.

Fathers Emonet, Grasser, Vanhaecke, Prono, Kieffer, Veillet and Malleret were in turn superiors there.

Upon the continued insistence of Bishop Carmene, the Congregation finally decided to take complete charge of the work. The diocese offered some financial assistance. In turn the Ordinary confided to the Fathers of the college the little parish of Our Lady of Consolation, together with the chaplaincies of the Town Charity House, the Work House, and the Convalescent Home; they already held the chaplaincy of the convent of the Sisters of Saint Joseph.

Thanks to the fine start given it by zealous Father Dufrein, the shrine to Notre Dame de la Delivrande at Morne Rouge was eventually established. It became a center of devotion and piety, radiating an influence for good over the entire Island. A stately church had replaced the chapel which formerly served the scattered group of houses in the suburbs of Saint Pierre. Soon a little town grew up around the new church. The choice location and the pure air of the picturesque hill, 1400 feet above sea level, drew from Saint Pierre a steady stream of residents who built their own charming little cottages along each side of the new road leading towards the north of the Island. Thus Morne Rouge grew year by year until it became an independent town in 1889.

In 1867 Pope Pius IX granted the Shrine official recognition by permitting the solemn coronation of the statue of Notre Dame de la Delivrande.

But soon began an era of difficulties. On August 15, 1891, the most disastrous hurricane which ever devastated those shores swept down on Martinique. The church of Morne Rouge caved in under the blow of the tempest: Father Blanpin's successor, Father Mary, had barely time to take shelter in the sacristy where a corner of the ceiling offered him protection until the storm was over.

His first thought was to help those who were trapped beneath the ruins of their homes. With the aid of parishioners and a few soldiers from the nearby barracks he was able to rescue quite a few of them; still, on the following day he had to conduct funeral services for twenty nine, among whom were eight Sisters of Saint Joseph and two from the convent attached to the Shrine.

Through it all the statue of Notre Dame de la Delivrande remained untouched on its pedestal in the sanctuary of the ruined chapel. The sight of this marvelous event renewed the spirits of the people and they set to work energetically to construct another larger and stronger church. With the approval and encouragement of Bishop Carmene, Father Mary became "Our Lady's beggar"; for long months he travelled the highways and by-ways of the Island, gathering offerings for his new church.

Due to the able help of Brother Marie Joseph, who had supervised the construction of the former church, the new building rose rapidly; after the completion of the tower, it was solemnly blessed by Bishop Carmene on May 1, 1897. The furnishing of the interior was gradually completed; its finishing touch was the artistic decoration done by Brother Fulbert. Before leaving for France the Ordinary, Bishop de Cormont, solemnly consecrated this new shrine of Mary on March 4, 1902. This was the crowning joy of Father Mary's life, though he still dreamed of the day when his church would bear the title of basilica.

The community of Morne Rouge was made up of three Fathers and a Brother: Fathers Mary, Audren and Jean Voegtli, and Brother Lievain. Besides having charge of the parish and shrine the Fathers served as diocesan missionaries; they were continually being called upon to render valued assistance to the diocesan clergy by preaching retreats and missions throughout Martinique and even on the neighboring islands.

At the college in Saint Pierre, too, the cyclone of 1891 had left ruins in its wake. The chapel, not a very large one, was wrecked. Still, thanks to the zeal and energy of the Fathers under the leadership of Father Vanhaecke, the buildings were quickly restored and the college was able to open its doors for the beginning of the school year.

Work was immediately begun on a larger and more beautiful chapel. Brother Fulbert came to do the decorating. The undertaking of the work was celebrated with a musical recital attended by all the prominent people of Saint Pierre.

On the following April 11, Father Malleret, the last Superior of Martinique, left for France with Bishop de Cormont; he turned over the direction of the Fathers to his assistant, Father Le Gallo, pastor of the Church of the Consolation.

Earlier Eruptions of Mont Pelee

The huge bulk of Mont Pelee occupies the entire northwest corner of Martinique; its branches jut out into the Caribbean Sea and into the Dominican Straits to the west and north; on the other side it falls off gently to the broad and fertile plain of Macouba and Basse-Point which stretches out along the Atlantic shore. The hill of Morne Rouge and the valley of the Capot River separate these heights from the Carbet Peaks.

Before the eruption Morne de la Croix, the highest point of the mountain, rose to a height of 4300 feet.

On that summit were two craters which had lain dormant for centuries and which seemed as harmless as the volcanoes of Auvergne; a little below Morne de la Croix on the slope toward the Caribbean lay the crater of Etang-Sec; on the Atlantic side was the crater known as the Lake of Palms.

On the morning of August 5, 1851, there was some show of activity in the former of these two craters; however, ashes quickly stopped falling and the smoke cleared away. The destructive effects of the eruptions were hardly noticeable beyond a radius of a hundred yards.

The first signs of renewed activity came April 23, 1902. Strong sulphurous fumes seeped through the

ground in sections around the villages of Precheur and Sainte Philomene. Subterranean rumblings were heard.

On the morning of the 25th, as the fogs of the preceding day finally cleared away, from Saint Pierre clouds of steam could be seen rising from the crater of Etang-Sec and gathering around the summit of the mountain. On the following day several Fathers from the college were curious enough to climb up to the crater. They returned somewhat worried, to report that boiling water was bubbling up from the depths of the crater and that poisonous gasses were breaking through the ground over a large area.

The explosions and constant rumblings began to frighten the inhabitants of the heights; many sought refuge in the town.

During the night of May 2-3 volcanic ash which had been falling towards Precheur fell on Saint Pierre to a depth of several inches. The phenomenon caused great wonder among the people. It seemed like a light snowfall of early winter. The newspapers recalled the events of 1851 and congratulated the town on the score that the crater really served as a precious safety valve.

On May 5th a stream of lava gushing down the side of the volcano killed 23 workers at the Guerin Sugar Factory at the mouth of the Riviere Blanche. There was a wave of panic, which, however, soon subsided.

Still, in view of the general uneasiness caused by the fall of ashes, the school authorities thought it wise to dismiss their students for a brief holiday. Those of our college left Saturday morning, May 3rd.

Father Le Gallo considered it proper to take similar precautions for the safety of the Fathers. Those who had no special duties to hold them back were asked to depart for the time being; Father Le Gallo even designated for each one a parish to which he could withdraw; the diocesan priests would be glad to offer them hospitality. Fathers Desnier, Guyot, Delaval, and a scholastic, Mr. Gallot, left for various places on the Island. Father Leininger went up to stay with Father Mary who had been left alone at Morne Rouge; Fathers Audren and Jean Voegtli, had gone off for a short time to take care of the parishes at Les Anses-d'Arlets and at Riviere Salee. Some of those who remained were held back by their work at the parish of the Consolation or at their posts as chaplains in various houses; others were assisting the diocesan priests in the town, busy hearing confessions night and day. Most of them were somewhat apprehensive, reluctant to admit the danger, and yet, it could almost be said, really fascinated by the spectacular beauty of the phenomena.

"Till We Meet Again."

The Sisters of Saint Paul of Chartres, with their Superioress who had been there more than fifty years, refused to abandon their convent and in spite of the repeated commands of their principal Superioress, chose to remain at their post to the very end.

The Vicar General of the diocese, Father Parel, administrator in the Bishop's absence, hastened to Saint Pierre after the disaster of the Riviere Blanche (the minor eruption of May 5, 1902, which killed 23 workers in a sugar factory). He stayed at our college, his favorite stopping place, and on May 6 and 7

visited the devastated areas with some Fathers. Amid a thousand dangers he insisted on doing what he could personally to bring aid and comfort to the two villages of Sainte Philomene and Precheur which had been buried under ashes. On the afternoon of the 7th, the eve of Ascension Thursday, he returned to his church at Fort de France for the feast-day.

Governor Mouttet, too, came personally to calm the people. The presence of his wife who was with him, the proclamations which he issued, the optimistic statements of the press, all helped restore courage, and the town slept peacefully, its confidence bolstered by the report of a distinguished member of the Official Scientific Commission: "Saint Pierre, at the foot of the volcano, is safer than Naples at the foot of Vesuvius."

On the evening of the 7th there were at the college twelve Fathers besides Brother Joseph Auguste. At the request of Father Mary, Father Bruno and Brother Gerard had gone up that very evening to Morne Rouge. Fathers Demareel and Durny had accompanied them, but had turned back immediately, bidding a gay farewell to their confreres: "Till we meet again, friends, in this world or in the next."

A night of fearful darkness and of ominous silence settled down over Saint Pierre and on that community of thirteen confreres which on the following day was to be swallowed up in the frightful holocaust.

The Great Eruption, May 8, 1902

On the morning of Ascension Thursday, after a night disturbed by slight earthquakes, the people of Saint Pierre awoke to see a brilliant sun rising over the eastern hilltops and bringing out into sharp relief the mountain peak overhanging the volcano. The churches were packed that morning with the faithful coming to hear Mass and receive Holy Communion.

"Suddenly," writes Father Parel, in his extraordinary account, "at just ten minutes to eight as indicated by the hospital clock which stopped at that time, a tremendous explosion resounded throughout the Island, and a huge mass was seen streaming up from the crater into the sky with lightning-like rapidity. Then from the depths of the mass a sort of whirlwind shot forth and swept down on Saint Pierre with the speed of a hurricane, surrounded the entire city as in the jaws of a cruel pincers, from its waterfront to its suburbs, taking in on the territory around the city a clean-cut swathe of two or three miles.

"Over the heath of the savannas, the farms of the countryside, down through the woods, to the houses and buildings of the city and its suburbs, even taking in the ships anchored in the harbor, on land and sea raged one vast furnace in which 30,000 lives were consumed."

The inhabitants of Morne Rouge, terrified by the uproar of the explosion expected to see fall upon them the fiery column shooting up from the crater. We learn from Father Bruno that as they watched, "the whirlwind darted off like a streak of lightning, hissing angrily, in a mad rush for Saint Pierre. It seemed like the end of the world. The people fled to the church of Notre Dame de la Delivrande where Father Mary gave general absolution."

From Fort de France a vessel had left for Saint Pierre at six that morning with a full quota of passengers. At the moment of the eruption, which was clearly visible at Fort de France, a distance of twenty five miles, a huge cloud came down over the city, plunging it into darkness. A hail of stones and cinders immediately began to rain down on the rooftops. Cable communications were cut and from then on the greatest consternation reigned at Fort de France.

The boat which had come over that morning from Saint Pierre was unable to return at 8:30 as scheduled. It was about ten before a little steamer coming from Marin was able to approach as near as Carbet. Saint Pierre was disappearing under a cloud of smoke and ashes; a line of fire was sweeping along the entire waterfront. The boat, on arriving back at Fort de France about noon, brought to that city the first news of the horrible disaster.

That afternoon the cruiser Le Suchet was able to make its way to the docks where it took on some thirty sailors, frightfully burned, to Fort de France. It left again immediately to go to Guadeloupe for food; from there it was able to send news of the catastrophe to France; all cable communication with Martinique had been interrupted.

On May 13th a cable from Father Parel listed the total of dead among the priests and sisters: 13 members of our Congregation; 11 diocesan priests; 33 Sisters of Saint Joseph of Cluny; 28 Sisters of Saint Paul of Chartres; and 10 Sisters from the convent of Notre Dame de la Delivrande.

It was not until May 25th that we were informed of the identity of our dead by a letter from Father Parel: Fathers Jean Le Gallo, Auguste Frinault, Jean Fuzier, Benoit Chassagnol, Achille Ackerman, Alfred Demaerel, Arthur Huyghe, Victor Daubail, Eugene Marrer, Charles Durny, Henri Schott, Mr. Charles Rappin, a scholastic, and Brother Joseph Auguste Bouvier.

It was Friday, May 9th, before anyone could penetrate the ruins of Saint Pierre. The section of the town around the Fort and the Church of the Consolation were completely razed to the ground. Only the thick foundation of the college could still be recognized above the ashes which buried the debris of the building. In the center of the town one of the towers of the Cathedral still stood upright, though blackened and cracked; around it there was only a shapeless heap of smoking ruins.

In the streets lay thousands of corpses; by far the greater number, however, were buried beneath the debris. The work of cremating the bodies had to be begun immediately. Father Jean Voegtli and a diocesan priest, Father Auber, went with the first group organized for this purpose and gave general absolution to this multitude whom God had so suddenly called to appear before Him.

Father Voegtli was able to make his way as far as the college. Not a single wall was left standing except the bottom of the steps at the main entrance which formed an arch over a bust of Bishop Le Herpeur. In the bust had been sealed the heart of the Bishop, who was the founder of the college. Of the magnificent chapel there was not a trace, except for a few stones lying nearby in the little garden which had stood in the front of the refectory. There beneath the blanket of ashes were discovered the re-

mains of eight unfortunate victims.

The Fathers at Morne Rouge still felt that their position was dangerous. The volcano was still somewhat active. On the advice of Father Mary, Fathers Leininger and Bruno left with Brother Gerard, "carrying all they owned on their backs." From rectory to rectory they made their way across the Island to Robert and Francois where they were warmly welcomed. At Ajoupa-Bouillin they had met Father Guyot and Mr. Gallot who accompanied them as far as Trinity and then continued on their way to Fort de France. The other confreres were in various places throughout the Island, at Riviere-Salee, Marin or Les Anses d'Arlet. A day or so later, Father Mary sent Brother Lievian to Fort de France; the courageous pastor was then left alone in the very shadow of the volcano to watch over the ruins of his devastated parish.

On hearing of the catastrophe, Father Cirard, Superior of Guadeloupe, immediately sent a scholastic, Mr. Garin, to get tidings of the survivors and to offer them a refuge at the college at Basse-Terre. After having fulfilled his mission, Mr. Garin arranged to leave on May 20th when he witnessed the frightful panic which broke out in Fort De France after a second terrible eruption. He was attending the half-past five Mass in the Cathedral when a loud clamoring was heard outside as a frightened and half-clad mob burst into the church. The sky seemed to be all on fire; a huge cloud, gleaming red and illuminated by jets of flame, was settling down over the city. Soon afterwards, just as had happened on May 8th, but with even greater violence, a hail of stones rained down; then the cloud cleared away, leaving Fort de France blanketed with a thick layer of cinders. The boats were on the point of leaving for Guadeloupe; they were literally swamped with passengers.

"What a trip," wrote Mr. Garin, who sailed on the Salvador. "We were 560 on a decrepit little boat in bad need of repair. There was no food on board and only a scanty supply of muddy water. All slept on deck, amid the baggage. To prevent panic I led the Rosary in a loud voice; all joined with me in evoking the help of Notre Dame de la Delivrande and Our Lady of Good Refuge. As we were passing Saint Pierre I proposed that we say the De Profundis. We saw two huge fires raging on the hillside. A shower of heavy dust was falling on us for more than three quarters of an hour."

It took this serious eruption of May 20th and the insistent orders of the Government to make Father Mary leave Morne Rouge, bringing with him the aged and infirm. The exodus stopped at Grand Anse. When Father Mary returned next morning to gather up what he could from the ruins of the church and rectory, his devoted parishioners followed him back and settled down again under perpetual threat from the volcano. And our confrere found it easy to resume his life of self sacrifice. Indeed, that spirit was necessary to enable him to face the situation and do what he could for those people stripped of every means of livelihood; he became for them, as he laughingly used to say, "doctor of soul and body, pharmacist, distributor of food, pastor and practically mayor."

On May 26th Bishop de Cormont, accompanied by Father Malleret, sailed from Bordeaux to bring en-

couragement to his people and to determine means of assisting them. The boat reached Pointe-a-Pitre on June 7th under a threatening sky; even the hardened captain was disconcerted by its peculiar hue.

"On the previous evening," wrote Father Malleret, "a wireless from Sainte Lucie reported that a shower of ashes had fallen on the steamer Eden of the Royal Mail Service as it was leaving Fort de France. Loud explosions had been heard from the south; cable communication had been broken; no word had been received from Martinique hence there was ample reason for renewed anxiety. "It was with some premonitions that we set sail from Basse-Terre about two o'clock in the morning," wrote Father Kieffer (Lis de Saint Joseph, 1902). "By seven we were opposite Mount Pelee. The scars in the naked mountain side, now stripped of all vegetation, made this desolate slope more bleak than ever.

"A few days after our arrival we took advantage of the Governor's kind offer of a steamer to take the Bishop over to the ruins of Saint Pierre. We landed on the Place Bertin, just beside the ruins of the lighthouse. From there, picking our way through the debris and stepping over corpses, we went to the Cathedral; from its threshold the Bishop gave a general absolution. Face downwards on the steps lay the statue of Our Lady of Good Refuge which had stood over the front entrance.

"The Bishop's residence, the rectory, and all the lowlands around the harbor were more severely hit than the center of the town, which had been somewhat shielded by the low hill of Morne Abel.

"Then by boat we went over opposite the volcano; it stood there unconcerned, belching forth huge billows of white smoke. The flames cast sinister reflections on these columns of smoke.

"That evening, together with Father Parel, I climbed the gentle slope to the site of the college, treading on the crust of cement-like ashes already hardening over the rubble. The level on which the chapel had been built was easily recognized. We paused over the spot where the main altar had stood to recite the prayers for the dead and to sprinkle a little holy water over our beloved departed confreres whom I will always remember for their earnest spirit of self sacrifice and good-humored friendliness, and those brave and generous Sisters whose life of devotion has been crowned with martyrdom. It was a solemn moment when, standing there over the remains of our chapel, I offered my prayers in union with the sacrifice of my confreres in religion. I returned later to the site of the college and with some difficulty was able to dig out from the debris a few souvenirs, such as a crushed and half-burnt ciborium and ostensorium.

"From Basse-Pointe we went up to Morne Rouge. Until then Father Mary had been clinging courageously to his post, but sufferings and hardships finally sent him to the hospital for medical treatment."

When Bishop de Cormont had consoled and encouraged his people and distributed the alms which he brought, he set out for France to make a more urgent appeal to public charity. Father Malleret returned with him. In accord with the directions of the Mother House, our confreres were assigned to various communities in the West Indies and in the United States. For the time being, only Father Guyot,

Father Bruno, and Father Mary remained in Martinique.

Eruption of August 30, 1902

Father Mary, weakened by fever and stomach disorders, left Morne Rouge about the middle of June. With the help of Father Duret, pastor at Ajoupa-Bouillon, he managed, though with great difficulty, to make the journey to Trinity, where Doctor Dartingueave treated him and saw him placed in a local hospital. A few days later he was able to proceed on his way to Fort de France where he was given immediate admission to the military hospital.

Scarcely two weeks had gone by before he was ready to leave and was thinking about returning to his post. However, the continued threatening of the volcano called for the exercise of prudence and the diocesan authorities permitted him only short trips to Morne Rouge during July and early August. During that period there were, as a matter of fact, quite a few rather serious eruptions.

These threats of the volcano did not hinder the scattered inhabitants of that section from returning to their homes, especially since a Government decree halted the distribution of food after August 15th.

Father Mary celebrated the Feast of the Assumption at the church of Notre Dame de la Delivrande. He then returned to Fort de France to preach a short retreat to the Sisters of Saint Joseph of Cluny. By the 21st he was back in his parish, with his mind made up to remain and await developments. On Sunday the 24th he had the joy of celebrating the Feast of the Holy Heart of Mary, a feast dear to the Congregation.

"What a comfort it was for my heavy heart," Father Mary wrote, August 28th, in a letter to his friend, Father Parel, "to have with me at least one confrere for the celebration of our patronal feast, a feast that used to be observed with such joy and conviviality, today celebrated with shabby decorations, with trembling voices of aged chanters, and by two lonely survivors of the disaster."

Father Mary saw his confrere again for the last time on August 29th at Ajoupa-Bouillon, and went back that same evening to Morne Rouge.

Particularly since the beginning of the month the volcano had been showing more and more of a tendency to eject its eruptions towards the southeast, close to Morne Rouge; during the night of August 25-26th, the eruptions belched forth with furious intensity their fiery spoutings on the slope of the mountain just opposite the settlement.

From now on there was constant dread. There were continual earthquakes; the growling of the volcano grew ever louder; the night was illuminated by an ominous column of smoke, glowing red and streaked with flashes of flame.

In view of such menacing threats Father Mary, it is said, attempted to organize a withdrawal of his flock from the danger. He even had the church bells rung to assemble the people for the evacuation. But his efforts met with a sort of apathy springing from combined attachment of the people to their homes and long contact with the danger. His people were determined to stay; and the pastor could not leave them.

About twelve-thirty in the afternoon of Saturday, August 30th, the crater, which ever since morning had been throwing up huge clouds of steam, became more menacing. A series of quakes followed each other down the eastern slope of the Island. Panic drove the people to the church, and as usual their brave pastor was there in their midst, exhorting, encouraging, leading them in prayer. Some hours later a relative calm followed the storm.

At half past eight Father Mary went up to his room, thinking to take a well-deserved rest after the excitement of the last few days. All of a sudden the explosions began again and followed one another at a furious rate. A hail of stones beat down on the frail roof of the rectory, which soon gave way beneath the bombardment. Father Mary first of all made an attempt to save himself from the falling stones and the searing steam coming in through the roof. At that moment cries were heard outside; the people were fleeing to the church; fires had already broken out on the outskirts of the town. The pastor's place is with his flock so Father Mary dashed out of the rectory towards the church. But in crossing the ten or fifteen yards between them he was caught by waves of steam and plunged, as it were, into scalding water. Though cruelly burned and half suffocated, he was still able to make his way into the church and reach a bench before the statue of Notre Dame de la Delivrande.

Outside, the ground around the church was strewn with dead and dying. The ferocious waves of superheated gasses were continuing their deadly work. One after the other the houses caught fire; the rectory, the convent attached to the Shrine, almost all the houses along the road were soon no more than heaps of ashes. But in spite of the fact that its roof was of highly inflammable shingles, the church remained standing. Huge boulders had broken through one corner of the roof. The stained glass windows were shattered, the wall paintings ruined, even the columns were shaken loose. Still the building and its huge tower dominated this scene of horror and destruction.

Shortly after midnight the eruption threw up its last flares. Many who had been trapped in their homes escaped unharmed, suffering little more than slight effects of asphyxiation. After the dreadful hours of anguish through which they had passed, their first thought was to hasten towards the church, whose outlines were still clearly visible above the ruins. The rectory had been completely wiped out; what had happened to their beloved pastor?

Straightway they entered the church to employ the help of Notre Dame de la Delivrande, whose scorched statue still stood erect on its pedestal, just as it had done after the cyclone of 1891. There beside the statue they recognized their pastor, laying motionless. They spoke to him, he answered with difficulty; his first thought was of the dying. A scene of remarkable heroism immediately followed. In a house nearby which was spared by the flames, they assembled around the pastor the injured. With a weak voice he urged them to acts of hope and contrition and his arm still found strength to raise itself over them in a last absolution. More than that, he had the sacred oils brought and as they sustained his hand, he administered Extreme Unction.

It was not until daybreak that the work of rescue could be organized and plans laid for a withdrawal from this desolate town where not even a drop of water could be found for the suffering. All who could be moved were sent to Fond Saint Denis where help requested that morning from Fort de France was being expected. The pitiful caravan set out about nine o'clock along the torn roads. Father Mary was carried in a hammock, and bore without a murmur his painful sufferings. A doctor at Fond Saint Denis gave the injured temporary treatment.

From Fort de France, the pastor, Father Calo, was sent out by Father Parel, with a carriage. In it Father Mary was placed, and with suffering aggravated by the jolts of the rough roads he finished the last stage of his torturous journey. Father Bruno, from Francois, and Brother Gerard arrived to be with the dying priest at the military hospital. On the way Father Mary had made his last confession; in the morning he received the Last Sacraments with touching faith offering up his life for the salvation of Martinique.

"The martyr is dying," wrote Father Bruno, "he is dying a victim of his devotion to duty and his zeal for souls. He is horribly burned; his face is so swollen it is unrecognizable. Together with Brother Gerard I have just said the prayers for the dying. Convulsive gasps rack his chest; we are waiting to see him pass away at any moment.

"At 10:45, after a final absolution for which he seemed to be waiting, our beloved confrere died. What a terrible death agony, but what a welcome our Venerable Father should extend to this son whose life was so much like his: a life of Fervor, Charity and Sacrifice!

May heaven, moved by the sacrifice of the victims of these horrible disasters, deign to save Martinique.

NOTE: The Catholic Press has accepted too readily certain rumors circulated by the *Courier de Bruxelles*. In many newspapers, however, certain gratuitous assertions concerning supposed sacrileges which were said to have preceded the catastrophe have been well answered.

* * *

FATHER NOPPINGER VISITS ACADEMY IN FREDERICK, MD.

The entertainment given at the initiation, Visitation Academy, Baltimore, by the Rev. Joseph G. Noppinger, C.S.Sp., was religious, geographic, scientific and vocational. Father's movies of his own flock in Africa make one's interest in the Missions global. All marveled at the dainty sisal doilies and other native handicraft work which Father Noppinger had with him. But the greatest curio of all was Mary Broshart attired in an ensemble, consisting of two pieces of gaily figured calico, a la mode of the women in Tanga, East Africa.

—Catholic Review, October 20, 1944.

OUR LEVITES

FERNDAL: Accelerated courses in Philosophy and Theology leave little time for extra-curricular activities, and are therefore no friend of the diarist. To be sure, we did have our annual Departure Ceremony, now commonly referred to as D-Day, on Sep-

tember 3, and fourteen new missionaries have been added to the growing number of Holy Ghost Fathers in America. The inspiration of the occasion was heightened no little by the eloquence of the Rev. Walter McCrann, who at the last moment consented to preach in place of the Most Rev. William McCarty, C.S.S.R., who was unable to substitute for the Most Rev. John O'Hara, C.S.C. It was Father McCrann who preached the first formal Departure sermon in Ferndale in 1923, and, by unanimous verdict, he has lost none of his oratorical wizardry. We pray for the new missionaries a long and happy and fruitful ministry.

The hurricane that stalked the Eastern Coast did not overlook us entirely, but lashed us with its tail none too gently. Fruit in abundance was dashed precipitately to the ground and a number of Brother Eugene's best trees were uprooted. Many of the ancient oaks throughout the grotto and woods were blown down, and the beautiful spruces that line the entrance so majestically were badly twisted, bent and broken. Telephone service was discontinued for three days, and for an entire week we were without electric current supplied from the outside. Fortunately our own generator worked splendidly after the first day. The evergreens have been pulled back in place and secured. Only three cavities show the places of missing trees.

Father Park's transfer to Cornwells leaves us with that 'something-is-missing' feeling. We hope his presence will bless the college as generously as it did the seminary.

The mid-semester tests have already become a memory and we find ourselves pointing for the final scrutiny. The summer drought took care of most of the harvesting this year, but we are humbly gleaning what remains. The cannery, presided over this year by Brother Cyril, is in full operation. Work goes on in the gravel pit for material to resurface the Roman Road.

CORNWELLS: At the opening of the regular school year the community welcomed four new members: Fathers Thomas J. Park, Valentine J. Fandrey, Francis X. Williams (returning to the field where he helped train several generations of scholastics) and John Pergl. Likewise the same occasion made us bid farewell to two Fathers who will be greatly missed as community members, as faculty members, and above all as teachers: Fathers Joseph Hackett and Daniel Dougherty.

The opening of the Fall Term, on September 6th, saw 32 new scholastics from Boston, Pittsburgh, Philadelphia, Niagara Falls, N. Y., Batavia, N. Y., Buffalo, N. Y., Syracuse, N. Y., Bridgeport, Conn., New York City, Newark, Ohio, and Johnstown, Pa. Each and all seem to fit naturally into the new mode of life and are eager and earnest to pursue their vocation. Their spirits received a great impetus by the opening retreat, given by Father Charles P. Connors.

Football season opened with the formation of junior and senior leagues. Everybody looks forward to many enjoyable and well-contested games.

The redecoration of the chapel has been completed. The colors, though pronounced, do not spoil the bright and plain appearance of the background.

Father Pergl assumed his new office of chaplain of St. Francis' Vocational School, Father Jones continues as chaplain at San Jose (Mrs. Morrell's residence) while Father Fandrey is private chaplain to Mother Katharine.

Despite the long dry spell, the farm produced an almost satisfactory harvest. We have enough work in the harvesting to keep the scholastics busy on manual labor days, and Father Kettl and Brother Matthew manage to let the new boys know that a Victory Garden is very much a reality in the autumn months.

RIDGEFIELD: The most notable event of the past month was the visit of several scholastics from Ferndale. Their arrival had long been anticipated and proved contrary to the old adage: "Greater in expectation than in fruition." We all enjoyed their company and conversation. In a not too hospitable mood we humbled them in a game of softball. However, we blushing admit that the questionable miscues of a novice whom we lent to them had no little to do with this victory. Realizing we are open to suspicion, we hereby admit our error. It was brought to our attention at the end of the game that the player in question was a second-baseman and not a right fielder. We offer our apologies.

In the wake of approaching winter, softball and tennis have been slowly vanishing from the sport scene. Mother nature in shedding her verdure for her autumnal cloak has simultaneously imbued all with a desire for the pigskin. Football seems to be an intrinsic part of nature for, like the flowers that bloom in the spring, the novices are irresistibly drawn to the gridiron to indulge in this autumn sport.

The termination of the vacation rule marked a noticeable advancement in our novitiate life. We had become attached to it and regretted its passing. But "onward and upward" being our motto, we are prepared to take all things in stride. No longer do we feel strange in our surroundings. We are inclined to consider ourselves as veterans now and to look upon the Novitiate with familiarity and content.

In the past month we welcomed to our community Father Andrew Bednarczyk who has been appointed here as bursar.

DUQUESNE DOINGS

The Summer School program is over and we are preparing now to begin the regular session. In the early part of June there were some fears that the enrollment would be small, but as things turned out, this Session was a very successful one. Besides the regular courses which are given every year, a new course in Library Science was offered this summer. From the standpoint of the Catholic Schools in the diocese and in the surrounding dioceses, this was a very important course because it offered a State-approved program which will enable the Catholic High Schools to build up and improve their libraries. The course was very well received, being attended by members of 13 different religious orders. We are hopeful that this will be productive of much good for the future of the Catholic School system in the district.

Visitors are much impressed these days with the condition of the University grounds. A great deal of work has been done: new walks, paint jobs, new planting—in fact the place looks fine. One of the most notable improvements is the shrine to Our Lady of Victory being erected under the supervision of Dr. Lester Pierce and Father Kline. This is a beautiful project located between Canevin Hall and the Library. It is planned as a dedication of the student body to our Blessed Mother; and, in particular, it is a commemoration of our men and women in the service.

The plans for the shrine call for a large rock garden of three terraces. Each terrace will be approximately 100 feet long and from six to eight feet wide. The top terrace will be equally divided into five sections. A section will be set aside for each branch of the armed forces: The Army, the Navy, the Marine Corps, the Air Corps, and the Coast Guard and Maritime Service.

In the center of each section will be placed a pedestal surmounted by a carved emblem of the service commemorated. Engraved on bronze tablets fastened to the sides of the pedestals will be the names of our students enlisted in the various branches. Behind the pedestals will be a large eight-foot statue of the Blessed Virgin and the Child Jesus, the authentic statue of OUR LADY OF VICTORY.

Forming a semi-circle behind the statue will be several rows of ornamental trees and shrubs. Surrounding the pedestals and the statue will be numerous monthly blooming rose bushes. On the two lower terraces hundreds of perennial shrubs and flowers will bloom continuously from early spring until late autumn. In front of the terraced garden will be a reflecting pool containing many beautiful aquatic plants. The entire grounds between the Shrine and Colbert Street will be landscaped with a beautiful lawn and many more trees, shrubs, and flowers.

Each Tuesday morning a special Mass is being said for the physical and spiritual welfare of living Duquesne men and women and for the repose of the souls of those who have died. A special field Mass will be said each Decoration Day before the Shrine to our Lady of Victory. Thus each student will share in the benefits of 53 Masses and thousands of individual prayers yearly; not only for the duration but as long as Duquesne lives.

The Secretary of the Alumni Federation, Father Dietrich, is trying to secure the correct military addresses of all former students now in service. The list is steadily growing and we have reason to believe that the total number will exceed 1,000 names.

A number of the Fathers were able to leave for vacations immediately after Summer School, but some are taking split vacations so that our new Army Program can be carried on.

This program, which succeeded the now defunct A.A.F. college program, is one designed for the 17-year-olds as a preliminary training before their induction into the Army. We have a group of 210 boys. Father Ed Smith continues as Army co-ordinator and the Army officials were amazed when he was able to put a 24-piece cadet band on the field three weeks after the boys arrived.

The drive for funds has been moving along slowly but successfully. Various schools under their Deans, special groups headed by Fathers Dietrich, Harcar, Hogan, Lucey and the priests' Alumni group, under Father Kirk, have returned \$22,185 in cash, and \$53,800 in pledges. Since things appeared to be shaping up so well, Father Kirk, with the cooperation of the Fathers and the Deans of the various schools, enlarged the drive program from an emergency appeal to the Duquesne University Continuing Fund. The purpose of this extension of the drive is to raise funds not only to keep the school going in this present emergency but to make a concerted effort to pay off the entire University debt of \$395,000. The drive will continue until this is accomplished.

There have been a few changes in the University personnel. Father Manning left the University to take up his new duties on the Mission Band; and Father Lauritis and Schlicht have been added to our staff. To all these Fathers we wish the greatest success and happiness.

NEWS FROM WASHINGTON

When Father Noppinger set out on his latest safari, a tour of the schools of the archdioceses of Baltimore and Washington, it must have seemed to him like old times in Africa, for the rainy season was with us. Right now the sun is beaming and the landscape looks very pleasant, but for three weeks Father Dooley's monsoons in Burma had nothing on us. The hurricane did no damage in the immediate vicinity but did bring on some additional rain and wind.

Speaking of wind, not many visitors have blown in on us lately. No doubt the season will soon begin.

Among those who did visit us recently were some who were former members of the Not Yet Club. Father Federici returned for a brief stay while arranging matters at Georgetown for the completion of his thesis. Fathers Kirk, Joseph Duffy and Francis Duffy arrived en masse (that's French). Father Herb Frederick paid his first visit. Others who put in an appearance were Father Sweeney, on his way back to Arecibo, Father Haines, Father Anthony Walsh, Father Nolan, Father Vorndran, Father Clynes (another firster) and Father Brooks.

A "pants burglar" is working this vicinity of Washington, as many as six "jobs" having been pulled in two nights within our neighborhood.

Father Provincial and Father Guthrie were joined here by Father Lechner for the safari to the retreats in the South, with a stop at Tuscaloosa for the Centennial celebration there.

* * *

That which is known of God is manifest in them. For God hath manifested it unto them. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and divinity: so that they are inexcusable. (Rom. 1, 19).

If they were able to know so much as to make a judgment of the world how did they not more easily find out the Lord thereof?" (Wis. 13, 9).



OUR PROVINCE—

Vol. 13

NOVEMBER, 1944

No. 11

We are too weak and too imperfect to bear the weaknesses and imperfections of others and we make them believe that we act through zeal; it is even more rare that we ourselves are convinced of this fault. . . . You feel your misfortunes very strongly! So much the better. But what is important is that you bear them according to the Divine Will. You must be careful to crush the first movements of impatience.

—Venerable Libermann

Official

Appointments:

Father Ambrose M. Leech, bursar, Okmulgee, Okla.

Father William J. Holmes, Chaplain, Convent of the Sacred Heart, 1719 Massachusetts Ave., N.W., Washington, D. C.

Ordinations:

Ferndale, December 4-5.

Change of address:

Father John J. Sullivan, USNR, lieut. (s.g.), Base Hospital, Navy 250, Fleet Post Office, San Francisco, California.

Licentiate:

Last month Father J. Gerald Walsh obtained the licentiate in philosophy (Ph.L.), magna cum laude, from the University of Montreal.

Deaths:

Father Vincent Soares, in Zanzibar, Aug. 3, 1944, after a long illness. He was the only Goan priest of the Congregation.

Father Edward Leen, in Ireland, Nov. 11, 1944, after a very brief illness.

Miss Rita Phalen (sister of James A. Phalen, scholastic), at Houston, Texas, Nov. 10, 1944.

R. I. P.

Our Province

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DURING THE MONTH OF DECEMBER WE PRAY FOR:

Name of Confrere	Died	Age
Fr. Emil Knaebel	December 9, 1933	63
Fr. Amos Johns	December 10, 1914	33
Bro. Celsus McCabe	December 12, 1928	101
Bro. Hieronymus Schneider	December 13, 1931	79
Fr. Edward Schmitz	December 16, 1901	49
Fr. Francis Olfen	December 19, 1927	63
Bro. Vincent Pietrucik	December 23, 1938	73
Fr. Peter Breindenbent	December 31, 1892	29

Requiescant in Pace.

Circular Letter No. 19

Paris, June 11, 1944.

Received November 7, 1944.

My dear Confreres:

Whither are we going? Every one of us asks this question in anguish, in doubt and fear, all of which seem to be justified!

Are we going to share the lot of those millions of victims crushed by bombs, consumed by fire in their own homes, buried under the ruins of their own walls? Are we going to be hit by a shell, or cut down by gunfire while seeking shelter? Or shall we die of hunger, or be thrown on the highways, as happened four years ago, looking in vain for shelter, to the point of exhaustion, in a last effort to save ourselves?

Many who did not expect to do so any more than we, have gone and are going through these same terrors every day.

Doubtless, we rely on God's Providence, but how many unfortunate souls had a faith as strong as ours, whose lives in the eyes of God were more precious than ours, and who had to make the complete sacrifice of all they were, of all their hopes for the future, of all their abilities which seemed to make them indispensable to others?

When this storm has passed, several months hence, who will be here to answer when the roll is called?

However, at the present moment it would be futile to lose oneself in foretelling an uncertain future or to be upset by a future fraught with danger.

All that I have said can happen. Let us ask, then, if we have at this moment the strength of soul, the courage, to undergo the worst calamities. Do we have patience, patience to wait without fear for the most terrifying events, patience to endure them with courage when they happen?

The fascination of the news creates in the mind a disturbing anxiety which is a hindrance to sane reasoning. We wait for new things to happen, we brood over rumors, we manufacture history before it is made. As a consequence of this gullibility, stark reality comes as a disappointment.

There is no harm in learning news which seems to be true, but we should make every effort to crystallize all we hear around a truly supernatural central idea, supported by our prayers and aspirations during the day: for example, that Divine Providence governs all the affairs of life for the good of the elect. Let us not neglect prayer in order to indulge in fantastic dreams about the future. Be sure, with our Venerable Father, that he is truly wise and shows real intelligence who looks for the answer to everything in close communion with God.

Patience, that we may carry on with courage! I know well that in time of trial, the grace of God

will renew in our souls all our supernatural strength and that we shall know how to suffer as priests and as religious. But let us endeavor right now to re-awaken that sense of the divine and to maintain it as strong as possible so as not to be carried away by panic. We owe an example to the faithful, and to unbelievers who regard us as mere men; our attitude shall be or should be a model for all. But before we can show such an attitude for the example of others, we ourselves must first acquire it.

We have no right to be timid, to be frightened. By prayer and union with God, let us strengthen our souls, becoming more and more convinced that every road leads to God and that, although not knowing God's designs, we are sure to arrive at our destined end if only we permit ourselves to be led by the hand of God.

Let us continue then our religious life without being distracted by what goes on around us. May our life be truly interior, interfered with as little as possible by outside events. Let us pray much to our Lady, **Notre Dame Preservatrice**, as we have done in the Motherhouse since the cholera epidemic of 1849. She protected us in 1870 and again during World War I, 1914-1918, and up to this very day. Let us pray to her with confidence that again she may extend to us her powerful protection.

In this hope I bless you affectionately, dear confreres, and give to all of you the assurance of my paternal devotion in Our Lord.

(Signed) ✠LOUIS LE HUNSEC,

Bishop of Europus, Superior General.

NEWS OF GENERAL INTEREST RECEIVED SINCE THE ISSUANCE OF CIRCULAR LETTER NUMBER 18

MOTHER HOUSE: The disobedience and imprudence of one of the Brothers placed the Motherhouse in very serious difficulty. The Superior, Father Muller, and two Brothers were arrested at the end of February and have not been released at this writing. Apart from that, things are quiet. On Pentecost Sunday, His Eminence, Cardinal Suhard, Archbishop of Paris, had dinner with us, according to tradition. Air-raid alarms and restrictions are getting more numerous, transportation is becoming more difficult. In the city itself, the subway is the only means of transportation and the trains are halted whenever there is an alarm, which is several times daily. And we are expecting worse. In May and June the Superior General confirmed at various places in the archdiocese of Paris. His health, not so good during the winter months, has improved with the arrival of nicer weather.

THE PROVINCE OF FRANCE gives the following statistics in its Bulletin of February: Prisoners: 7

Fathers, 40 Scholastics, 18 Brothers. Working in Germany: 8 Scholastics, 1 Brother, and 6 Postulant Brothers. Fathers employed in the various dioceses: 91.

In Cellule, one section of the community was taken over by the Senior Seminary of Clermont, which had to vacate its own buildings for fear of being bombed because of proximity to the Michelin factories. There have been quite a few alarms in Chevilly since that neighborhood was bombed, and the scholastics distinguished themselves in helping our stricken neighbors. So far, there have been no casualties nor serious damage.

Auteuil by now has 10 houses functioning to full capacity. Others are being erected. Last year over 2150 orphans were cared for. At present, we must refuse applications (about 20 a day) for lack of space. War has not diminished our resources, but prevented expansion, whilst the number of orphans keeps on increasing.

IRELAND: Father Murphy, in his letters of Jan. 5 and 20, March 18 and April 3 and 12, has good news concerning his Province. Vocations are on the increase and the Novitiate must be enlarged. Our Fathers are publishing books which make Kimmage a "center of spirituality," recognized as such beyond the boundaries of the Province.

For the first time in twenty-five years, the students of the Jesuit College of Clongowes defeated our students of Blackrock in a football game. Due to the excitement, the Prefect of Studies of Clongowes College had a heart-attack and died at half-time, and another gentleman dropped dead at the end of the game.

In spite of the war, the various missionary enterprises are progressing.

FATHER OLIVEIRA (Portugal) announced (March 10) that he was going to visit our Fathers at Cape Verde in April. The Province functions normally, with 48 theologians, 41 philosophers, 9 clerical novices, 6 novice Brothers, 13 postulant Brothers and 205 junior scholastics. It is becoming increasingly difficult to get essential supplies.

FATHER COLLINS (United States) (Feb. 8, Mar. 6): Work goes on despite conscription and the number of Fathers who are serving as chaplains in the armed forces. The annual retreats were to take place for the Brothers in March and for the Fathers in June. The military chaplains are performing their duties well. Bishop Gay will very probably ordain 16 priests there on June 16.

FATHER DECLERCQ (Belgium), under date of May 11 and 21, reports life and studies normal. The economic situation (thanks to the bursar's initiative and the charity of the people) has improved. But in the beginning of May, all the educational institutions of the diocese of Bruges were ordered to send their pupils home. Thus Lierre and Gentinnes are empty. On the night of May 11 to 12, Louvain was bombed and the city greatly damaged. None of the scholastics was hurt, but the windows were

broken. The scholasticate was transferred to Gentinnes and studies resumed.

FATHER VOGEL (Holland) wrote on Feb. 19, Mar. 23 and April 13. Father Pelt returned after being a prisoner of war for 19 months. His health is good and he has resumed his duties. Baarle and Alen had to be evacuated. The students went to Gemert. Father Grimmon died rather suddenly on April 5.

FATHER MONNIER (Rome) in a letter of April 4 relates that life is quiet but supplies are difficult to obtain. Since the railroad was destroyed, goods have to be moved by trucks.

MONSIGNOR POISSON (St. Pierre et Miquelon) (Jan. 5) lets us know that life goes on just as in the preceding year. All are at their jobs and working normally.

HAITI: Letters of September and October, 1943, tell us that there are no restrictions of any kind. The College functions normally.

BISHOP GAY (Guadeloupe) is in excellent health. Bishop Genoud is fairly well.

BISHOP GOURTAY (French Guiana) (Sept. 18 and Dec. 30) and **FATHER MALEJAC** (June 18, 1943) report that things go smoothly, but the burden of years and the heat weigh heavily.

FATHER WALTHER (Dakar) (Dec. 28, 1943 and April 5, 1944): All the works have been maintained but some had to slow down. Fire destroyed the out-buildings at Diodine. Several confreres are serving as chaplains. There is no lack of supplies, although not as much choice as formerly. Father Walther made the visitation of the Prefecture of Ziguinchor and was getting ready for the visitation of the Dakar District.

BISHOP MOREIRA (Cape Verde) (Dec. 8, 1943): Our Fathers are now grouped in two residences. Their ministry bears good fruit and is bringing about a spiritual renaissance in that abandoned country. The Salesian Fathers arrived there to open a trade school.

FATHER BALEZ (French Guinea) (Nov. 27, 1943) has received Circular Letters up to and including number 15.

FATHER DE TERNAY (Yaounde) gave us some news on March 19. They do not lack anything, things are progressing. The native Sisters have 100 postulants.

BISHOP FRITEAU (Loango) (Dec. 15, 1943) and **FATHER MOLAGER** (Dec. 17, 1943) have received Circular Letters 14 and 15. Bishop Friteau has been able to visit his mission stations and found them in good condition. Work progresses normally, but the strength of the workers is being used up. No complaints about supplies. Building activities everywhere: schools at Mouyoundzi and Mayoumba, a church at Dolisie, addition to the school at Mossendjo, a hall for the Scouts at Pointe Noire.

BISHOP BIECHY (Brazzaville) (Dec. 18, 1943, Mar. 9, 1944) the missionaries are in good health. Work proceeds normally. There is no lack of supplies.

Progress is made, despite difficulties, especially in the schooling and training of catechists.

BISHOP GRANDIN (Oubangui-Chari) (Dec. 23, 1943): All goes well.

BISHOP PINHO (Launda) (Dec. 30, 1943) and **FATHER GROSS** (Dec. 15, 1943): The Bishop was able to make his pastoral visits, despite rationing of gas and tires. The Seminary at Luanda functions well, but prices are high. Two priests were ordained on the feast of Christ the King. The preparatory seminary of Bangalas was transferred to Malange, the one of Lucula to Cabinda. We had the first profession of a native Brother. The very beautiful new church at Sazaire, the work of Brother Ludwig, was blessed on Oct. 17, 1943, by Bishop Pinho.

FATHER MARRON (Kilimanjaro) (Feb. 20, 1944): "Bishop Byrne wrote a pastoral letter for the Consecration to the Immaculate Heart of Mary on Dec. 8. We shall repeat that Consecration during the Retreat in January. Father Albrecht is Bishop Byrne's vicar-delegate for the Prefecture of Dodoma, where there are 10 missions and a senior seminary. The first native priest will be ordained this year."

FATHER BESNARD (Diego-Suarez) (Oct. 21, 1943) at last gave us some news. On April 7, 1942, the rectory at Ambilobe burned down. In October, 1942, Bishop Fortineau was very sick at Fenerive, but was able to return to Diego Suarez in January, 1943, with health improving. Everyone is at his job and does his best but quite a few are overworked.

CONFRERES WHO DIED SINCE PUBLICATION OF CIRCULAR LETTER NUMBER 18

Date	Name	At	Age	Yrs. Prof.
Jan. 14	Fr. Joseph Tercas (Port'g'l)	(Not given)	65	10
Jan. 17	Fr. Anthony Retter (Fr.)	Duala	74	50
Feb. 11	*Mr. Alfred Zahm (Fr.)	(Not given)	21	In artic. mortis
Mar. 8	Fr. Victor Lithard (Fr.)	Chevilly	72	47
Mar. 10	Bro. Jean Baptiste Bot (Fr.)	Langonnet	66	23
Mar. 29	Bro. H. Durrenbach (Fr.)	War Cas.	30	11
Apr. 5	Fr. Henry Grimmon (Hol.)	Weert	37	15
Apr. 15	Bro. Cyprian Hodruss (Ger.)	Menden	67	41
Apr. 29	Fr. George Leportier (Fr.)	Langonnet	78	52
May 16	Fr. J'n B'p'ts'e Kayser (Fr.)	Langonnet	65	43
May 16	Bro. Clement Ulrich (Fr.)	Langonnet	74	52
May 25	Fr. Pierre Compes (Fr.)	Langonnet	75	46

*Novice cleric

ADDENDA ET CORRIGENDA

1940

Nov. 6	Fr. Ernest Busch	30
Aug. 17	Bro. Pacificus Fuss	34

1941

July 20	Bro. Anastasius Homberg (not July 22 as previously reported)	
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1943

May 6	Bro. Ambrosio Laourenco (not May 5 as previously reported)	
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FATHER VICTOR LITHARD

Father Lithard was born June 4, 1873, and made his profession Nov. 1, 1897. From 1901 to 1904 he was stationed at the novitiate at Grignon—Chevilly; professor of moral theology in the senior scholasticate from 1904 to 1912; master of novices from 1912 to 1921; again professor of moral theology from 1921 to 1931; director of the senior scholasticate from 1931 to 1934; then stationed at the French Seminary in Rome from 1934 to 1939. He then returned to Chevilly to teach moral theology again, and it was there he died on March 8, 1944.

His work as master of novices and professor of moral theology made a profound impression on all those who owe him their religious and theological training. This was because Father Lithard was a man of deep convictions, of absolute sincerity, of inflexible rectitude, who taught his principles, defended them vigorously, and above all, practised them himself, before preaching them to others. His pupils still can see him there, sitting in his chair, striking his forehead and uttering his profession of faith: "I am a Christian, that I am!"

Father Jaffre writes of him: "His devotion to his principles may have given him a certain rigidity, but it was grand to see a man of firm convictions, ignoring subterfuges and fads, who knew only the straight line of perfection, a true, "*pelerin de l'absolu!*"

Father Lithard was a loving and devoted son of the Church and the Congregation, a priest in the full sense of the word, a strict religious who left his impress wherever he passed, by the fixed ideas which he defended and spread, by the exalted ideal of perfection which he lived and tried to impart to others, by the reprimands from which no one was spared and, above all, by the example of his life.

He was a member of the General Council. He published a number of books, among them "Manuel de droit religieux de la Congregation," "Spiritualite Spiritaine" and "Precis de Theologie Pastorale," the latter attaining a large and well-merited circulation.

Mother House,

Sept. 22, 1944.

(Rec'd Nov. 17, 1944.)

Dear Father:

I wrote you August 3 but very probably you will not have received my letter. The things that have happened since then! The arrival of your compatriots at the outskirts of Paris about August 20 was enough to electrify the whole population of the Capital.

This marked the end, in France, of the Nazis and the horrible Gestapo which had been oppressing us for forty months. Everywhere the "Sammies" were acclaimed with frenzy! What thanks we owe them and you.

France was so crushed, bled white, without arms, that never could she have risen up on her own. But as soon as a strong and powerful hand was offered her, she recovered and leaped at the oppressor's throat. A few weeks and it will be all over.

Our houses are intact except for that at Mortain which was damaged slightly. But Chevilly and Orly are still requisitioned; Orly by your compatriots and Chevilly by French soldiers.

With all our hearts we sang, and are still singing, the Te Deum and the Magnificat.

I have just written Circular Letter #21. I ask you to have it translated and passed on to our English-speaking confreres.

Affectionately,

*L. Le Hunsec, C.S.Sp., Sup. Gen.

(At this writing, Nov. 19th, we have received Circular Letter #19.)

SHIPWRECK OF THE "AFRICA"

(January 12, 1920)

An account of the death at sea of sixteen Holy Ghost Missionaries returning to their missions in Africa.

A translation from the French of a circular issued by the Most Reverend Alexandre Le Roy, C.S.Sp.

You have learned, with deep sorrow, of the shipwreck of the Africa, sunk with all on board on the twelfth of January, off Isle de Re with sixteen of our missionaries. It is a disaster without precedent in our history, which has not forgotten our fourteen victims swallowed up in the burning lava of Mount Pelee and without precedent even in the history of the Catholic missions, I think.

If I have waited some time before informing you of this terrible disaster it is because of my desire to give you all the details I have been able to gather. We must adore God, submit humbly and profoundly to His holy will, offer our sacrifice in union with the sacrifice of our dead, love one another with a new confidence in God, with the invincible hope that such happenings can only hasten reaching that goal which is the object of all our efforts—the redemption of infidel Africa.

For this reason we humbly repeat with Job: "The Lord hath given and the Lord hath taken away; and as it hath pleased the Lord, so it is done. May the Lord be blest!"

Since the end of the war it has been very difficult to reach the missions of Eastern and Western Africa. We were, therefore, very glad when the Chargeurs-Reunis Company informed us that they had placed at our disposal nineteen berths on one of their steamers, the Africa, scheduled to leave Bordeaux for Dakar on the ninth of January.

Bishop Jalabert, who had already made arrangements to return to Senegal on the Cap Ortegal, decided to take the opportunity presented by the Africa and, therefore, changed his original plan.

Father Marius Testault, home on leave in France in 1914, was not able to return to his mission because of the outbreak of the war. He enlisted as a volunteer chaplain but was accepted as an infirmarian. He became an officer in one of the Administration Bureaus. He received the Croix de Guerre with the praise of all his superior officers.

Father Joseph Siffert had returned some time before from the Mission of Huilla. In Paris during the war he showed the greatest good will and untiring devotedness to duty. He was very happy to be in a position to respond to the proposition of Bishop Jalabert who suggested that Father Siffert work in Cape Verde.

Father Paul Le Sellier, formerly of the Mission of Loango, served with brilliant success as a war chaplain. With exceedingly great joy he set out for Africa.

Father Joseph Le Leal, who recently made his consecration to the apostolate, served his country during the war. Whether as private or as an officer he was a model for everybody. His excellent character and intellectual qualities gave great hope of his future.

Father Joseph Michel was a former professor at the French College in Rome. In 1896 he entered the Trappists but had to leave after a few years due to poor health. His superiors obtained for him the authorization to live outside the community. He had remained all the time attached to the Congregation and he had secured Bishop Jalabert's permission to work in the seminary of Nagazobil.

With his usual kindness for which all his friends knew him, the Vicar Apostolic had accepted Mr. Gabriel Ged, formerly Brother John Chrysostom, who did not renew his vows in 1918. Mr. Ged was very happy to go to Senegal where he hoped to find many of his own nationality (Syrian).

Father Theodore Leray returned from French Guinea in 1913 because of poor health. He had to remain in Paris during the war. His ministry at the Mother House, Our Lady of Victories, and in other places was very well appreciated. He was drafted and served his country as infirmarian, secretary and accountant at the hospital of La Fondation Thiers. There he met people well known in Paris society. His priestly characteristics attracted all with whom he came in contact. He set sail for Boké just a few days after he had collected ten thousand francs for his mission. He was carrying the money on his person.

Father John Van Dooren, one of the young Fathers from Holland, Brothers Hermas Huck and Mercien Neumeyer were destined for Cameroun. There they had reconstructed their mission destroyed by the war.

Father Alexandre Monnier had gone to Gabon in 1886. He had done magnificent work there. And after thirty four years he set out again as lively, as valiant and seemingly as young as he had on his first mission trip. Very happy, too, was Father Eugene Guyenot who had come to the Congregation as a priest. With him was Brother Antonin Muratet, an expert carpenter. All three were going to the old and beautiful mission at Lambaréné. Brother Arsene Heckley, another carpenter, was going to Brazzaville. Sister Saint Pierre, of the Sisters of St. Joseph of Cluny, was likewise returning to the same mission.

And finally, Father Stanislas Beneteau, the story of whose fate is particularly touching. He had returned from Oubangui-Chari before the war. He was drafted and then discharged for reasons of health. He decided to go to Guadeloupe where he

hoped to regain his health. Then, after an interview with Bishop Calloch at Paris, he decided to go to Bangui.

All these missionaries gathered together at Bordeaux on the appointed day, Friday, the ninth of January. When they embarked, strangely enough, several of them, Bishop Jalabert, Father Michel, Father Siffert and Father Beneteau, manifested a certain instinctive fear.

The Africa, captained by Le Du, left Bordeaux the same day at seven o'clock with five hundred and ninety nine persons on board, of whom one hundred and twenty four were of the crew, and one hundred and ninety two sharpshooters going back to their homes in Senegal; the others were officials, soldiers, merchants with their families.

After a stop at Pauillac the boat was obliged to wait several hours at the mouth of the Garonne before being able to continue.

The sea was wicked and the storm was already at its height. The wind, which was blowing fiercely from the southwest, struck the vessel amidship, and she was laboring in the heavy seas.

Sunday morning about six o'clock the Africa was about sixty miles off the lighthouse of La Coubre, a point north of the estuary. At this time an SOS was sent, for a leak had been discovered and one of the engines was seriously damaged.

Another vessel of the company, the Ceylon, which was bound for Buenos Ayres from Bordeaux, came to the help of the Africa and arrived alongside her in the course of the morning. But the sea was too stormy to use lifeboats. It was, therefore, decided that the Africa should go to La Pallice, escorted by the Ceylon.

Thus Sunday passed. That evening, at Paris, we were making our annual pilgrimage of the Epiphany at Our Lady of Victories. As the storm continued we recommended our travellers to the prayers of the congregation. We did not know that at that moment they were in great need of prayers.

The night fell on the high seas and the storm doubled in intensity. Because of the risk of collision the Ceylon was no longer able to remain alongside the Africa and the captains signaled their agreement to follow individual routes. Later, as the commander of the Ceylon relates, a rocket with its white sinister light lit up the sky, heavy with clouds. It was the Africa signaling. "In constant communication with the steamer in distress," he continues, "I did all I could. A little before ten o'clock in the night I signaled to Captain Le Du that we were in the neighborhood of Rochebonnes (a dangerous submerged plateau situated a little off Isle de Re). He replied: 'I know it, but I am no longer master of my ship. The rudder has ceased to work'."

Other details have been given to us by one of the few survivors. The water had filled up the engine room and the pumps were out of commission. Following the wind and the waves the ship kept heading towards the north. Very calmly and with an energetic voice that inspired confidence, the ship's commander gave the order to all on board not to undress and to put on their life belts.

Towards midnight, the Africa hit, head on, one of the illuminated buoys of Rochebonnes, fixed on a barge, and struck the rocks. Another leak was made

and soon water reached the dynamos and all the lights were immediately extinguished.

Finally, about three o'clock in the morning, the Africa sent out another SOS. The commander gave the exact position of the ship and indicated that she was sinking.

For some time already the passengers had begun to leave the ship with the help of the lifeboats—a very difficult operation under the circumstances. The ship was in a sloping position and the high waves lashed across her. There was ominous darkness all around. The lifeboats were tossed about and submerged by the waves. Some of the passengers could not make up their minds to attempt the lifeboats; those who tried failed.

Finally, the unfortunate vessel, thrown many times against the enormous foundation of the buoy, was smashed to pieces. The bow dipped beneath the waves, while the remainder of the ship stood up on its side then suddenly the Africa went to her grave.

When day broke the Ceylon was then joined by a cargo vessel, Garonne II, and by the Anversville, returning from Congo with one of our missionary Fathers, Van Hoof. On the shore of Rochebonnes, whitening under the spume of the furious waves, remained no trace whatever of the shipwreck—everything had disappeared.

The Ceylon, on regaining the shore, picked up three lifeboats and a raft carrying altogether thirty six survivors.

Later many bodies were washed ashore, some piled on a lifeboat now acting as a coffin.

When we were informed of the disaster by the shipping company we sent Bishop Lerouge and Father Jouan to La Rochelle. When they arrived they recognized the bodies of Father Le Leal and Brother Crepin Benoit. The breviary of Bishop Jalabert was also washed ashore. The body of Father Monnier was washed ashore at Ile-d'Yeu. He was wearing his rosary around his neck when he died.

Burial services were conducted at Sables d'Ollone. Then on Friday, the twenty third, at Paris services were held at the Church of the Madeleine, the parish in which the offices of the Chargeurs-Reunis Company are located.

The church, all draped in black and magnificently decorated, was filled with people who had come to show their sympathy to our missionary family. All the clergy of Paris, all the religious communities, both men and women, admirals, generals, diplomats, soldiers—all prayed: "Give them eternal rest!"

A similar ceremony took place at Bordeaux where Cardinal Andrieu presided at the service in our chapel. Services were also held at Fribourg, Rome and other cities where our Fathers are.

At Paris illness prevented His Eminence, Cardinal Amette, from attending the service at the Church of the Madeleine. He desired to give the funeral oration. His letter expresses the sentiments of the numerous letters I have received: "I share deeply in your grief and I weep with you over the loss of so many missionaries who seemed to be so necessary to gather the harvest of souls. . . . How mysterious are the designs of God, and how necessary is His grace to accept and adore His blessed will in such trials."

All the Bishops of France have written in similar terms, as well as Superiors of Orders and Congre-

gations with which we are in communication; all the admirals, generals and persons of rank, who had known Bishop Jalabert.

Similar manifestations of sorrow and sympathy were shown in Senegal, Gambia, Soudan and Mauretania, where the deceased Vicar Apostolic had friends even among the most influential chiefs of the Mussulman tribes.

This expression of universal sympathy is a consolation in our sorrow, and we could not be insensible to it.

Although we know nothing of the terrible agony of our dear confreres during the day and night immediately prior to the disaster, we are however convinced that in the midst of the deadly storm they were a source of courage and salvation to those with whom they died. Thus, true to their vocation they were missionaries to the last moment of their lives. Valiantly and willingly they have sacrificed their lives. In this spirit they have gone with confidence before the Sovereign Judge. This is our consolation. Our lives belong to God. We have reached our goal when we have given our lives for Him and He has willed to receive them.

The sea will keep the bodies of our dear confreres, but when we shall walk along the shore the great ocean will recall to our minds in its own majestic language the memory of those dear departed.

It is not the dead that we must pity; God has called them from pagan lands to rest and reward. It is our missions; it is the Congregation; it is ourselves that have received the blow.

The general sympathy which this great sacrifice has called forth and the publicity which it has received have attracted the attention of the whole world to the missions of the Holy Ghost Fathers and to the Congregation. On an occasion like this Divine Providence is wont to bring life out of death. God will call new vocations into the savage fields of the African Apostolate. Their tomb in the midst of the ocean will be fruitful.

Let us therefore be strong in hope, in fraternal union, in a more profound attachment to our dead, in an absolute devotion to our vocation, in perfect regularity, in a spirit both religious and apostolic, worthy of those taken from us by the sea, worthy of those who before them first found their graves in the pagan land.

*"Whether we live or whether we die,
We belong to the Lord and His Mother."*

—✠Alexandre Le Roy.

DUQUESNE DOINGS

As the winter sends its first warning blast we find the community, civilian students and air cadets well settled in the regular routine of University life. Classes are going full-steam ahead, work on the property continues, and the social life though warlined and curtailed adds its measure of relaxation and relief. During the month of October the devotions of Our Blessed Mother were well attended. Many of the students came to daily Mass and a large number joined in the recitation of the Rosary at noon. Father Hilary Kline, newly appointed chaplain, was in charge of the ceremonies and Father

Vernon Gallagher took care of the singing. Father Gallagher, incidentally, has commenced a student choir and hopes to have his charges perform in the near future.

One of our very fine laymen, Dr. Lester Pierce, answered the call to the colors and is now in the South Pacific doing psychiatric work in the army's rehabilitation program. Dr. Pierce was the Dean of the School of Education. In his place as Acting Dean we have Father Harcar. Some of the other appointments are: Father V. Gallagher, Assistant Dean of the College of Art, and Father Frank Duffy, Acting Dean of Men.

The Army Program is going strong with practically no loss in the number of cadets. This is noteworthy since in other schools large percentages of the boys have either quit or have been eliminated. In a recent report on Duquesne's work the Award of Merit was given to the University by the Army Air Corps for general excellence in all departments.

The number of new students enrolled (270) is very encouraging, although we anticipate that many of the boys will be called to the colors at the end of the first semester. Among these newcomers are quite a few returned veterans taking advantage of the government plan for the continued education of service men. If the war doesn't last too long we hope to see great numbers of these boys back in school. Even the Air Cadets are anxious to finish their work here and have planned to return as soon as possible to "Alma Mater." This affection for the old School in boys who came here merely under Army orders is a source of pride and satisfaction to the Fathers, especially those in the Army program. They feel that it is a tribute to the spirit of Duquesne that many of these boys should become ardent Bluffites in the short time they are here. It is good to see these boys—now officers—use a day of their precious leave to stop off for a visit to the Bluff just as our own boys do. Every month one or more of them comes around to pay his respects to the Fathers who taught him or directed him.

Recently we have had several distinguished visitors: Most Rev. Johannes Gunnarson, Bishop of Iceland; Most Rev. James P. Davis, Bishop of San Juan, Puerto Rico; Most Rev. Jean Gay, C.S.Sp., Coadjutor-Bishop of Guadeloupe. On the occasion of Bishop Gay's visit, the University held a dinner which was attended by practically all our confreres in this district. Bishop Gay was given the honorary degree of Doctor of Laws by His Excellency, Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, and Chancellor of the University, who presided at the ceremonies. Father Provincial was present for the dinner and for the conferring of the degree. The citation in English and in French was read by Father O'Donnell.

Besides offering an opportunity to honor Bishop Gay the affair gave the Fathers a chance to see old friends, swap stories, and generally enjoy a very pleasant evening.

The Fathers attended Father Charles Kapp's Silver Jubilee Celebration on October 22nd and 23rd. Those who were free were at the Solemn Mass on Sunday and practically half of the community were able to take part in the social festivities on Monday night. Congratulations to Father Kapp.

BEST SELLERS REVIEW

The Dove Flies South, by James A. Hyland: The author, a priest of the Congregation of the Holy Ghost, has spent some fifteen years in the South. This book is the literary outcome of his experiences, observations and thoughts about the relations between Negroes and Whites in that region. The events narrated take place in Arkansas and Louisiana just before and after the outbreak of our war with Japan. The story is intended to bring home vividly to its readers the thesis that real sympathy for others (the power of feeling with them) depends on one's ability to put oneself in their place, to see with their eyes, to share, at least in imagination, their lot in life.

George Woodward, 45 year old briefless lawyer and debt-ridden planter, is obsessed with the notion, arising from whispers heard in his boyhood, that his long-dead mother may have had a tinge of Negro blood. His father being also dead and himself knowing nothing of his mother's family, George can neither prove nor disprove his suspicion. This secret doubt poisons his attitude toward the Negro servants, share-croppers and townspeople among whom he lives. His horror of Negroes leads George, as a planter, to kill "in self defense" Peg-Leg Allen, one of his black share-croppers, and as an aspiring politician, to advocate forced segregation of all Negroes upon "reservations" to be set apart exclusively for them. In his political schemes George is both encouraged and spied upon by his secretary, Evelyn Darby, born of poor white Ozark parentage and cold-heartedly determined to rise in the world. She encourages George to grow fond of her, but keeps on good terms with his opponents, Judge Rhett and District Attorney Dalton (who "planted" her in George's office).

Then there comes into George's life a philanthropic scientist, Professor Hartley, who has hit on a process of turning black skins white and vice versa, and who determines to eradicate George's anti-Negro complex by turning him outwardly into a colored man, so that he will see—and feel—life from the Negro standpoint. Circumstances bring it about that the black George Woodward is arrested on the charge of murdering the disappeared white—George Woodward—himself.

The Professor with the connivance of Judge Rhett contrives George's escape from jail, who flees south to Louisiana, experiencing on the way some of the slurs, insults and brutalities which commonly befall Negroes but which are sadly new to George. Sheltered by Uncle Gradney, father of his former none-too-well-treated chauffeur, befriended by Father Ozan, young Negro priest, discovering by a miracle of coincidence a family cemetery which shows his mother to have been of a French, not Negro descent, George starts turning white again, and the story ends in Horatio Alger fashion with everybody reformed, happy and fortunate. George has learned what it's like to be black. Evelyn has sacrificed ambition to Red Cross work. The minor characters have had their misfortunes alleviated in a sort of fairy godfather style by that "deus ex machina," the Professor.

"The Dove Flies South" is a good novel, though not a distinguished one. Only its Negro characters

are fully alive and convincing. The style, while not actually bad, is often pedantic, though the chapters describing George Woodward's experiences in his Negro guise are well done and impressive.

In the manner of its telling, "The Dove Flies South" cannot compare with Lillian Smith's "Strange Fruit" which leaves its readers despairing of any solution to the Southern racial problem. Father Hyland's book, for all its fantastic plot device, does find the way to common understanding—the old way of "Put yourself in the other fellow's place." Father Hyland's story, too, is of course free from the coarseness and exaggerated realism that deform "Strange Fruit." "The Dove Flies South" may be recommended highly as propaganda against prejudice, though only moderately as a literary achievement.

—From "Best Sellers Review" published by the Library, University of Scranton, Pa., and the Catholic Review Service, St. Mary's College, Kansas.

(This review was made as late as November; the "Dove" is still on the wing.—Ed.)

OUR LEVITES

FERNDALE: The weather being cool, crisp, and all the leaves turning color and falling, we in Ferndale decided that Autumn has arrived. No football league has yet appeared. There has been a little "razzle-dazzle," Ferndale's conception of informal football.

The harvest is all in. It is small this year, but considering the very dry summer, satisfactory.

At our Disputatio Moralis there were no formal objectors. Spontaneous objections are more genuine and there was no lack of them. The subject was Simony. Mr. Bushinsky did very nobly in the chair, and I am sure that all left the Hall fully determined never to be guilty of said crime.

We have had the good fortune to secure Father McNerney, of St. John's, Noroton, for a series of lectures on the Social Encyclicals of the Social Order. We in Ferndale agree with the world that the subject is timely. Father McNerney has been active in Labor Schools for some years, besides having just finished a course on the subject at Catholic University. The series will fulfill the requirements of a credited course.

December 4 and 5 have been set as the dates for ordination to the subdiaconate and diaconate. It is novel to start with the breviary in Advent.

RIDGEFIELD: The winter rule went into effect this past month and the Novices were introduced to a new phase of Novitiate life. The academic fire which flared so brightly in Cornwells and then dwindled to a spark in those months away from the books, once again was resuscitated.

The avidity with which the Novices read Alfonso Rodriguez's "Christian Perfection" would lead one to believe that it has great possibilities as a best seller.

On October 18th nineteen willing Novices entered the Ridgefield Blood Bank to deposit many pints of blood. This was not a new experience for the group,

but for many it was their first donation in Ridgefield. Having given their blood the Novices liberally partook of the repast set before them.

Although this year's potato crop is far below normal it is, however, superior to the crops of many adjacent farms.

Interest was diverted from the football field by the very colorful clash of the St. Louis Browns and the Cardinals in the World Series.

Former Novices may be interested to learn of the escape of Mike, our canine novice. Mike, who has already repeated his Novitiate five times because of incorrigibility, followed a Novice to the tower and was overlooked when the Novice departed. Mike was found after two days imprisonment looking slightly worse and very puzzled as to why he was segregated.

CORNWELLS: Since our last meeting in these pages we have ushered in the glorious month of October. Daily at 5:25 p.m., the Community gathers in the chapel and there "coram Sanctissimo" the Rosary, Litany of the Blessed Virgin Mary and the Prayer to St. Joseph are recited. The thought uppermost in every one's mind is the cessation of hostilities and a speedy victory with peace and justice. May God grant it through the intercession of our Blessed Mother.

On Wednesday, October 4th, Mrs. Landy, mother of Father Joseph E. Landy who is stationed at Emsworth, was buried from St. Monica's Church, Philadelphia. Fathers Hoeger, Williams, Stanton, J. Duffy and Sheridan represented the Community at the Mass and sang the Benedictus at the grave. Our heartfelt sympathy goes out to Father Landy and his family.

The singing of Vespers every Sunday was resumed October 1st. The Scholastics like this devotion and they put forth their best efforts. This scribe, on hearing them for the first time, longed to have some of the voices that resounded through the Chapel from 1925 to 1933. Our Juniors sing well, but there is a dearth of "tenori" and "bassi profundi." Most of the voices seem to be centered in the middle register.

During the past month free afternoons have been spent in manual labor. Father Kettl, the genial Director, leads one crowd into the cornfields where they help Brother Matthew with the husking. Another crowd can be seen in the woods with Father Pergl splitting trees that were felled during the storm that swept the Atlantic seaboard some time ago. Still another crowd is seen working in the cemetery where the cement foundations for the new headstones have been laid. Experienced workers are now putting the stones in place.

Fathers Francis Trotter, Haines and Sweeney called on us during the month. Father Sweeney has returned to his mission in Puerto Rico.

The recreation room is undergoing several changes. A Celotex ceiling is being installed and asphalt tile flooring is to be laid. The "oldsters" will remember the room as having been used at one time as the dining room for the entire Community, and later as a coal bin and a general thoroughfare to the kitchen and other places of interest. Remember? There is a great treat in store for those who have

not visited the Alma Mater lately. Come up or down and see us sometime. All the improvements have been chronicled in these pages before, so we need not repeat.

The days of the goblins, ghosts and night riders will soon be upon us. Do you remember way back (1925-33) the preparations that were made for Hallowe'en? Well, our Scholastics are just as eager for fun and a bit of frivolity now as you were then. The seniors are preparing two one-act plays and Father Williams is back again whipping the Glee Club of 24 voices into shape on the old traditional Hallowe'en song: "And the goblins'll git you, if you don't watch out."

Now that the World Series is safely tucked away for another year, the thoughts have turned to the gridiron and we can see the pigskin flying through the air wherever we look. Great enthusiasm has been manifested over the selection of the teams. There are two fields and three teams on each field. The teams are pretty evenly matched; the rivalry is keen; and judging from the close scores there seems to be honest-to-goodness competition. Perhaps someone has offered a prize to the winning team on each field. Who knows?

Every Wednesday from 10:00 a.m., to 4:00 p.m., we can find volunteer members of the Bristol Chapter of the Catholic Daughters of America busily employed with sewing and mending. Their work is quite varied and they have proved themselves a great boon to the Community.

FATHER NOPPINGER DESCRIBES AFRICA MISSIONARY WORK

Concluding a two weeks' lecture tour in Catholic schools of Garrett and Allegany counties, the Rev. Joseph G. Noppinger, C.S.Sp., of the Holy Ghost Fathers, Washington, D. C., yesterday delivered an illustrated talk on "The Mission, Native and Animal Life of Africa" to an audience of 740 members of Western Maryland Conference, Catholic Students Mission Crusade, in Carroll Hall.

Father Noppinger illustrated his talk with approximately 1,500 feet of moving pictures, which were taken in East Africa, where the lecturer spent eight years, 1933 to 1941, in missionary work.

During his stay in Africa, Father Noppinger's missionary headquarters were at Tanga, five degrees south of the equator and 35 feet above sea level. His territory covered 4,500 square miles and he carried on his missionary work in forty different camps and plantations of the sisal industry. Sisal is a plant yielding a strong durable white fiber and is used for hard fiber cordage, especially lariats, and to some extent for binder twine. The plant is also grown in Java, the Bahamas and Mexico. Between 1,000 and 2,000 boys and young men are employed on each plantation.

Father Noppinger holds the distinction of being the first Holy Ghost Father from the Catholic archdioceses of Baltimore and Washington. The Holy Ghost Fathers, incidentally, are the pioneer missionaries of Africa, having been first seen there in 1842. The order now has twenty seven bishops and 1,000 missionaries in that country. While the building of

churches and chapels in that country has been curtailed due to materials being allocated to the war effort of the Allies, construction of new buildings will be resumed at the conclusion of the present conflict, he said. There were twelve churches and chapels when he returned to this country.

The speaker was introduced by Brother Luke, moderator, who opened the meeting with prayer.

The Rt. Rev. Msgr. Louis C. Vaeth, of Baltimore, director of the Home and Foreign Mission Society for the Propagation of the Faith, also addressed the conference which comprises units from LaSalle high school, Catholic Girls' Central high school, St. Mary's high school, Ursuline Academy and the seventh and eighth grades of SS. Peter and Paul school.

Father Noppinger will go to Hagerstown today to address Catholic school children in Washington county.

—The Cumberland News,
October 12, 1944.

I SHALL NOT BE AFRAID

I shall not be afraid any more,
Either by night or day;
What would it profit me to be afraid
With you away?

Now I am brave. In the dark night alone,
All through the house I go,
Locking the doors and making windows fast
When sharp winds blow.

For there is only sorrow in my heart,
There is no room for fear.
But how I wish I were afraid again,
My dear, my dear!

—Aline Kilmer.

CENTENARY OF ST. JOHN'S TUSCALOOSA, ALABAMA

October 18, 1944

(Sermon preached by Rev. A. J. Hackett, C.S.Sp.)

And Jesus coming spoke to them, saying: All power is given to me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.—(St. Matthew XXVIII, 18-20).

A hundred years is a long time in the history of human events. It is a very short time, however, in the life of the Catholic Church. Time is measured by a succession of changes. The Catholic Church is the divinely appointed and divinely assisted Teach-

er of Truth—Truth is of God, and God is immutable. Hence the nature and mission of the Church is the same today, yesterday and forever!

The world in which the Church exists, in which it operates, and which it strives to save is subject to continual change in the material order of things, as new discoveries are made, new environments created, new ways of life adopted.

In the past one hundred years science has made marvellous progress in bringing to light, and setting to work the hidden forces of nature, which had lain concealed for centuries. This in turn has affected the migration of peoples, brought them into new surroundings, new conditions of living. It has also affected the mental attitude, the outlook on life of many.

The century through which we have lived is rightly called the electrical age, the machine age, the age of material progress. History records the marvels of transportation, communication and production. It has traced the migration of people, as they settled along the river banks, the railroad lines into the congested areas of our large industrial cities—from the slow crude flat boat to the steam boat, to the palatial luxury liner and the formidable battleship of today; from the horse and buggy to the streamline express, to the auto and airplane; from the stage coach to our modern postal service, the telephone, telegraph and wireless; from the small privately owned workshop to the huge factories of modern times.

These wonders of speed and proficiency have existed in nature from the beginning of creation, but it took centuries of research to discover and apply them. They were intended by the Creator to make our exile here below more endurable, to assist us in bringing the truth to all the peoples of the world, to make of humans one great family, incorporated into the Mystical Body of Christ, where the rights of men would be recognized, the duties of men observed, and justice and charity practised toward all.

But the world instead of deserving, in our generation, to be called the most enlightened and the most spiritual of all time has succeeded in becoming the most materialistic. It has not only abused the gifts of God, but actually denied his very existence, and set up material gods of wealth, luxury and pleasure in his place. Nations have become avaricious, self-seeking and cruel.

As a result revolutions and counter revolutions have plagued the world. Czars, kaisers and kings have toppled from their thrones. Governments have changed their form but not improved very much. Dictators have arisen, had their day and fallen, and the end is not yet. In the midst of it all stands the Catholic Church, as it has stood through the turmoil of nineteen centuries, with its face ever set steadfast toward the truth, as immutable as the rock upon which it was founded, when Christ commissioned it to go and teach all nations for all time. It is significant that today in the midst of the confusion and mistrust which exists amongst the leaders of nations there is one man to whom all look

with respect and hope, because they know he speaks the truth even though all may not have the courage to follow him. He is our own Holy Father, Pope Pius XII, the successor of Peter, the Vicar of Christ upon earth.

So it has always been with the Catholic Church. So it is in every Catholic parish. So it is in the parish of St. John here in Tuscaloosa. Here is preached the same gospel as was preached a hundred years ago. Here the same Sacraments are administered. Here the same Holy Sacrifice is offered.

As far back as 1819, when the population of Tuscaloosa was less than three hundred inhabitants, a little group of Irish Catholics held meetings for divine worship in a house where the Allen & Jamison Store now stands. They afterwards moved to another site opposite the present Post Office, recently occupied by Raiford's Music Store. Missionary priests came occasionally from Mobile to minister to this little flock. It was not until 1884 that Bishop Portier appointed Father Patrick Hackett as the first pastor of St. John's. Arrangements were soon made to purchase this church property. The present church was then built and dedicated on January 25, 1846. Father Hackett remained here as pastor for nine years during which time the congregation grew in numbers and in fervor and into a well organized parish. During the succeeding years a long line of zealous priests continued the work begun by Father Hackett. Time does not permit me to mention the achievements of all. The history of the parish records the names of Fathers Dougherty, Desgaultiere and Mauncy, the last-named of whom afterwards became Bishop of the Diocese. Then came in succession Fathers Tiecy, Murphy, McDonough, Hamilton, Schneider, Crowley, McCafferty, Cunningham and Cassidy. In recent years you all remember Monsignor Sands and Father Lenahan, who in 1939 was succeeded by the Holy Ghost Fathers.

A special tribute of honor is due today to the pioneer priests who served this parish in the early years of its history, especially when we remember the difficulties under which they labored. Outside of the church door there is a tomb stone and on it is inscribed the name of Father Dougherty, who died here one year after his ordination. He did not have the ministrations of a brother priest, as there was none within hundreds of miles. There were no automobiles in those days, no paved highways. The railroads were not yet developed in this section of the State. These men went out on foot, on horseback, or by slowly moving boat to minister not only to their own flock but also to the scattered settlers several miles distant.

St. John's is proud of the fact that it is the Mother Church of the Birmingham Deanery. The first Catholic Church was built in Birmingham and Selma by Father McDonough. The first church in Blocton by Father Cunningham. In spite of their arduous missionary labors they also found time to

establish a parochial school. The first attempt to start a Catholic school was made by Father Murphy in 1862. It was afterwards continued by the Sisters of Loretto, who came here after their convent in Columbia, South Carolina, had been burned by General Sherman's troops on their historic "March to the Sea." It is worthy of note that the churches in Tuscaloosa were spared through the intercession of Father McDonough, although the University and other buildings were destroyed.

The Loretto Sisters remained here for 14 years, after which the school was discontinued for thirty years. The present St. John's School was built by Father Lenahan in 1920. It was afterwards enlarged and an auditorium and convent added during the administration of the Holy Ghost Fathers. This was made possible by the generosity of your present Bishop, Most Rev. Thomas J. Toolen.

We must not forget the devoted labor of the Sisters of Loretto, the Trinitarian Sisters and the Benedictine Sisters, who have brought the school to its present status of a State-accredited high school.

It was during the administration of Father Lenahan also that St. Francis' Chapel was built to accommodate the ever-increasing number of Catholic students at the University of Alabama. The property was donated by Father Lenahan's mother and the chapel is a monument to her pious zeal.

During the century of its existence St. John's has received hundreds of converts to the faith, including many prominent leaders in the State. Owing to the development of large industrial cities such as Birmingham, many of these moved away, but wherever they went they took with them the light of Faith which they had received at St. John's. And so the glorious history of Catholicity in Tuscaloosa continues into the future, as the Church in the midst of all the changes in the world around it, makes use of all, but is affected by none; as it ever remains true to the commission given by Our Lord and Savior: "Go, teach all nations, teach them to observe whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world."

SHEPHERDESS

She walks—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps them white,
She guards them from the steep.
She feeds them on the fragrant height,
And folds them in for sleep.

—Alice Meynell.

Mailbag Perspective

Tanganyika Territory, B.E.A.: We are entrusted with the education of 14,555 children in 108 schools of all types, from "4-R" schools to Teachers' training schools, taught by 323 teachers. Most of the teachers are catechists (185) who will be replaced by fully trained teachers from Singa Chini as the demand for more education increases; i.e., as the children begin to want more than the 4-R's. We have 425 of the estimated school-age children under us at present. With teachers for new places already anxious to advance, we could reach 60%. A good guess would be that Singa Chini should supply 300 teachers over the next ten to fifteen years to take a fair share in mass education. To get 30 teachers a year we need to increase training facilities at least 50%. The future looks bad for we have not even been able to meet past expenses, without thinking of expansion. I am reading Father Leen's book, *What Is Education?* It is the Bishop's copy. Could you get someone to buy me a copy for my work?—Father Vincent Deer, C.S.Sp.

Bainbridge, Georgia: I received orders on Oct. 5, 1944, to proceed immediately to my present station, BAAF, Bainbridge, Ga. The orders were rushed and quite unexpected. But that is the Army!—Father Henry J. McAnulty, C.S.Sp.

158th U. S. General Hospital, APO 519, New York, N. Y.: I was certainly sorry to hear of the damage caused to Ferndale. I hope somebody from Hoyt's Nursery will be called to look at that row of evergreens at the front entrance, to see that everything has been done to save them. They represent 20 years of work and care, and I hope that the damage can be repaired. Our Province has reached me at the correct address now. I also received the 500 rosaries and prayer books. I have acknowledged them. They were needed. I saw Father Griffin recently. Father Dolan is only about 15 miles away, so I jeeped down to see him recently, and he has come to see me a few days ago. We are busier than ever and are receiving casualties from Germany. It is easy to follow the progress of the war by merely seeing the newcomers each day. They get over here without much loss of time. England remains cool and colder. We are still too busy to leave for a day off, but I do hope to get to London again. The number of men who need and want instruction here is appalling. There is actually enough work to keep three priests going all the time.—Father John A. Strmiska, C.S.Sp.

Internment Camp, Jamaica, B.W.I.: Sincere thanks for the Portuguese literature. For this I am grateful. I am very healthy but the loneliness here is a great burden more especially since I am among people whose interests are totally different from mine.—Father Morel, C.S.Sp.

Moshi, B.E.A.: In February I took over a portion of territory, Masai country, north of the Vicariate of Tabora. Now our boundaries extend West to the Mwanza Vicariate. We have all the Masai country to look after. The senior seminary is a source of no small anxiety to me. I must at all costs get a staff of professors who will be specialists in their respective class matter. This is a capital work; or better, a fundamental work. The Father who consecrates himself to it will do a lot of good for God and for souls and will certainly gain immense merit for himself in time and eternity. The seminary is growing slowly but the numbers will be fairly high in a few years and after that it will grow more rapidly. Please pray for this intention.—Most Rev. Bishop Byrne, C.S.Sp.

150 (EA) General Hospital, S. E. Asia Command: I have been on the Burma Front for quite some time. It is difficult to keep dry in these awful monsoons. In about two weeks we expect some dry, warm weather. With it we hope to see the beginning of the end for the Japs in these parts. Come another monsoon and the old Nip should be well on the way out. Thanks a million for the rosaries and medals that you had sent.—Father T. Charles Dooley, C.S.Sp.

179th Inf. Reg. APO 45, New York, N. Y.: Since I landed on the beach of Southern France on D-day I have been on the move constantly. The men are tired. It is not due to actual combat so much as to long marches. We have lost many fine men in the few stiff engagements that we have had. There are many interesting incidents to relate, but one may be of special interest to you: For two days a little town that we were in was both Jerry's and ours. At one time it seemed that it would not be ours very long. The fighting was bitter. The priests and seminarians were in the streets with us caring for the wounded and the dead. They were from the seminary where Bishops Ireland, Corbett, and O'Gorman studied. I have met Father Hirlemann, C.S.Sp., with the French Forces.—Father David T. Ray, C.S.Sp.

Kilomeni, T.T., B.E.A.: Let me thank you a million for the package containing the cruets which arrived in excellent order. We are using them already. All is going well out this way except that we could use a lot of Fathers, but let us hope that the time will not be long in coming when the boats will bring them out again. The work is going ahead by leaps and bounds. It is impossible to keep up with it. The Bishop and Father Manning were here not so long ago on a visitation. Then we had a visit from Father Dannaher (of the Emerald Isle) and tonight I am expecting Father Prueher who expects to remain here for a short stay. It will be a treat to see one of my own.—Father Samuel J. Delaney, C.S.Sp.

Toa Alta, P. R.: Last week work was commenced on the redecoration of the Church in Toa Alta. This will cover a period of two and possibly three months. This will give us a little more time to raise the necessary money. Prior to this, the roof of the Church had to be made waterproof, an item costing six hundred dollars. I am going to try to collect this from the Bishop because it is an expense that I believe should be taken care of by the Diocese since the roof leaked badly before we took over. The two sacristies have been completely renovated and tile floors have been laid in the rectory. This was an outlay of a little over a thousand dollars which has already been paid by donations and raffles. We will not be able to do anything more on the rectory until some fairy godmother leaves us a little cash. After digging out the foundation in Sabana Seca for the new chapel, we had to stop work in order to put a new roof on the church in Toa Baja. Formerly it had a zinc roof but we are putting a concrete one on it now so that should take care of all our worries in that direction until the church caves in. The estimated cost of the roof is fifteen hundred dollars. So far Father Curtin has managed to collect about eight hundred of this from the people of the town and the campos. When we finish the roof we can get back to work on the chapel. We have two thousand dollars on hand and a promise of two thousand more from the Extension Society for the work on the chapel. We will need about one or two thousand more. At Dorado very little has been done except we have rented a house in which Fathers Curtin and O'Reilly will have some place to attend to the needs of the people. We have taken the place for eight months which should give us time to get the question settled about the ownership of the old rectory which is now being used by the Municipal Government as an emergency station. The municipal authorities claim the property was given to them by the court after a lawsuit was brought about by the Chancery. So far we have been unable to verify this for no records have been found. You probably have been informed of what is happening concerning the question of 'Free Time' in the Public Schools for catechism. The Church here is being attacked rather severely for its stand on this matter by the politicians, especially those of the Popular Party. However, as usual, the Church will come out victorious. — Father Kenneth F. Milford, C.S.Sp.

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APO 617, New York, N. Y.: I was very interested to learn about Fathers O'Brien and Strahan. I wonder if they had a chance to visit the Mother House. I have not been able to see Father Watkins as yet, but I hope to do so soon. I am constantly meeting soldiers and civilians who are acquainted with him, so he is very much alive. On the anniversary of my departure from the States I was informed of my promotion to the rank of Captain.—Eugene L. Lavery, C.S.Sp.

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Apostolic Delegation, Nairobi, B.E.A.: I wish to thank you especially for the packet of books among which were Action This Day, and The Road To Vic-

tory, both by Archbishop Spellman. It was very kind and thoughtful of His Excellency, Archbishop Spellman, to remember the Apostolic Delegation here by asking you to forward to us the two copies of his books. A special word of thanks for the Ordo of the Congregation. This makes one feel at home again. It was most thoughtful of you to send it.—Father J. J. McCarthy, C.S.Sp., Acting Apostolic Delegate.

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Waterbury, Conn.: In the estimation of the people the recent mission given by the Holy Ghost Fathers was one of the best given in this parish. Fathers McCaffrey, Hyland and Brannigan have been an inspiration to the people.—Father Francis M. O'Shea.

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SPF., Brooklyn, N. Y.: Permit me to congratulate you on the splendid progress you are making in planning for the future needs of the Society. It is very refreshing to note that Brooklyn is so well represented by eight potential Missionaries. We will keep them especially in our prayers so that, in the course of some future years, our successors may note the great work accomplished by men whose lives began "where the tree grows."—Msgr. John J. Boardman, Director, SPF.

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Ysleta College, El Paso, Texas: The missionary films you kindly sent us for the Mission Sunday program are very pretty indeed, and give a good idea of the great work your Fathers are carrying on in Kilimanjaro. After having enjoyed it I have returned the films to you. The indications you made in your letter completed the information we could get from missionary publications about your African Mission and certainly were of great use to us, both for a better understanding of the films and for a better enjoyment of the same. As a matter of fact they seemed very interesting and instructive to all the members of our little community. Besides the cost of shipping I am glad to enclose a little spiritual offering for your Missions and for the increase of vocations to your Congregation. This offering is made by the members of our Missionary Academy, formed by philosophy students of the Mexican Province of the Society of Jesus. I thank you for your kind services, and beg you to remember us as well as all our Mexican Jesuit interns at Shanghai in your prayers.—Father E. Vallejo I., S.J.

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APO 650, New York, N. Y.: I have seen a lot of Italy. I visited Naples and also Rome; saw the Holy Father and spoke with him. He seems to be in fairly good health. Of course I visited St. Peter's and was thrilled. My visit in Rome was very brief.—Father McGoldrick, C.S.Sp.

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Grange-over-Sands, England: We cannot complain, but please God we will soon return to more normal conditions. I hope one result of peace will be a greater supply of vocations. We have no novitiate again this year as the number would be too small.—Father Parkinson, C.S.Sp.

Nebraska City, Nebraska: In the October 20th issue of the Southern Nebraska Register we read an account of the experiences of Rev. James Hall, C.S.Sp., from England, who had been a prisoner of war of the Germans for four years. It also mentioned his being at Barth (Stalag Luft 1). It so happens that our son, Lt. Theodore M. Wirth (who was a bombardier on a B-17, stationed in England) is a prisoner of war at Stalag Luft 1, since January of this year. In his first letter home he wrote saying that a British priest, a prisoner of war, was camp chaplain. In his next letter he said: "I am playing the organ for the Catholic choir now. They have no music, so I have to write down my own scores, from memory, to some of the hymns we used to sing." April 18th he wrote: "We had a high Mass and Benediction at Easter. It went off well. Had a big crowd." On June 30th he wrote: "We have a new Catholic chaplain here now. He is a British officer and he has been a prisoner for four years." We feel that if Father Hall was chaplain at Barth, with Theodore being organist, they may have been fairly well acquainted. We are quite anxious to write Father Hall since now he is in England.—Mr. and Mrs. Otto Wirth.

St. Monica, Tulsa, Oklahoma: The convent is almost finished. The painting is being done just now. Charities and Community Chest Fund drives hold the spotlight here at present. The school is crowded. I have applied for affiliation with the North Central. Very few Catholic schools are affiliated with it. We have all the requirements. Even the fine cafeteria is up to State standards.—Father D. P. Bradley, C.S.Sp.

Arecibo, P. R.: Sixty five were present at the Mass I said on Friday at the home of a very fine Catholic in the country. It was an hour's ride on horseback after I drove the car as far as I could.—Father Roland Cookson, C.S.Sp.

Seventh Fleet, Fleet P.O., San Francisco, Cal.: Naturally I welcomed your cheerful note. It was so saturated from a bath in salt water, I was minded of some old manuscript. I managed, regardless, to enjoy full contents. Recently I spent a pleasant evening with a solitary civilian headed China-way, the charmingly unassuming Bishop Walsh of Maryknoll.—Father J. J. Sullivan, C.S.Sp.

Saint Martial, Port au Prince, Haiti: Fathers Crittin and Gretillat arrived here in good form and in splendid health, bubbling over with good accounts and memories which will last a life-time.—Father Henri Goré, C.S.Sp.

543rd AAA AW Bn., Inglewood, Cal.: We leave for the desert in about a week. I expect to be gone for ten weeks and will be on the go constantly. If I receive another mailing address I will let you know.—Father Edward A. Curran, C.S.Sp.

Military Ordinariate, New York, N. Y.: Since our report of September 14th, 25 Catholic chaplains have been commissioned. Yesterday we received a new quota of 30; we still need twenty applicants to fill the quota of 88 mentioned in the previous letter. Fifty applicants, therefore, are needed immediately to fill the present quota. In addition, replacement needs are becoming more and more evident; ten to fifteen a month will be needed constantly to meet the attrition rate. The Navy is commissioning chaplains now only at the rate of ten a month. We have twenty applications on hand; we will need forty eight more. Archbishop Spellman has given us a fascinating report on the work the chaplains are doing in the field. We join him in thanking God for the fine priests you have given us.—Most Rev. Wm. T. McCarty, C.S.S.R., Military Delegate.

APO 350, New York, N. Y.: On Sundays we have made arrangements for the men to attend Mass at their nearby post or at the local churches. I am on the road most of the time and I try to cover each Unit once a month. On October 26th I had the pleasure of calling on our Most Rev. Father General. All goes well. I will write in more detail later.—Father Wm. J. Keown, C.S.Sp.

Xavier University, New Orleans, La.: Many, many thanks for your congratulations and encouragement. It is part and parcel of your graciousness to take time out to cheer a literary novice. The good news of a fourth edition of Father Hyland's "The Dove Flies South" has thrilled me. Bruce is an excellent company; and when it has a strong book like Father Hyland's to promote, and a strong personality like Father Hyland to assist, it certainly goes to town. I do hope "The Scarlet Lily" will emulate "The Dove" in hardihood. So far the signs have been good. Hollywood has purchased the movie rights.—Father E. F. Murphy, S.S.J.



OUR PROVINCE—

Vol. 13

DECEMBER, 1944

No. 12

May the Christ Child
Bless You
at Christmas
and
Through the
Coming Year

Official

Appointments:

The Parish of Our Lady of Monserrat, numbering about 14,000 souls, Jayuya, Diocese of Ponce, Puerto Rico, has been recently entrusted to the care of the Holy Ghost Fathers by His Excellency, Most Rev. Aloysius J. Willinger, C.S.S.R., D.D., Bishop of Ponce.
 Father Paul S. Ford, Jayuya, Puerto Rico, pastor.
 Father Edward J. Wolfe, Juyuya, Puerto Rico, bursar.

Moreauville and Big Bend:

These two new missions are attached to Mansura, Louisiana. Moreauville Chapel of Our Lady of Sorrows is 7 miles S.E., and Big Bend is 22 miles S.E. of Mansura.

Auxiliary Chaplain:

At Camp Beauregard, La., Father James J. Campbell.

State of Connecticut, Department of Education:

November 20, 1944: Mrs. Lena Dearing, Certification Clerk, State Department of Education, Baton Rouge 4, Louisiana: Dear Mrs. Dearing, I have just had a letter from Father A. F. Lechner of the Holy Ghost Fathers, Mission Seminary, Norwalk, Connecticut, indicating that Louisiana had not accepted the credentials of Father Andrew O'Rourke, a graduate of St. Mary's Seminary. It is probable that we have not notified you of the approval of this seminary or that you have an old list of approved colleges in this state. However, may I say that St. Mary's is a fully approved seminary, maintaining a four-year college course.

Sincerely yours,

ALONZO G. GRACE,
 Commissioner of Education

(AGG:LMW; CC: Father A. F. Lechner)

November 20, 1944: Rev. A. F. Lechner, C.S.Sp., Holy Ghost Fathers, Mission Seminary, Norwalk, Connecticut: Dear Father Lechner, As I recall it, the approval of St. Mary's Seminary goes back several years and only recently we reaffirmed the secondary instruction which, I believe, was brought to my attention by Mrs. Rowland. The people in Louisiana either have an old book or something has gone astray in this matter. I shall check it immediately. I am also attaching a letter which I sent to Mrs. Lena Dearing.

Sincerely yours,

ALONZO G. GRACE,
 Commissioner of Education

(AGG:LWM; Enc.)

New Addresses:

Father Paul J. Lippert, Capt., USAR, 116th Sta. Hospital, APO 72, San Francisco, Cal.

Father E. L. A. Fisher, Capt. USAR, Hq. 43rd Ordnance Battalion, APO 758, New York, N.Y.

Father E. A. Curran, Capt., USAR, 529th AAA, AW Bn, San Diego, Cal.

Father K. F. Dolan, 1st Lieut., USAR, 104th General Hospital, APO 314, New York, N. Y.

Father C. J. Watkins, Church of San Salvatore, Churchill St., P. O. Box 588, Addis Abeba, Ethiopia. Father John P. Gallagher, Sanatorium Gabriels, Gabriels, N. Y.

Vows, Orders, Tonsure:

By decision of the Provincial Council, dated November 18, 1944, the following scholastics were admitted to:

1. Perpetual Vows (Const. 10, par. 73b)

Mr. Francis T. Colvard

2. Major Orders (Const. 10, par. 73b)

Messrs.

Edward J. Bernacki
 A. P. Morgenroth
 Remo J. Bonifazi
 L. A. Bushinsky

Messrs.

Francis T. Colvard
 Robert L. Heim
 Edward G. Marley

3. Minor Orders (Const. 9, par. 59b)

Messrs.

James J. White
 Joseph A. Brennan
 John J. Murray
 Alfred A. Juliano
 Joseph A. Behr
 David J. Marshall
 Vincent I. Cronin
 Francis J. McGowan

Messrs.

C. F. Lachowsky
 Joseph E. McGrath
 Stephen J. Lasko
 Anthony A. Bacher
 Stanley J. Trahan
 James P. Kelly
 Charles T. Behl
 Francis M. Philben

4. Tonsure (Const. 9, par. 59b)

Messrs.

John M. Jendzura
 Edw. J. Raszewski
 Martin F. Connolly
 Francis A. Greff
 Philip C. Niehaus
 Donald F. Bittner
 Michael J. Carr

Messrs.

Albert J. Bullion
 James A. Phalen
 R. F. Schenkel
 Joseph V. Otto
 Stanley I. Otto
 Robert U. Roach

Our Province

Vol. 13

December, 1944

No. 12

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Those mentioned under sections 1, 2, 3, and 4, above received vows, orders, or tonsure, as the case may be, on the following dates:

December 1, 1944:

Perpetual Vows.

December 4, 1944:

Subdiaconate
Porter, Reader
First Tonsure

December 5, 1944:

Diaconate
Exorcist and Acolyte

All at Ferndale. The Most Rev. Henry J. O'Brien, D.D., Auxiliary Bishop of Hartford, was the ordaining prelate.

Promotion:

Chaplain Richard F. Wersing, USAR, to the rank of Captain.

Publications:

A new booklet on Vocations, "How Would You Look In **This** Uniform" has been published by the Director of Vocations. A sample copy has been sent to each house. Additional copies may be had upon request.

The Society for the Propagation of the Faith, 109 East 38th St., New York 16, N. Y., has just published Father Raymond A. Wilhelm's "Modern Africa," (54 pp.) in the series of Academia studies for all the Seminaries of the United States. "Modern Africa" has been assigned as the study for January, 1945.

Copies may be obtained directly from the Society for the Propagation of the Faith.

Deaths:

Father Louis Chagnon, C.S.Sp., of the Province of France, in Madagascar, July 21, 1944.

Brother William Rudzki died at Nazareth Hospital, Philadelphia, Pa., December 8, 1944.

Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford, died in St. Francis' Hospital, Hartford, Conn., December 15, 1944. R.I.P.

George J. Collins, C.S.Sp.,
Provincial,
Delegate of the Superior General.

DURING THE MONTH OF JANUARY WE PRAY FOR:

Name of Confrere	Died	Aged
Father John Willms	Jan. 3, 1914	65
Father Anthony Schmodry	Jan. 5, 1936	67
Father Francis Roth	Jan. 6, 1914	72
Brother Rupert Pollonais	Jan. 7, 1908	43
Father Henry McDermott	Jan. 9, 1931	68
Brother Arnold Printz	Jan. 12, 1907	65
Brother Burchard Thome	Jan. 14, 1932	81
Brother Frederick Schmitt	Jan. 16, 1916	62
Mr. Edwin Woll (Scholastic)	Jan. 16, 1918	23
Brother Leon Schuster	Jan. 16, 1926	89
Father Joseph Sabaniec	Jan. 17, 1937	40
Father Patrick O'Connor	Jan. 20, 1917	38
Father Aloysius Schmitt	Jan. 20, 1919	48
Father Francis X. Roehrig	Jan. 21, 1919	34
Father George Lee	Jan. 23, 1921	68
Father Joseph Strub	Jan. 24, 1890	57

Requiescant in Pace.

Correction:

Add to death notices for September the name of Father Joseph P. Danner, who died on September 21, 1941, at the age of 68.

THE SIXTH WAR LOAN HAS BEEN
GENEROUSLY SUBSCRIBED TO BY
THE HOLY GHOST FATHERS

Circular Letter No. 5

N.B.: Because of wartime difficulties and the uncertainty of the mails Circular Letters Nos. 5 and 6 were only recently received and translated "nunc pro tunc." G. J. C.

Paris, September 8, 1941
Received New York, Nov. 22, 1944

My dear Confreres:

The feast of the Holy Heart of Mary which closes the annual retreat should be an occasion for all the members of our devoted religious family to direct their thoughts to the Mother House.

At the same time, the Mother House does not fail to remember the great number of her sons, who are separated from her by circumstances but who are united to her by the same charity, by the same religious life, by the same filial devotion to the Holy Heart of Mary! In his conference, closing the retreat, the Superior General referred to all the beloved confreres, whom a common vocation has placed under the same religious rule but who are cut off, unable to communicate, scattered throughout the world in the missions, provinces and in prison camps. Here in the Mother House we prayed for them and in union with them, to the Holy Heart of Mary, for the welfare of the entire Congregation.

Again this year the traditional retreat of the Mother House could not take place in Chevilly. It was made in Paris. Last year only the members of the community made the retreat. This year, besides the Superior General and Fathers Janin, Muller, Baraban, Griffin, Duval and the usual guests at rue Lhomond, there were present Fathers Pichon from Auteuil, Duguy from Guinea, Barbier from Senegal, and Guenee who made his Apostolic Consecration in 1939 and who intends to go to Casamance.

The retreat in 1940 was conducted by Father Tastevin. This year Father Lithard preached. Speaking with his usual earnestness which in itself is a sermon he brought before us the Gifts of the Holy Ghost, in the order in which they determined our spiritual life, from the Fear of the Lord to the greatest gifts, Wisdom and Understanding. Conferences on charity and on Our Lord as a model of obedience and poverty followed. The last conference was given on the Blessed Virgin. "Quae est ista?" asked the Angels, at her Immaculate Conception, continuing to ask until her glorious Assumption. It is the faithful Virgin, *Virgo fidelis*, placed at the beginning of her life, not in this valley of tears where we are languishing but on the summit of the mountain. For Mary has always responded with perfect fidelity to the tremendous graces granted to her and she has grown in grace continually in degrees far beyond our imagination. The problem of the grains of wheat multiplying on the fields that lie chessboard-like across the countryside until these seeds reach a number far beyond comprehension, supplies but a feeble idea of the growth of the Virgin's sanctity.

Father Lithard, after briefly commenting on the seven passages where the Gospels speak of Mary,

concluded by reminding us that this magnificent structure of grace and sanctity in the faithful Virgin was the work of the Holy Ghost. The Holy Ghost sanctified the Holy Heart of Mary. What a beautiful and consoling subject for our meditation!

Friday morning services were held for those who had died during the year and in the evening chapter of the Rule. Some of the remarks made might be of common interest and useful for many:

Recreation is an exercise required by the rule. It is to be taken in common and should not be spent visiting rooms to talk, smoke, etc.

The bell should be heeded promptly for the end of recreation and for all other exercises.

If we intend to walk during recreation, whenever possible another should go along, as the Constitutions require.

The topics for the theological conferences at the Mother House this year were left to the free choice of the confreres. As usual, those concerned should list the topics chosen as soon as possible.

Silence is often broken on the stairs, in the corridors and at times even during the "great silence." During the "great silence," except in particular cases, we should not listen to the radio.

We are never permitted to smoke in the street, not even for the sake of courtesy.

Neither in conversation nor in letters should we make known to other communities shortcomings observed here or there. We must be careful not to detract our confreres.

If we have to correct a confrere, let us correct him only without letting others know about it.

Too many confreres at times carry considerable sums of money without reason.

The Brothers should be treated with respect and kindness, following the example of our Venerable Father. We must avoid speaking harshly to them in public if we have to reprove them.

At present we cannot issue death notices whenever death occurs since it is impossible to send them to our houses. A list will be made whenever possible. We think it would be good not to delay our prayers until these lists arrive. Some of our Provinces say a novena of "De Profundis" at certain times, once or twice a month, until the time when normal conditions will permit us again to inform them immediately of the deaths of our confreres.

The Superior General concluded by calling to mind the retreat which, just one hundred years ago (within a few weeks more or less), our Venerable Father made before his ordination to the priesthood.

Mr. Libermann had received the subdiaconate and the diaconate at Strasbourg, and he thought of beginning right there his work for Negroes, which since his visit to Rome, he had resolved to consecrate to the Holy Heart of Mary. But Mr. Levavasseur was busy; he was about to be ordained a priest in Paris September 18 and he was anxious to start his novitiate right away. On the other hand, Mr. Tisserant perhaps would not be able to leave the diocese of Paris. The Venerable Father understood all this, and leaving Strasbourg, he went

to Amiens where Father Brandt, Bishop Miolland's Vicar General, had ready for him a piece of property which was to be known as Notre Dame du Gard.

Then he went on to Paris, and down to Issy, to Mr. Tisserant's house on "La Rue du Mail," not far from Our Lady of Victories. For Mr. Libermann was especially desirous of praying at the Archconfraternity altar. It was then that he made his first acquaintance with Mr. Desgenettes.

We soon find him at Amiens, living with Father Cacheleux whom he had known at St. Sulpice, and who was chaplain to the Sisters of Louvencourt. Here he made his preparatory retreat, and on September 18, 1841, was ordained priest by Bishop Miolland, who was most kind to him, inviting him to breakfast and promising him complete cooperation. That afternoon Father Libermann went to La Neuville where he found the house all ready and furnished.

That night, after returning to Father Cacheleux's house in Amiens, he wrote to his brother, a doctor at Strasbourg: "I have just been ordained a priest. Only God realizes what I received this morning. Neither men nor angels can conceive of it. Pray that it may be for His greater glory that I am sacrificed."

But, while recollected in prayer, a scruple attacked the bishop of Amiens. Father Brandt later told us that, after the ordination the bishop had to leave for Abbeville where he was supposed to preach. That afternoon he was visited by two other Vicars General who were accompanied by some Jesuit Fathers; they told him that Father Libermann was not at all trustworthy, that he had "deceived His Excellency." And the bishop, deeply stirred by these reports and by the reputation of the Jesuits, regretted that he had ever ordained Father Libermann. Fortunately, however, continues Father Brandt, Father Mollevaux, director of "The Solitude" at Issy, arrived on that very day in Amiens from Boulogne, and went to see the bishop. Bishop Miolland, feeling quite worried, told Father Mollevaux of his troubles. Bishop Miolland was reassured by the convincing words of Father Mollevaux: "Your Excellency, that ordination is the finest act of your whole life." It was thirteen years later (in 1854) that Father Brandt told us the story.

On September 20, 1841, Father Libermann wrote to Father Gamon: "Tomorrow on the feast of St. Matthew I am going to have the happiness of saying my first Mass. See how great is God's mercy to this poor creature who would have had to remain all his life hidden in solitude, and never be seen among men. Pray that it be not for my destruction nor for the loss of souls, that I am raised to the priesthood. I hardly dare believe that I have arrived at this goal; to me it all seems like a dream. But what can be done? May the holy name of God be blessed for all that He pleases and will please to do with me." Here is perfect abandonment and for the ten years that he was still to live, this disposition was always his.

On Saturday, September 25, 1841, he arrived at Our Lady of Victories. He there celebrated a mass, of thanksgiving for the past, of hope for the future; and this was in very truth the first Community Mass

of the Congregation of the Holy Heart of Mary. Father Desgenettes assisted the Venerable Father at the altar, and grouped around him were Messrs. Levavasseur, Tisserant, Collin, Bureau and also some students from St. Sulpice who were to enter the novitiate later. Among them were Messrs. de Regnier and Bouchet. Father Bessieux of the Montpellier diocese, already ordained eleven years, was also there, on his way to Paris; he was scheduled to leave for Guinea in 1843.

Father Libermann left Paris on the 27th and returned to La Neuville. Accompanied by Messrs. Levavasseur and Collin, he made the trip without any delay. "He was most happy," says the latter, "and during the trip Mr. Levavasseur told some stories which amused everyone."

Such is the centenary which the month of September brings us. The sanctuary of Our Lady of Victories is a special place of pilgrimage. We who are in Paris will not fail to visit it on these dates.

We will pray there for all those who cannot come to this hallowed sanctuary, but who belong to this same family, who live with the same memories, who are all children of the same Venerable Father, and who remain so closely united to the Mother House, center of the Congregation, as their letters attest. It is a great consolation for us to know that, despite present separation, the traditional union still lives on in our religious family. It is evidently "a condition of life" for us and it is in the measure in which this union shall be preserved that our revered Congregation will remain strong and be able to continue prospering and doing the work of God.

In the Mother House, this union is most strong, even though it has only a few opportunities to show itself. To you, my very dear confreres in the Provinces, in the Missions or in captivity, I renew this assurance, and repeat it to you, sending you my most affectionate blessing, my complete fatherly devotion in Our Lord.

✠ Louis Le Hunsec,
Bishop of Europus,
Superior General.

NEWS

ROME: A letter from the Sacred Congregation of the Propaganda has announced that in the audience of last July 8, the Sovereign Pontiff had chosen Father John Wolff, missionary of Diego-Suarez, as Vicar Apostolic of Majunga, replacing Bishop Pichot who has retired.

Bishop Wolff, who was born in the Diocese of Tours, on April 15, 1905, is an alumnus of the French Seminary in Rome. Ordained priest at Poitiers on July 22, 1928, then a curate at Saint Maixent, he entered the novitiate in 1931. He made his profession and Apostolic Consecration on September 8, 1932 and was sent to Diego-Suarez.

The Sacred Congregation has given him permission to be consecrated without awaiting the arrival of the Apostolic Bulls.

Father Monnier, Superior of the French Seminary at Rome, has been approved by the Sacred Congregation of the Propaganda as the Procurator General

of the Congregation *pro tempore* until circumstances permit Father Brault to resume his duties.

On the occasion of a request for the renewal of power, solicited by one of our Vicars Apostolic, the Sacred Congregation of the Propaganda has declared that decennial faculties actually in vogue retain their force until the new list comes.

MOTHER HOUSE: The extension of the Authority of Superiors:

Three years having elapsed since the General Chapter, the General Council in its meeting of July 29, 1941, under the presidency of the most Reverend Father General, has renewed for three years the authority of all the superiors and functionaries whose nomination, following Article 41 of the Constitutions, depends on the Superior General, or the General Council, with the reservations made at the last paragraph of the same article (cf., also the General Customary No. 41).

The Customary of the Principal Superior:

The Mother House has asked principal superiors to send the remarks which they may have and wish to make concerning the General Customary and its additions. These are very useful, either in view of future modifications, or to put matters more clearly, and to make necessary explanations. Wartime difficulties have made it almost impossible to forward any of these observations; however, some have come in.

One Vicar Apostolic writes: "I will not admit that I am not totally in charge and that I am merely a boarder at the local superior's table. Nor do the Fathers admit that a delegated Vicar should cede his place to the Principal Superior. *De jure* and *de facto* he is recognized *ad instar Vicarii Generalis*. But the latter, what is he? Canonically, he doesn't even exist."

Answer: The Ordinary (Bishop, Vicar or Prefect Apostolic) is the absolute master of the house where he habitually resides. It is the episcopal residence and no one should take it to be otherwise. Hence all affairs, even material, are to be supervised by himself or by the one he has appointed for that purpose.

In the whole territory under his jurisdiction, the Ordinary reigns supreme. If there is question of a rectory, a mission, a community, a seminary, an orphanage, etc., the priest, the director or superior ought to receive him not as a guest but as one in authority. This does not mean that he has the right to interfere with the internal administration of the house, but that he presides over all and has the right to control all persons and things.

The Vicar General in the dioceses, or the Vicar Delegate in the missions, takes his place immediately after the master of the house, whatever be the title of the latter (pastor, superior, chaplain, etc.) If he is a religious and his principal superior, who precedes him, is present, then the Vicar General has only the third place. This is the practice in all the dioceses of France, it is also done in the Colonial dioceses. The Vicar General has the first place only when he replaces the Bishop in the capacity of temporary Ordinary. There is no reason why it should be otherwise in the missions.

The Principal Superior has a canonical standing just as categorically affirmed as that of the Ordinary himself, though inferior in rank. He is not only recognized as a Religious Superior which is evident from the Constitutions which recognize in him all the qualities of Provincial Superior, but in addition Canon Law assigns to him duties to be fulfilled towards his subordinates in the ecclesiastical administration, properly so-called. To exercise an office, one must exist! Now it is he who proposes his subordinates for nomination by the Ordinary (Canon 456). He can remove them from office, *monito Ordinario* (Canon 454, No. 5). He has the right to watch over their conduct (Canon 631, No. 2). He has the right to control their financial affairs, even those concerned with the parish or mission (Canon 630, No. 2 and No. 4). It is a question here of constituted dioceses, but quasi-parishes of the missions are placed on the same footing. (Canon 216, No. 2 and No. 3; Canon 451, No. 2). All these texts apply directly to the principal superior, i.e., to him whose duty it is to perform these acts according to the Constitutions, "*cui ex Constitutionibus id competit*." (Canon 456). They apply only indirectly to the Mother House which interferes only in case of conflict.

It is quite normal then, that in all the houses of the Congregation, the Principal Superior take the first place after the Ordinary as the Constitutions demand. In the other houses (rectories of diocesan priests, missions of native priests, episcopal residences), it is proper to place the principal Superior immediately after the Vicar General, to avoid his being placed after his subjects.

NEWS RECEIVED FROM THE PROVINCES AND MISSIONS SINCE CIRCULAR LETTER NUMBER FOUR OF JULY 12, 1941

IRELAND: The Province is sending this year fourteen young Fathers to the mission, of whom one will go to Onitsha-Owerri, five to Zanzibar, one to Sierra-Leone, one to Bathurst. On June 22 eighteen scholastics were ordained priests. The Novitiate has a goodly number also. In short, all goes well.

PORTUGAL: On June 13, at Viana, the consecration of Bishop Moreira, Bishop of Cape Verde, took place. The consecration was performed by the Bishop of Porto, the Archbishop of Braga being sick. On July 7, the Apostolic Consecration of ten young Fathers took place. On July 30 the departure ceremony was held for the missionaries of various Congregations, the Minister of the Colonies and the Archbishop of Lisbon presiding. Seven young Fathers and five Brothers of our Congregation left this year for the missions. Those of last year departed very late since they had to await the application of a new regulation provided for in the Concordat.

HOLLAND: Twenty-three priests were ordained at Gemert on July 19. There were no Apostolic Consecrations this year. The twenty-two priests who have finished their theology are to take another year of study since it is impossible to send them to the missions. This fifth year, which the

students of all the Congregations of Holland are making, includes a series of supplementary studies such as languages, ethnology, missionary methodology, etc. "The restrictions are great, but we are not suffering as yet."

ROME: Our Scholastics have enjoyed excellent success in their examinations at the Gregorian University.

HAITI: Correspondence is irregular. No word has been received from France in four months. The final examinations have been satisfactory. Father Spaans has successfully organized an oratorio. The new president, Elie Lescot, has been in office since May. There is talk of changes in the educational program.

ST. PIERRE ET MIQUELON: A cable, followed by a letter, brought us news from St. Pierre et Miquelon. Times are normal despite fear of political complications. Cost of living is a little more expensive. The work goes on; our health is good.

FRENCH GUIANA (South America): Fathers Esnault and Lecoq and a secular priest, Father Guilbaud, and a Sister of St. Joseph have been made members of the Municipal Council. Five million francs were voted for the new Leprosarium of Kourou. Father LeLay has built a beautiful rectory of reinforced concrete, complementing the church which Father Magras built in Mana. The treatment of the missionaries has improved. The Inspector of the Colonies, who is in Guiana, at present, congratulated the Fathers on their attitude.

DAKAR (French West Africa): Father Schaeffer was seriously ill but is getting better and is resting at Kaolak. Father Landreau, brought to the hospital in an emergency, seems to be better. Father Barbier was able to return to France. Bishop Grimaud preached the retreat for the Sisters at St. Louis. The Governor has entrusted to the Sisters of the Immaculate Conception of Castres a school of home economics at Medina. He also wants to give them a home for native girls.

ZIGUINCHOR (French West Africa): The Apostolate is increasing. Father Le Hunsec is working hard in the region east of Ziguinchor. Up to now we have not suffered much.

FRENCH GUINEA (West Africa): Fathers Feuillet and Besnier are returning home for a rest. All is well, but the restrictions are multiplying.

YAOUNDE (French Camerouns): All—Fathers, Brothers and Sisters—are in good health and ask that their families be re-assured. The Superior of the Benedictines at the Senior Seminary died on July 28.

LOANGO (French Equatorial Africa): Bishop Fritteau, who returned to Luanda for the consecration of Bishop Junqueira, announces that up to now they have not lacked anything. The Governor is very kind. Arrangements have been made to procure Mass wine and hosts from Angola.

LUANDA (Portuguese West Africa): Father Gross, who remained as Principal Superior after the departure of Bishop Moreira, gives us news of the former Prefecture of Portuguese Congo, where all goes on normally.

KILIMANJARO (East Africa): Father Marron finally gave us some news. Several Fathers have returned to the United States; others are coming back or are expected. Father Collins intends to visit the missions, bringing with him seven young Fathers. Father Tessier is administering the Prefecture of Dodoma. Several of our Fathers are working in the Vicariate of Peramiho in exchange for the Benedictines who are in Kilimanjaro.

MAJUNGA: Restrictions are increasing; prices are rising.

MAURITIUS: Father Streicher is at last able to give some news. At the end of April he received with great joy the Circular Letter of October 7. All are well. Father Tanguy, who has been seriously ill, is improving.

Deaths Since Circular Letter Number 4, July 12, 1941

A correction we are happy to make: Father Cousart, whose death at Dixim was announced on May 8, is in fact at Dixim, but alive and well.

Name	Date	Place	Province	Age	Years Professed
Father Yves Lavolé	July 6, 1941	Misserghin	France	80	51
Father René Bodo	August 1, 1941	Langonnet	France	75	48
Mr. William Hickey	June 19, 1941	Kimmage	Ireland	—	—
Brother Martin Rothan		Gabon	France	82	57
Mr. Francis Failler	May 18, 1940	Ardennes (casualty)	France	26	3
Canon Humez (agrégé)	July 7, 1941	Lamalou-les-Bains			
Father Paul Lemaire (agrégé)		Gabon			

Circular Letter No. 6

Paris, September 18, 1941

Received New York, Nov. 22, 1944

My dear Confreres:

As I reminded you in my last letter, the eighteenth of September is the centenary of the sacerdotal ordination of our Venerable Father; the twenty-fifth of September will be the centenary of the first Community Mass at Our Lady of Victories and of the opening of the novitiate at La Neuville.

You understand, without my dwelling upon it, the value of these two dates for all of us. His ordination, first of all, a condition placed by Rome for the foundation of a missionary institute; then the beginning of that sacerdotal and apostolic life, a life so fruitful that we are still deriving benefit from it as are all the millions of souls who for the past century are indebted to the children of Father Libermann for their salvation.

Then followed the beginning of the Novitiate, the starting point of the religious life which is ours, a religious life which was that of so many of our confreres for one hundred years; a religious life which after us will continue to hold a prominent place among the Institutes which are the glory of God's Church.

Memento prepositorum vestrorum. It is in remaining faithful to the instructions of the Venerable Father that we shall remain faithful also to the work which God has begun through him; and our work will thrive, according to our vocation, in the measure in which we preserve and practice the instructions left by our Founder.

And that is why, in recognition of the foundation of the Congregation, of the good realized by it in the Church, of all the sacerdotal, apostolic and religious benefits due to Venerable Father Libermann, to his work and his intercession, in recognition of all the graces of personal sanctification obtained by the sons of the Venerable Father, the Superior General decides that:

On Sunday, September 28, 1941, either after High Mass, or at Benediction of the Most Blessed Sacrament there will be chanted or recited: The Veni Creator, the Te Deum, and thrice the invocation: "O Cor Mariae Refugium Peccatorum, ora pro nobis."

The Superior of each community will be free to have other prayers said and to arrange the date of the same on the first Sunday following the reception of this letter.

The Superior General, in union with the entire Congregation, a union which present circumstances

render more touching, more significant and more necessary, will celebrate the Holy Sacrifice of the Mass at the altar of Our Lady of Victories, September 25, 1941, the centenary of the day on which the Venerable Father celebrated Mass there.

On this blessed anniversary, he will offer Mass for all the intentions expressed above, for the entire Congregation and for the intentions of each of its members.

Given at the Mother House, the anniversary of the sacerdotal ordination of the Venerable Father, September 18, 1941.

✠ Louis Le Hunsec,
Bishop of Europus,
Superior General.

QUESTIONNAIRE

Copies of a detailed questionnaire dealing with our work amongst the Colored have been sent to all the Fathers of the Province who have had missionary experience in that field in recent times in the hope of getting a clear and accurate picture of the situation with its difficulties and achievements. The information gathered will be of paramount importance for the future and will help answer now a request insistently repeated by the highest ecclesiastical authorities, by the departments of the federal government and by numerous religious, social and economic agencies for just such a factual presentation from the Catholic missionary point of view. Our own personal and family interests will guarantee its success.

The questionnaire itself is merely intended as a guide to the many topics frequently under discussion in these times. It is not complete. Full freedom is permitted to add to it. If the writer is so minded he is encouraged to write his answers more fully on separate sheets of paper.

The important point is: we have been challenged to do something worthwhile. We cannot fail.

George J. Collins, C.S.Sp.,
Provincial

Mailbag Perspective

APO 79, New York, N. Y.: Two copies of Our Province just arrived and I enjoyed reading them. There is nothing to report. I was close to Paris, but never got there. We are not in what the French call "Spiritain territory." A member of the Society of Jesus told me that he had been in the hospital where Father K. F. Dolan is chaplain, but I have seen nobody I know for many months. We are on our 116th day of consecutive combat and we are dirty and tired. I have received the Purple Heart. I am OK again; the wound was not serious.—Chaplain John T. O'Brien, C.S.Sp.

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Harlingen, Texas: We have been having heavy mosquito raids here for the past two weeks. If they keep working on me I'll soon be in need of a transfusion. As the men here at the Base say: it is about the closest thing to combat. I went to San Antonio for two weeks to attend the Air Chaplains' Transition Course. It deals mostly with problems psychological and otherwise that are, as they say: "peculiar to the Air Corps." It has no relation whatever to the regular Chaplains' School. At least one definite consolation in this work is the opportunity we have of getting converts. I have baptized seven and at present five more are *in potentia*. In addition there is many a case of a man returning to the Church. Unfortunately, too, there are those who become indifferent and lazy about their religion.—Chaplain Henry J. McAnulty, C.S.Sp.

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Internment Camp, Jamaica, B.W.I.: As the ordos for 1944 did not arrive we managed with one we typed ourselves. Personally I think that none should be sent for 1945 because of the Latin text.—Right Rev. Msgr. J. Kirsten, C.S.Sp.

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Internment Camp, Jamaica, B.W.I.: July and August issues of Our Province arrived. I am glad to learn from Our Province what is going on in our Congregation. Although cut off materially I feel united spiritually with all the members.—Father Morel, C.S.Sp.

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Internment Camp, Jamaica, B.W.I.: The best wishes for the holy season to you and to all the confreres. It is the sixth Christmas of the war. After so many years behind barbed wire it is sometimes difficult to see a meaning in all this. Our hearts are with the ones we love.—Father Konrath, C.S.Sp.

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Navy 250, San Francisco, Cal.: Adding a few more thousand miles of air travel to my tour I have arrived uneventfully at my latest island duty to find myself 'midst such congenial companions as makes me delighted to be here. May I lend what best support I can as some small token in thanks for God's sheer goodness to me. I have just learned, much to my vexation, that on my course hither I was in the same area as Father Lippert for a whole day. I am as regretful to say I was not aware of it, as I am glad to wish you every good fortune in God's blessing always.—Chaplain J. J. Sullivan, C.S.Sp.

APO 558, New York, N. Y.: A few weeks ago I betook myself to the south of England for seven days of rest. While there I met Father K. Dolan. He has a beautiful chapel in a General Hospital and seems to be doing a superior job with his flock. The rest did not help much, so I had an examination which showed that my sinuses were rather badly infected and had done considerable damage to my ears in particular and to my system in general. So I went to the hospital and for two weeks received excellent care and treatment. I hope to be back on the job within a few days. I had known the hospital staff for more than a year, but never expected the attention they have accorded me. Private rooms are rare in these establishments, but they gave me one. The Catholic nurses, in particular, have been very solicitous. One of them, Miss Sullivan of New York, was related to Father Tom McCarthy and Pat McCarthy. Normally I have but one collection in Camp each year. It comes on Mission Sunday for our missions. The occasion found me confined here, but I'll see what I can do on the matter when I get back to work.—Chaplain J. B. Murphy, C.S. Sp.

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APO 340, New York, N. Y.: By sheer luck I met six confreres here—somewhere in France; Fathers Antoine Ruscher and Joseph Gottar were together and through them I met Fathers Charles Andrea, Antoine Duchene, Gustave Jung and Albert Schmitt. They are all assisting (save the first) in local parishes. All are young and are stationed close to each other.—Chaplain Richard Wersing, C.S.Sp.

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New Orleans, La.: The trip from Puerto Rico took six days. It was uneventful. There were 1,400 on board including 800 soldiers. Sub-chasers, blimps and airplanes kept the lanes clear.—Father E. J. Kingston, C.S.Sp.

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St. Jude Dominican Monastery, Marbury, Ala.: I wish to give you a little news about Monsignor J. Kirsten and the Fathers and Brothers who are now in Jamaica. Mother Superior and I left Kingston on September 28. We have worked in Jamaica for thirty-three years. We feel the work God gave us to do is finished, and we now have permission to return to the cloister life. We have taken care of the Fathers and Brothers since they came to Jamaica over four years ago, and to tell you the truth, Father, we feel very sad, because we know no one now will care for them. But with the help of God the war, I hope, will soon be over. Monsignor said to tell you the Fathers and Brothers are very well, but longing to get back to the missions. They all look well and are doing the best they can. Monsignor desires some day to come to the United States even on a visit. But they are sick of being in camp and doing nothing. With the help of God it will soon end.—Sister M. Emmanuel.

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Korogwe, Tang., Ter., B.E.A.: Many thanks for the Masses and donation. We are all well in Kilimanjaro. No doubt you are all sweltering in the

heat in the U.S.A., whilst we are shivering. (Letter is dated July 24, 1944—Ed.) A strange world! We are in the midst of winter, but how different from yours. The grass is healthy and green, millions of flowers dot the countryside, and there is not a wild animal to be seen these days. They are having a glorious time deep in the wilds. The natives, too, are happy because they have harvested a good crop after a desperate famine.—Father J. Kelly, C.S.Sp.

St. Monica's, Tulsa, Okla.: The new convent is finished. The school grounds have been filled in and re-surfaced. The interior of the school has been repainted. New equipment has been added so that we now have one of the best schools in the diocese. All the Sisters have their master's degree; no school for the Whites can boast of such a teaching staff. We are over-crowded. Two hundred converts are expected this year. We work until 9 p.m. every day including Sunday.—Father D. P. Bradley, C.S.Sp.

Okmulgee, Okla.: All is going well with us. The new church is coming along very well. Five days of almost constant rain delayed the work. So far we have had excellent luck with the finances. We hope everything will be ready for Christmas. Several schools, particular the Cathedral School in Hartford, have given us surprising aid. Up to the present we have banked \$12,500. This will be sufficient to cover all save the work on the interior which can be done for \$3,500.—Father M. Therou, C.S.Sp.

Hato Rey, P.R.: Father Conner is busy with the language and has two classes a week. I appointed him Director of a Boys' Club. Father Kanda is driving the station wagon used for taking the children to and from school. We have a big raffle on. I go out with a group every day from store to store. The school is running very well. The Sisters are really doing a magnificent job and the folks are already crazy about them. We have one hundred and sixty-two children in the school.—Father Robert J. Eberhardt, C.S.Sp.

Arecibo, P.R.: The chapel in Quebrada is being built according to schedule. Father Wolfe is in his glory. Father Cookson is also going strong with his provisional chapel in Calichoza. Jayuya is a parish of about fourteen thousand souls. The parish church is in very bad condition. The parish house is of concrete and is suitable for one person. There are seven barrios; in two of them there are chapels which are not worth much.—Father J. D. Boyd, C.S.Sp.

Chancery Office, New York, N. Y.: Dear Father Murray: I wish to thank you very kindly for your hospitality to me on Monday, on the occasion of the Visitation of your parish. I also wish to compliment you on the good condition of your plant, and its appointments.—Most Rev. J. Francis A. McIntyre, Auxiliary Bishop.

Pittsburgh, Pa.: Many thanks for your kind letter and for the generous sentiments expressed therein. I am greatly encouraged these days by the knowledge that so many good friends are praying for me.

—Most Rev. Ralph L. Hayes, Bishop-Elect ofavenport.

Washington, D. C.: It pleased me very much to receive the cordial congratulations and best wishes of you and the Holy Ghost Fathers on my appointment to the See of Columbus. To be remembered in such a kindly way means a great deal to me. I only hope that with the help of your generous prayers and those of the good Fathers I will be able to serve the Church worthily in my new responsibilities. Needless to say I shall miss our pleasant association these many years I have been at NCWC; I trust occasions will arise in the future for further meetings.—Most Rev. Michael J. Ready, Bishop-Elect of Columbus.

Kimmage, Dublin: In the spring I expect an English edition of the book on the Sacraments. It is an improved version of the American edition.—Father B. Kelly, C.S.Sp.

Maevatanana, Madagascar: I have been working in the hot district of Maevatanana since last May. On July 21, 1944 we suffered a blow in the death of Father Louis Chagnon, who died after a few days illness. Let us hope that we will soon receive new missionaries to take the places of those we have lost. I renew my thanks for the \$200 donation and \$100 in Mass stipends you sent me.—Father Francois Bovier, C.S.Sp.

Bainbridge, Ga.: From November 1 to 12 I spent at San Antonio, Texas, taking Air Corps Chaplains' Transition Course. I believe I brought a few new thoughts back with me from the school but most of the lectures were on subjects about which no priest need be told because they were learned long ago in theology, the confessional, etc. San Antonio is an unusual city and my stay there was both enjoyable and educational. A Josephite stationed there was kind enough to take a few of us on a tour of the city. I had the pleasure of spending part of one day in New Orleans where I visited the confreres.—Chaplain Henry J. McAnulty, C.S.Sp.

New York, N. Y.: It was announced at the Bishops' Meeting that the War Department has requested an *additional five hundred Catholic chaplains*. Every Bishop and every religious superior in the United States will receive this news with mixed feelings; while we thank God that the government is making such ample provision for the spiritual welfare of our Catholic men, it comes as a shock that we must provide one more priest for every six we have in service. Are the priests needed? There is no question about that. The need is tragic. One overseas theatre has just been told that its requisition for sixty-three Catholic chaplains cannot be honored. This means that sixty-three units (regiments, bases, hospitals, etc.) in the combat zone will be without Catholic chaplains. It has not been possible even to keep the hospitals in this country supplied with Catholic chaplains; very few establishments at home now have post chaplains. This requisition brings the total number of chaplains to ten per cent of the priests in the United States—

ten per cent of the able-bodied priests, but ten per cent of *all* the priests. Not all of the ecclesiastical superiors can furnish ten per cent. On the other hand, some of the Bishops and Provincials have furnished more than ten per cent. Some are blessed with many priests; others have few for home needs. The utmost sacrifice is called for if we are to meet the present requisition. We hope and pray that a way can be found to care for the men who are offering their lives for our country. It is at the cost of tremendous sacrifice that our present corps of chaplains has been assembled. The same spirit of sacrifice, carried a long step further, will meet the new demand.—Most Rev. J. F. O'Hara, C.S.C., D.D.

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Maryknoll, N. Y.: Many thanks for the splendid four-color map of your missions which you sent me. This is about the finest thing of its kind I have seen on the Catholic side of the fence. It should accomplish a great deal of good for you.—John J. Considine, M.M., Vicar General.

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SPF, New York, N. Y.: We at the National Office think that the study entitled "Modern Africa" written by Reverend Raymond Wilhelm, C.S.Sp., is one of the best studies of the year. We feel that he deserves this compliment as he must have worked very hard on this study. We know it is going to be a great help to the students and it is a splendid contribution to our course in Missiology. To you and to Father Wilhelm we are grateful for this splendid cooperation.—Rt. Rev. Msgr. Thomas J. McDonnell.

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St. Edmund Laymen's Retreat League, Winooski Park, Vt.: Having been hospitalized, I am a bit late in sending this communication to you. My appreciation is not lessened, however, by the delay. Speaking both for myself and the men of the St. Edmund's Retreat League we wish to express our sincere thanks to you for releasing Father Noppinger to us for our annual Retreats. The men and myself were completely satisfied. He did do an excellent job. Trust in the future we shall have the opportunity of being host to him again. Many thanks.—Rev. Leo. J. Corbett, S.S.E.

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Addis Abeba, Ethiopia: It was with great pleasure that I received the directory for 1944, together with the Miracle of Fatima and your Pentecost circular letter. They were forwarded to me by Father Marron. Your letter was most interesting and consoling, as I have had little or no news of the doings in the American Province for over a year.

I have had an interesting time since I left "the Mountain." I arrived here in July 1943, after a 2,000 mile-journey through Kenya, Italian and British Somaliland and Eastern Ethiopia by military convoy. We were on the road a month travelling by easy stages and camping out under the stars. I should like to tell you in detail about our experiences since we arrived, but it would not be expedient, to say the least. I can say, however, that we have not, are not, and will not have a pleasant time of it, due to a variety of causes and circumstances which for the moment are better left unexpressed.

The details would go into a thousand pages and would not be pleasant reading. The Church here is in a sad state and our difficulties seem insurmountable. One wonders how it is all going to end.

At present there are four Holy Ghost Fathers here: two Irish Fathers from Kenya and two from Kilimanjaro. Father Kevin L. Devenish, Pro Vicar, Adis Abeba (for Europeans), Vic. Del. Harar (for all Catholics), and myself have our headquarters here in Addis and care for the spiritual needs of the European Catholics, most of whom are Italians. The other two are stationed in Harar, about 300 miles from Addis. Both here and in Harar there are a number of local clergy (Latin and Geez Rites) none of whom, in my humble opinion, would have had a dog's chance getting by Father McGlynn in Ferndale. Truly the Church here is passing through trying times. However, She has long since become accustomed to it, after some 1,500 years experience here.

At the present moment it is difficult to see what the future has in store for us. Anything can happen. We do not know whether or not we shall remain. The local Government and even the Vatican may have different ideas on the point. But whatever happens, we shall continue, with God's help, "parati ad omnia."—Colman J. Watkins, C.S.Sp.

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British Embassy, Washington, D. C.: The Secretary of the British Embassy acknowledges with thanks the receipt of a map from the Holy Ghost Fathers, which has been examined with interest.

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Internment and P. of W. Camp, Jamaica, B.W.I.: Thanks be to God we have been spared by the hurricane. I have said a Requiem Mass for Bishop Gourtay of Cayenne. I thank you for your good wishes and prayers. Please accept our own in return for the coming Christmas season and the New Year.—Right Rev. Msgr. J. Kirsten, C.S.Sp.

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Somewhere in France: Since this is my first formal letter from France I have three very good reasons for giving you a full account of my activities since D-plus. The first native priest I had the extreme pleasure of meeting was a Holy Ghost Father. In some way or other he found out that I was scheduled to say Mass at one of my Unit's headquarters on the outskirts of his parish. Our meeting was a happy one from the first hand-shake. As soon as he saw my habit he greeted me with a real "Cor Unum et Anima Una." He is Father Albin Rudler, C.S.Sp., formerly of Tanga and Martinique.

Another happy event took place on the 26th of October when I arranged to make my first official call at 30 rue Lhomond. Father Francis Griffin greeted me with open arms and we wasted no time getting to the office of our Most Rev. Father General. Ten years have passed since my first meeting with Father General at Ferndale and, although the years have taken their toll, I found Bishop Le Hunssec in fairly good health and most anxious for the welfare of all his American confreres. He told me that he has never forgotten his trip to America and is already looking forward to another visit just as soon as time and conditions will permit. I remained

for lunch and the occasion afforded the Colonial students a "Tu Autem."

Father General sends his greetings and blessing to all for a peaceful Christmas and New Year. Father Griffin wishes to be remembered to all the confreres who were with him during his mission days in Africa. Father Munck adds a "à votre santé" for Father Callahan, and Brother Gerard, formerly stationed at Fribourg, a Merry Christmas for Father Federici. In spite of four long years of Nazi occupation all goes well at 30 rue Lhomond.—Chaplain William J. Keown, C.S.Sp.

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Torresdale, Pa.: Father F. has written me of his wonderful cure, and I am thinking of accumulating two goats, one for myself to tether on the front lawn, and one for Mother Katharine to keep on her lawn. It may be that Father F. has discovered the fountain of perpetual youth.—Mrs. L. D. Morrell.

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Sharpsburg, Pa.: I had the good fortune of winning a \$25 war bond on a lottery in Marksville, La. Father George Renger's mother sold me the lucky number.—Father R. A. Wilhelm, C.S.Sp.

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Mansura, La.: I took over Our Lady of Sorrows Church in Moreauville. It is an excellent mission, but the building is too small to accommodate all who come to Mass. On Sunday two Sisters from Mansura teach catechism. They have about 50 children for instruction. Big Bend has Mass two Sundays in the month. It is a mission for white people located 14 miles from Mansura. In Mansura a gas pipe is to be laid to the church and rectory early in December. The rectory has now been connected with the city water supply. In two or three months I hope to add another bathroom to the little rectory. Then I should be in a position to accommodate a helper in modesty, if not in decency.—Father James A. Murnaghan, C.S.Sp.

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New York, N. Y.: We shall remember Father Leen in our prayers. His substantial contribution to our "spiritual literature" will have a permanent value.—Philip H. Oehl, P. J. Kenedy & Sons.

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St. Mark's, New York: The official Episcopal Visitation took place here on Tuesday morning November 28, 1944. His Excellency, Most Rev. James F. McIntyre, D.D., represented Archbishop Spellman. The Visitation began with the regular procession from the rectory to the church, the Bishop being assisted by the Priests of the parish. Before saying the prayers for the deceased of the parish, the Bishop gave an instructional talk to the school children and to the members of the parish who were present. Afterwards the Bishop continued with his prayers and then began the thorough inspection of the entire church; altars, statues, confessional boxes, baptistery, sacristy. From here he proceeded to the rectory where he inspected all records. We were happy to have His Excellency remain for lunch. We are happier to know we passed our examination. Here's a tip: Have a copy of The Episcopal Visitation, by Pustet, on hand. — Father Francis E. Stocker, C.S.Sp.

OUR LEVITES

CORNWELLS: On Mission Sunday the C.S.M.C., sponsored a very interesting program. Several papers were read and the guest speaker, Father Stanton, gave an inspiring talk on the motto of the C.S.M.C.: "The Sacred Heart for the World and the World for the Sacred Heart."

The Feast of Christ the King was celebrated with exposition of the Blessed Sacrament all day and the Consecration of the Human Race to the Sacred Heart.

The Hallowe'en Program went off well. The actors and the Glee Club deserve much credit. Poliphony will receive quite a boost when these choristers reach Ferndale.

This scribe recalls the excitement and confusion that reigned at 12:30 A.M. on All Saints' Day, 1925, when the Paraclete building and the Fathers' building were destroyed by fire. In order to save Father Wolfer's personal belongings, some of the boys carried his trunk to safety. When it was opened, the only thing in it was his straw hat!

The traditional procession to the cemetery on All Souls' Day was postponed this year to the following Sunday, when memorial services were held in the presence of a large number of visitors. The ceremonies began with the singing of the *Veni Creator* in the chapel. The Rosary was recited en route to the cemetery. The Way of the Cross, interspersed with the singing of the *Stabat Mater* in English, was said in the cemetery, followed by the absolution for the dead. The ceremonies were concluded with Benediction in the chapel. The families of Fathers William Duffy, John Dodwell, Aloysius Roth, Thomas McCarty, Patrick McCarthy, and Patrick Brennan were present for the blessing of the new headstones.

On November 14 the Fathers and scholastics closed the Forty Hours devotion at Mother Katharine's. After the traditional ice cream and cake, the scholastics entertained the Sisters and Apostolines with plays and songs.

On Sunday, November 19, the Bristol Chapter of the C. D. of A. sponsored their first card party for the benefit of the College. Cards were played in the recreation room and in the gymnasium. The many prizes were on exhibition in the library. While refreshments were being served, the Glee Club entertained. God bless these good women, and encourage them in their missionary zeal as He will reward them for their kindness.

During the past month, Father Thiefels visited us and gave a lecture on "Colored Work in Our American Parishes."

Major Charles L. Diamond, U.S.A.R., made his retreat here. In his own inimitable way he spoke to the students on the "Life of an Army Chaplain." Judging from the howls of laughter that came from the Study Hall, Father Diamond's enthusiasm has not been dulled by army life. Father John Donohue was with us before going to Hot Springs, Ark., where he will receive special medical treatment for rheumatoid arthritis. The climate of Arkansas and the companionship of Father Haines should help restore him to perfect health.

The scholastics are in the midst of their mid-semester examinations. "Pericula vobis obeunda sunt." However, there is a little let-down because the weather has been ideal for football.

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RIDGEFIELD: We were happy and fortunate to have several scholastics from Ferndale visit us in the past month. Needless to say we look forward to these meetings with great expectation and find in them a source of encouragement as well as enjoyment. At times we are inclined to think that our training is unique and that no one else has passed through the Novitiate before us. The presence of living and thriving examples of past performances tends to dispel those illusions.

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The beautiful New England scenery is making a profound conge to Jack Frost and is taking a hurried exit strewing in its wake its varicolored coat, which to a novice is another way of saying the leaves are on the ground and must be gathered up. But in nature's progressive transformation the novices can measure their own advancement in the novitiate, and although New England appears cold and forbidding in her present barrenness, the fact remains that soon trees will blossom and flowers will bloom and novices will consider the passing of time to be much too rapid.

The feast day of Saint Stanislaus Kostka, patron of novices, was celebrated this month after devout preparation which consisted of a novena and the reading of his life. Saint Stanislaus, apparently pleased, smiled upon us propitiously in the form of a free day which was passed on the local gridiron.

No setting could be more appropriate for a Thanksgiving dinner than the once happy-hunting grounds of the Pilgrims, and no Thanksgiving dinner could surpass the one served here. The day was terminated with an Amateur Night in which the novices had an opportunity for extemporaneous acting and a display of their individual talent. We regret that Major Bowes was not present.

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FERNDALE: Our first accelerated term ground to a stop this month, with examinations from October 27 to 31. Fathers Murray and Holt were here to help on the side of the faculty.

The first four days of November were post-exam holidays. Besides just taking deep breath, we had a Philosopher-Theologian football game on November 1, and another on November 3. The Theologians won both, and all's right with Ferndale. Bishop Fitzsimons of Texas visited us on November 3, and was gracious enough to speak to us for an hour on some points of the historic tradition of the Church in the South-West.

Another highlight of our post-exam free days were some movie shorts, featuring news, baseball, and odd subjects.

Monday morning of the 6th, at 9 A.M. to be precise, we kicked the starter and were off on the new term. The next day we all went to the polls and let our consciences be our guide. On the 13th, we were visited by Mr. John Murray, a representative from Ireland of the Legion of Mary. He spoke to us for

over an hour, and enlightened us considerably on the work the Legion is doing.

It being time for a change, a list of new manual labor assignments, new places in the chapel, refectory and auditorium, was posted on November 18. We look forward to these changes every term and enjoy them, although they never result in anything startling in the sense that a man would be appointed organist who never played the organ.

In the evening of November 10, we had a play, "You Can't Take It With You." The enjoyment was at least equal to the effort. It is a good play, was well-cast and well-acted. Some talent was brought to light out of the first Philosophy class.

THANKSGIVING AT ST. MARK'S

The annual celebration of Thanksgiving took place at St. Mark's this year with fourteen fathers present. Father Provincial celebrated the solemn high mass, Father John Walsh was deacon and Father Connors subdeacon. Father Williams preached the sermon.

The priests' choir (Fathers Murray, Holt, and Stocker) and the congregation sang the mass, accompanied by the recently installed organ. Others present were Fathers Fandrey, Guthrie, Malek, Schenning, Kirby, McGlynn, and Supple. The usual groaning table received the usual treatment. Afterwards, all retired to the smoking room and joined in counting the collection.

NEWS FROM WASHINGTON

With wanton disregard for chronology and order of importance: Father Holmes is now chaplain at the local Academy of the Sacred Heart, conducted by the Madames. . . . Archbishop Byrne, of Santa Fe, and Bishop Davis, of San Juan, were our guests for several days during the annual meeting of the hierarchy. . . . Bishop Willinger was the man who came for dinner. . . . A new concrete curb along the front drive will keep the lawn off the road and motorists off the lawn. There's something to this "integrity of boundaries." Evidently the new synthetic tires are especially attracted to green grass. Maybe they are bought in a bull market. . . . Father Brannigan stopped off for a day en route to a week's assignment in this archdiocese. . . . Father John P. Gallagher is spending a few days with us. . . . Bishop Gay reports that he arrived safely in Guadeloupe but his baggage landed in Venezuela. . . . Father Hyland took a holiday from his vacation with us to preach a two-day retreat to public high school students here. . . . Wing Commander Ellis, chaplain in the RAF and old boy of Rockwell, bided a while. . . . Father John Donohue used this as a base of operations for the journey to his new post in Hot Springs. . . . Father Stanton made a business trip to the city. . . . Father Kingston tried in vain to convert us to the Puerto Rican way of life. . . . Father Anthony Walsh visited for a few hours on his way to Shreveport. . . . The drainage system for the rainwater is now complete. . . . The sales of Father Connors' thesis, now published, have not

been, frankly, overwhelming. . . . In fact, they have not been period. . . . Two new clocks have been acquired; or, rather, two clocks have been newly acquired. Now all we have to do when we want to know the correct time is to dial D1 2525. . . . Father Noppinger slides home this month after completing the circuit of schools in Maryland. Washington and environs are next on the program. . . . The national shortage of priests has hit Washington. We have already had to decline three requests for permanent week-end ministry. . . . Father Moroney continues to help at St. Mary's Alexandria, and Father Guthrie at Falls Church, both in the Diocese of Richmond. . . . Five places are being filled at Christmas. . . . Which reminds us; we hope that this, the December issue of O. P., reaches you by then. . . . And brings all of you wishes for a Holy Nativity and blessed 1945.

**A STUDY IN BLACK AND WHITE
FEDERAL SECURITY AGENCY
U. S. PUBLIC HEALTH SERVICE**

Bureau of State Services
N. I. H. Bethesda 14, Md.

November 21, 1944

Dermatoses Section

Reverend Father James A. Hyland
Holy Ghost Fathers,
1615 Manchester Lane, N.W.
Washington 11, D. C.

Dear Reverend Father Hyland:

This is to thank you for the copy of your book "The Dove Flies South."

I stayed up all last night to finish it. That shows you how interesting the book was to me.

I am glad that my discovery gave you the inspiration for such an unusual and interesting novel. We were all taught to "put ourselves in the other man's place" in order to get the proper point of view, but no one else but you ever thought of turning a white man black in order to let him see the injustice being done to the Negro.

I am looking forward to having the opportunity of talking with you sometime.

Again thanking you for the book, I am

Sincerely yours,

(Signed)

LOUIS SCHWARTZ,
Medical Director,
Chief, Dermatoses Section

(Dr. Schwartz discovered that certain chemicals will make a white man's skin permanently black—Ed.).

MISSION PROCURATOR'S CHRISTMAS

APPEAL

December 1, 1944

Dear Friend:

How many times during the present war have our fighting men arrived on some little-known island only to find Catholic missionaries there before them, have landed on some far-distant shore to plant the flag of our country, to see standing there the Cross!

For the first time, perhaps, many realized the Church's tremendous problem in finding priests for its scattered outposts, the missions. A problem, indeed. The Answer? A miracle of grace; for recruits continue to present themselves as eager volunteers in the service of Christ.

The Holy Ghost Fathers have in this country 179 students preparing for the priesthood, preparing to work in the mission fields. Their support, their education is a problem of another sort, a problem which I must help to solve. If means for their preparation are lacking now the missions will lack priests in the future.

Won't you help to solve that problem by contributing to the support of these students? You may not be able to go to the missions but you can help to get others there. You can "adopt" a future Holy Ghost Missionary by assisting in his education. Whatever you give will mean a great deal to those who will benefit from your "adopted" priest's labors in the missions.

At least, you cannot deny my request for prayers for an increase in the ranks of Christ's Army.

Asking the Holy Ghost to guide you and Our Lady to protect you and yours each day of the year, I am

Sincerely yours,

CHARLES CONNORS, C.S.Sp.,
Mission Procurator

STUDENTS BY ARCHDIOCESES AND DIOCESES

Diocese	Ferndale Novitiate Cornwells			Total
Altoona			2	2
Boston	4	1	4	9
Brooklyn	3	2	3	8
Buffalo		1	6	7
Camden			2	2
Charleston		1		1
Columbus			3	3
Detroit	3	1	1	5
Fall River	2	1		3
Galveston	1			1
Harrisburg	2			2
Hartford	5	2	11	18
LaCrosse			1	1
Leavenworth			1	1
Little Rock	1			1
New York	1		2	3
Philadelphia	35	7	13	55
Pittsburgh	23	3	16	42
Providence	1		2	3
Rochester			2	2
Saginaw	1		1	2
Springfield (Mass.)	3			3
Syracuse	1	1	1	3
Trenton			2	2
	24	86	20	73
				179

Church of St. Mark the Evangelist
65 WEST 138th STREET

BLESSING OF ORGAN
and

ORGAN RECITAL

Sunday Evening, November 5th, 1944

The Very Reverend Monsignor John J. Scally

Officiating

At The Console

Fernand Van Camp

Organist St. Henry's Church, Bayonne, N. J.

Doris Cunha

Organist St. Mark the Evangelist Church, New York

Arthur Wilson, Soloist

... PROGRAMME ...

PROCESSIONAL—Toccata and Fugue in D Minor

J. S. Bach

Mr. Van Camp

Blessing of Organ according to the Ritual

Monsignor Scally and Assistant Priests

PRELUDE from Sonata in C minor.....*Rheinberger*

"ALLEGRO".....*Battman*

PRELUDIO—"Allegro Maestoso".....*Guilmant*

Miss Cunha

VOCAL SOLO—Panis Angelicus.....*Caesar Franck*

Mr. Wilson

FANFARE.....*R. Lemmens*

CANTILENE NUPTIALE.....*Th. Dubois*

PASTORALE.....*R. Wely*

Mr. Van Camp

VOCAL SOLO—O Divine Redeemer.....*Gounod*

Mr. Wilson

AVE MARIA.....*Fr. Schubert*

IDYLLE.....*C. Dethier*

NUN KOMN' DE HEIDEN HEILAND.....*J. S. Bach*

Mr. Van Camp

Benediction

O SALUTARIS.....*Congregation*

TANTUM ERGO.....*Congregation*

RESPONSES.....*Congregation*

HOLY GOD, WE PRAISE THY NAME.....*Congregation*

POSTLUDE—Jubilate Deo.....*A. J. Silver*

Mr. Van Camp

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